

# EPIGRAPHIA INDICA

Vol. XII. 1913-14



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1982

© ARCHAEOLOGICAL SURVEY OF INDIA GOVERNMENT OF INDIA 1982

Price: Rs. 90

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHEOLOGICAL SURVEY OF INDIA.

Vol. XII. 1913-14.

#### PUITED LY

PROFESSOR STEN KONOW, Pr D.

#### CALCUTTA

SUPPRINTANDENT GOVERNMENT TOTAL , IN 1413

LOMBAR & THE PARTY -

JOADON RIGAN THE THINGH.

11.1 " 1. " 1

# CONTENTS

2	The names of contributors as	re arro	ange	d al	phal	betic	allu.			
			~	•						PAGE
R D Baherji - No 3 '	m Pamandarki ament at Talahaanasia									
	Tarpandighi grant of Lakshmanasēna Talcher grant of Kulastambha	•	•		•	•	•	•	•	6
	Two Baudh grants of Ranabhañjadêv		•	•	•	•	•	•		156
	A AA IS WILL	1,								
	B Of the 26th year	•	•	•				•	•	321
	of the zoth year .	•	•	•	•	•	٠	•	•	325
L D BARNETT -	m 									
	Nilgunda plates of Vikramūditya VI,	AD 10	087 an	d 112	23 .	•	•	•	•	142
	nscriptions at Yewur —									
	A Of the time of Jayasımha II, abo				•	•	•	•		268
	B Of the time of Vikiamuditya VI,		77	•	•	•		•		269
	Miraj plates of Jayasimha II, AD 1	1024	•	•	•	•	•	•	•	303
	Inscriptions at Yewur —		~-							
	C Of the time of Vikramaditya VI,			•	•			•	•	329
	D Of the time of Vikramaditya VI,						•	•	•	332
	E Of the fine of Vikiamanitya VI,				•		•	٠	•	333
	1. of the time of Ravamurar Sovide		1177	3	•			•	•	335
	G Of the time of Saikamade a Al	D 1179	•	٠		•		•	•	336
RADHAGOVIKDA	Basak —									
	Bēlāva copper plate of Bhōjavarmadē	va. tue	5th v	ear			•			37
	Rampal copper plate of Śrichandrade						_			136
		-				•	•			
D B BHANDAR										• •
No 4	Chātsū inscription of Bālāditya .	•	•	•					•	10
P. R BHANDARI										
No 28	Kudimiyamalai inscription on music		4	•	•	•		•	•	226
Padhanatha Bu	ATTACHARYA —									
	Nidhanpur copper plates of Bhāskarav	varman						•		65
	·									
C O BLAGDEN	The "Pyu" inscriptions									127
	<del>"</del>	•	•	•	•	•		•		141
DATA BAM SAHI										-
No 26	Rataul plate of Chahadadeva .	•	•	•	•	٠	•	•	•	221
J F VLEET -										
No 31	Bhandup plates of Chhittarajadeva,	AD 102	6.		•	•		•		250
	_									
Special 1	city Hamyamana, Hamjamana		_							258
1 110 Th.	places mentioned in the Thana plates	of A D	1017		•				,	259
Ine Kan	places mentioned in the rhaps proces obhavi inscription of A D 1054		•			*	•		-	291
neu Tha	Kirudore river the Tungabhadra	•		•	•	•	•			293
The	Ededore country the Raichur district		•		•			•		295
<b>X</b> on	pam Khidrāpūr		٠			•	•		•	296
The .	places mentioned in the record on the	Mirai pla	ates		,	•	•	,	•	306

В

359

	====	P	a G I
T A Gopinatha Rao — No 21 Dalaväy-Agrahäram plates of Venkatapatidčva Mahārāya I, Šaka Sunvat 150	8	•	159
T A GOPINATHA RAO AND T S KUPPUSVAMI SASTRI —  No 38 The Anvilmangalam plates of Élirangalüya II, Éaka-Samvat 1499 .			340
Y R GUPTE - No 7 Vadněi plates of Buddharāji, [Kalachuri]-Samvat 360 .			30
MAHAMAHOPADHYAYA PANDIT HARAPRASAD SASTRI —  No 35 Mandasõi inscription of Naiavamman, the Mälava year 461			315
No 9 Batihāgaih stone inscription, Samvat 1385 ,, 24 Khaihā plates of Yaśahkainadēva, [Kalachuri]-Samvat 823 ,, 30 Dantēwārā Sanskiit and Hindi inscriptions of Dikpāladēva, Samvat 1760			44 205 242
Hultzsch — No 1 Rūgōlu plates of Šaktivarman  " 2 Brihatpioshthū giant of Umavaiman  " 12 Nammūru giant of Ammaiāja II  " 17 Rūmatīitham plates of Indiavaiman  " 22 Mōtupalli pillai inscription of Ganapatidēva, A D./1244 45  " 27 Two cave inscriptions at Dal ivānūr —  A Sanskrit inscription of Naiēndia Šatrumalla  B. Theodore inscription of Naiēndia Šatrumalla		•	1 61 133 188
B Tamil inscription mentioning the Pallava king Narendia  In word —  No 14 The Planetary Tables .			225
Sten Konow —		ī	79
No. 23 Hansot plates of the Chahamana Bhartrivaddha, Samvat 813		1	97
MAZUMDAR — No 25 Mahadā plates of Yogēsvaradēvavarman ,, 29 Sonpūr plates of Kumāra Somēsvaradēva	•		18 37
F. E PARGITER —  No 33 Four early inscriptions —  A On the bionze casket from Mānikiāla  B On the silver plate or disc from Mānikiāla			98 30
C On the pedestal of the Hashtnag ir statue of Buddha			02
D On the stone relic box from Sağchī		_	υŽ
K B. PATHAK AND STEN KONOW No 10 Spurious Islampur plates of the Ganga king Vijayaditya, the 30th year			48
No 5 Liduū inscription of Sādhārana " 11 Kinsariyā inscription of Dadhāchika (Dahiya) Chachcha, [Vikrama] Samvat 10	<b>.</b> .		17
A V SUBBAHMANYA AIYAR — No 15 Triukkalittattai inscription of Sundara-Chola	96		56
VINODA VIHARI VIDYAVINODA  No 6 Two inscriptions from Bodh Gny 7		1	1 1
210 0 2100 macripotons from Bodn Gay;			2
13 13 17 17			

# LIST OF PLATES.

No	1	Rāgālu plates of Saktivarman	•	be	tween	pages	2 .	& 3
37	2	Brihatpiöshtha grant of Umavarman			1>	"	4,	, 5
27	3	Tarpandighī plate of Lakshmanasēna, [Lakshmanasēna] Samva	at 3		,,	"	8	, 9
"		Chatsu inscription of Baladitya	•	to	face	page		14
33		Ladnū înscription of Sadharana		9:	* **	,,		21
71	G	Bodh-Gayā inscription of Asokachalla, Lakshmanasēna Samval		11	1,	**		28
"	"	" , " , the time of Asokachalla, Lakshma	nasī	na				
		Samyat 74	•	• 53	,,	"		29
,,	7	Vadner plates of Buddharaja, [Kalachuri] Samvat 360		b	etween	pages	34	& 35
**	8	Bēlāva plate of Bhojavarmadēva, the 5th year .	•		**	"	40	,, 41
77	9	Islampur spurious plates of the Ganga Vijayaditya, the 30th y	rear		,,	33	50	,, 51
31	10	Nammūra grant of Ammniāja II			,,	,,	62	,, 63
21	11	Nidhanpur plates of Bhāskaravarman	•		,,	",		,, 75
17	12	Four Pyu inscriptions .		to	face	page		129
57	13	Ramatirtham plates of Indravarman		,	. 72	,,		134
27	14	Rampal plate of Śrichandradeva .	•	. b	etween	pages	138 &	. 139
"	15	Nilgunda plates of Vibramaditys VI, AD 1087 & 1123 .			,,	,,	52 "	153
,,	16	Dalavāy Agrahāram plates of Venhatapatidēs i I, Šaka 1508, P	late	I	,,		172,	<b>~</b> 3
"	17	1) 1) 1) 1) 1) 1) 1) 1)	,	II	,,	,,	1~^	7
,,	18	57 23 23 23 23 21 31 21	"	III	,,	17	٠,,,	181
27	19	23 23 23 13 23 23 13 13	"	Iγ	17	37	184 "	185
,,	20	Motupalli pillar inscription of Ganapatideva, A D 1241-45	•	-	35	,,	194 "	195
,,	21	Hānsot plates of Bhartrivaddha, Samvat 813		•	21	,	202 ,,	
,,	22	Khairhā plates of Yasahkarnadeva, [Kalachuri] Samvat 823		•	"	"	212 "	
31	23	Mahada plates of Yogesvaradevavarman .			,,	"	220 "	221
,,	24	Rataul plate of Chahadadeva			o face			224
27	25	Cave inscriptions at Dalavanur			_	n pages	226 &	
"	26	Kudimiyāmalai inscription on music .			o face			236
31	27	Sonpūr plates of Kumāra Somēzvaradēva			_	pages	240 &	
"	28	Dantewara Sanskrit inscription of Dikpaladeva, Samvat 1760		t	o face	page		246
11	"	" Hindi inscription of Dikpāladēva, Samvat 1760		,:		"		247
19		Bhandup plates of Chhittarajadeva		b	etweer	pages	262 &	
,,	30	Yēwūr inscription of Vikramāditya VI, AD 1077.			2)	"	278 "	279
7,	31	Four early inscriptions —		_				
		A On the bronze casket from Manikiala • •		1				
		B On the silver plate from Mānikiāla		}	to fa	ce page		299
		C On the pedestal of the Hashtnagar statue of Buddha		1		2 0		
		D On the stone relic bex from Sanchi Stupa II		ر 1.	traan	pages	312 &	212
11		Miral plates of Jayasımba II, A D 1021	•		face		512 W	320
37		Mandasor inscription of Naravarman, Malaya Samvat 461		_	tween	. ~	321 &	
	34	SCIL	•	DE			326 ,,	
**	35	••	•	fo	face	nage	,,	330
	36	Yêwûr inscription of Vikramaditya VI, A D 1105			"	"		335
* * * * * * * * * * * * * * * * * * * *	37	", ", the time of Sankamadeva, A D 1179		" be		pages	350 &	
	39	Arıvılımangalam plates of Śrīrangarāya II, Śaka 1499	•			Y -0		

		,	

## ADDITIONS AND CORRECTIONS.

#### Vol. XI.

Pages 3, 6 - A communication from Mr H Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Divageri inscription. I have read there — [Så]ntivarmma nevarade maryyadey=age, etc I found in the second of these words the instrumental singular of neuara as a longer form of nera, =ner, 'straightness, propriety, pleasantness' And I translated - "Śāntıvarman, while governing the Banavāsi twelvethousand with rectitude and according to established customs," etc. Mr. Krishna Sastri has reminded me of the expression peldore maryyādey=āge, "with the great river (the Krishnā) as the boundary," in the Mulgand inscription of Panchaladeva, ante, vol 6, p 259, line 5 and, proposing to read the first syllable after [Sa]ntivarmma as bhe instead of ne, he has suggested that we should find here the name Bhevarade as meaning possibly the river Bhimarathi, the Bhima That, however, is not exactly the case The reference is to the river Warda, which is mentioned as Varada in the Aihole inscription of AD 634-35, ante, vol 6, p 5, line 19. Banawası is on the north bank of the Warda and the river flows about two miles on the north of Devagers, and so into the Tungabhadra some twenty-two miles farther on to the east  $\,$  In the Devageri inscription we should read —[Sā]ntivarmmane Varade maryyādey=āge, and translate — "Säntivarman himself, while governing the Banaväsi twelve thou and with the The meaning is that he was ruling those parts of the Banavasi Varadā as the boundary," etc province which lay to the south of the Warda and the other records (see pp 4, 5) of the Matura family, to which he belonged, are all from places which are in agreement with this The suggestion of netara as a longer form of nera, =ner, is of course to be cancelled -J F F.

Page 42, footnote 15, line 3, for su read su

,, 59, line 20, for pāila read pāilā

" 65, " 15, for Bãi read Bãi

" 94, text-line 13, for su(sū)nave read su(sū)navē

" 95, " 23, for otyam read otyam

" " " 33, for yāchate read yāchatē

" 96, line 14, for Mahasandhivigrahika read Mahasandhivigrahika.

", ,, text-line 4, for °rājādēvah read °rājā (rāja) dēvah.

,, ,, ,, 13 f., for Bharadvaja- read Bharadvaja.

#### Vol. XII.

- p 7, 1 17, for Lakshmanasena read Lakshmanasena
- b 9, text 1 28, for 'गणस्त' read 'गणस्व'.
- p. 10, 1. 1, for की(ध) र read कीधर
- p 10, 1 2, for साम(वे) द read सामवेद°
- p. 11, 1 86, for Îsanabhata's read Îsanabhata's.
- p 13, n 16, for पसंद्र° read पद्र°
- p 14, 1. 18, after and |
- p 14, n 21, for ome read ome.
- p 14, n 28, for catal read and
- p 15, 1 3, after oninni add [
- p 15, L 7, for fatafte read fatafte.

```
15, n 25, for °सत्कीत्तिराजी read °सत्कीर्त्तमाजी
p
           l from below, for विशा read विशा
p
    16, n 25, for विसीह read विसीह
p
    17, 1 17, for 'क्यानक' read 'क्यान क', and delete figure 11 and the corresponding note
\mathbf{p}
           5 from below, for Shahab ud din read Shahab nd-din, and for Quib ud din read
p
              Qutb-ud din
    18, 1 3 from below, for Alavadina read Alavadina
p
    19, 1 4, for Gaillana read Gaillana
p
    23, n 23, for ° धिप read ° धिप
p
    25. 1 8, for °वल् (क्वं) read °वल् क्वं
p
    25, 1 16, for 'शिवसरी read 'शिवनारी
р
     27, 1 9, for Haf read Haf
     27, 1 11, delete the figures 18 and 19
 p
     27, n 16, for Rajpūts read Rajpūts
p
     27, n 19, for °प्यासजाति read °प्या समातिः
p
     20, 1 4, for महायवण read माहायवण:
p
     30, 1 19, delete the figure 6
 p
     31, 1 2 from below, for Sankaragana read Sankaragana.
 p.
     31, n 3, for -lalana- read -lalana-
 p
     32, 1. 5, for Buddhaiājā read Buddharāja
 p
     32, 1 17, for aganıhōtra read agnıhōtra
 p
     33, 1 15, for Sankaragana read Sankaragana
 p
     35, 1 10, for danach= read danach=
 p
     35, 1 15, for Anantamāhāyī- read Anantamahāyī-
 p
     36, 1 4 from below, for Anantamāhāyī read Anantamahāyī.
 p
     43, n 3, for Arthasastın read Arthasastra
 p
     44, 1 20, for Vaisāsha read Vaisāsha
 p
     44, 1 21, for Bundēkhandī read Bundēlkhandī
 p
     45, 1 1, for Yoginipura read Yoginipura
 p
     46, 1 22, for -krityeshu read -krityēshu
 p
     46, 1 23, for =pravirah read =pravirah
 p
             4 from below, for (Bia) read (Bai)
     46, 1
 р
 p 126, n. 10, for -vēlān=anā read -vēlān =āna
 p 139, text 1 21, for -rojapad- read -rajapad-.
    149, 1 26, cancel 1 before aripta
 p 159, n 15, for =abhoga read =ābhōga-
```

Page 202, text 1 5,—for [m]kara-mkä[mam-u]llasit- read mkara(mkara)-samullasit-

- 215, Translation V 11 -Mr Krishna Sastri suggests the following translation the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramaditya (V), being deprived of Kuntala and wishing to run away from him (e Gangeyadeva) suddenly took up the kunta creeper (in hand as a sign of submission)
- 220 -Mr Krishna Sastri observes that the part of the introductory enlogy beginning with aridurddhara and ending with natha also occurs in records of the Telugu Cholas and in that of Chandradityadeva of Bastar (see Annual Report on Epigraphy for 1908-9, p 112, and Ep Ind, Vol XI, p 343 n 3) banner of Chandraditya of Bastar and the country of Vaddanandu (evidently Baudh-not Orissa or Vaddavādi as stated in the Annual Report quoted above) clearly show that the chiefs mentioned in the Mahada plates were the lineal descendants of Chandraditya, who was a feudal chief of the Nagavamsī king

Dhārāvarsha of Bastar in the 11th century AD It follows also that (1) the reading Kalikāla in 1 3 refers to the mythical Chōla king Kalikāla and not to the Kali age, (2) that the reading 1 ārēnīnātha- in 1 4 has to be Kārēnī(rī)-metha, 'the lord of the river Kavērī', and (3) that -va(na)raura in 1 5 should be -l'araūra-, 'lord of Varaūra (re Uraiyūr), the best of towns,' while the al shara na has to be looked for at the end of 1 4 The plates should be arranged in the order A, Ca, Cb, Ba, Bb

Page 220, text 1 9,-for -bhūpatinru- icid bhūpatilu-

- " 220, text l 10,—for -dēva-chūdavarddha nead -dēvaru pravarddha, and for -samva[tsa]ram vūrna- read -samvatsaram vulu
- , 220, text l 11,-for kachüvarkamundam 33 read iruvaimundu 23
- " 220, text 1 22,—for -vimphaya- read -na(n1)kshcpa-, and for ayum sa read a(a)ya-vya[ya\*]-sa

I am indebted to Mi R Naiasimbachar for the following emcudations of my text and translation of the Yewur inscriptions in this journal, vol 12, pp 265ff—L D B

- Page 273, Inscription I Mahājanangal are not merchants, but the great mcn of the village
  - 273, Inscription I Agnishthe is a firepan used for warming oneself in cold weather, it is the original of the Kannada aggishts or aggishtshe
  - " 279, text 1 134 Annit ādhāna means agny ādhāna, Agni being chiried by the ram (an) Paribhānp=āgal, "when one thinks of it," is a separate clause
  - " 279, text 1 142 Gun-criti jatam should be trinslated "tree of virtue"
  - 280, tevt 1 149—Arkame or alkame is a Kanarese word meaning "indigestion", alkame-radu is "to suffer from indigestion." The meaning of the verse is that ornament of the Brāhman race was entirely devoted to sacrificing to the dēvas and pitris till they suffered from indigestion. The construction is "pratation have vadurinam, and tat in tat-samāja" refers to the dēvas and pitris.
  - ,, 280, Il 162-164—The whole verse refers to Ravideva's shill in writing (not to music) "there is no room for any ambiguity when reading his writing, because rel hasuddhi (correct formation of lines), bhitti (plan or arrangement), and matre (bize of letters, or vowel-marks), shine with neatness"
  - ,, 280, ll 164-166—This verse refers to his skill in reading. A good reader was called a gamaki. He held a lank equal to that of a poet (kaii), a controversialist (vādi), and an orator (vāgmi), these four kinds of scholarship are often referred to in early Jain and Lingāyat literature.
  - , 281, text 1 182—Jala-rēhhe is "writing on water," to indicate instability Tāraha-hirakani may be a mistake for tāraha bīraham, "having no sense", this expression occurs on p 5, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form tāriga-biriga, and as tāraga bīraga in Halīśvara's Girijāhalyāna, Āsiāsa 1, quoted on p 173 of my Karnātaha-havi charite Saucha-guna s tāraka bīraham chalan, "nonsensical and fickle"
  - , 282, text 1 186f—Att atta means "goes beyond" Podalpan=ilpudu appears to be a mislication for podaldu nildudu, "extended or spread further and further" Fame is described as spreading beyond the several things mentioned

With sasiyind=att-atta, etc., compair the verse Taruvind-att-atta, etc., from Nēmichandia's Nēminātha-purāna, quoted on p 207 of Karnātaka-kuvi charite, which descr bes the growth of Vāmana when he Lecame Trivikram

- Page 290, 1 3 For the Simha-parshad, to which Maleyāla-pandita belonged, see Ep. Rep for 1915, p 88, paragraph 6 H K S
  - "301—In my article on the "Silver plate or disc from Māṇikiāla" (p. 300) I could suggest no interpretation of the second word haravakasa Karavaka no doubt =hārāpaka, which Piofessor Luders discussed in his article on the Māṇikiāla inscription (J. R. A. S., 1909, 654f) and showed to mean 'superintendent of building,' as first pointed out by Professor Kielhorn. Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word. In 1909, however, this word had not been read as karavaka (as fai as I am aware), and he naturally made no reference there to this disc. Dr. Barnett has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Piofessor Ludeis—F. E. P.
  - , 309—In connection with my identification of Karatikallu, it may be noted that a Mysore inscription of about A D 1180 (Epi Carn, vol 11, Chitaldroog, Dg 44) mentions the Karadikal nādu, and puts in it a place named Nandavādige. Here we recognize Nandwādige, in the Hungund tāluka of the Bijāpār District, Bombay,—the misspelt "Nundarudagi" of the Atlas sheet 58, eighteen miles towards south-west-by-west from "Kurrudikul,"—where there is an inscription of Krishna II (Ind. Ant., vol 12, p. 221)—J. F. F.
    - 315, 1 4—I have ventured to depart from the usual practice and translate rājakīyānām=anamgvh-prēkshanīyah by "not to be pointed at with the finger (of hypothecation) to royal officers," because to this day there survives a certain form of mortgage called tōr-aḍavu, which is "a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan" (Kisamwār Glossary, p. 47).—L D B

# EPIGRAPHIA INDICA.

#### VOLUME XII.

#### No 1-RAGOLU PLATES OF SAKTIVARMAN

BY PPOFESSOR E HULTZSCH, PH D, HALLE (SAALE)

This inscription is engraved on four copper-plates measuring about  $5\frac{r}{16}$  inches in breadth and about  $2\frac{1}{4}$  inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Ragolu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr G Ramadas, BA, Teacher, Mrs AV N College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayyal sent me the original plates about which he added the following remarks.—

"Each plate has a ring-hole on its left side about  $\frac{1}{5}$  inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval seal  $(1\frac{1}{4}$  inch by  $1\frac{3}{4}$  inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be Sah[t]i-varmma[nah?]"

I may add that the beginning of the first line shows traces of the letters mahārā Consequently the complete legend of the seal may have been —

### 1 महाराजस्य ची-

### 2 शक्तिवमीणः

The alphabet is of an early Southern type and the language Sanskrit prose (with three verses quoted near the end of the inscription) The sandhi rules are, with two exceptions. carefully observed

The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty The former is probably Sak[ti]varman (1 3), as read on the

<sup>&</sup>lt;sup>1</sup> His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such

<sup>2</sup> -vriddhayē ā, 1 6, and dattah a-, 1 9

seal by Mr Venkayya, and the second seems to be Maga[dha] (1 2) The king bore the titles "lord of Kalınga" (1 1 f) and "son of Väsishthi" (1 2)1 and issued his grant from Pishtapura (1 1). The village granted by him was named Rāk[a]l[u]va (1 4) and belonged to the Kalinga district (1 3) The two last lines of the inscription state that this document was issued in the thirteenth year (of the king's reign), and that its writer was the minister Arjunadatta

The village granted, Rāk[a]l[u]va, is evidently identical with the modern Rāgōlu, where the plates were discovered Pishtapura, where the king resided at the time of the grant, is the ancient name of Pithapuram in the Godavari district and is mentioned also in the Allahabad nillar inscription of Samudragupta,2 in the Aihole inscription of Pulakcisin II,3 and in the Tımmapuram plates of Vıshnuvardhana I 4

#### ጥዢ ጆጥ 5

#### First Plate, Second Side

- ॥ स्वस्ति विजयपिष्टपुरात्नलिङ्गाधि-
- पतिमागि धोक्कलालङ्गरिपाळीसिष्ठीपुत्री
- महाराजश्रीश क्षि वर्मा कलिङ विषये
- राक्तवग्रामे<sup>6</sup> सर्व्यसमन्वागतान्तहपतितान्<sup>7</sup>

Second Plate . First Side.

- श्राज्ञापयति । भी श्रस्येष ग्रामकीसाभिः
- खायब्बेलहदये या चन्द्रतारकादग्रहार
- किता सावएणीसगीनपञ्चार्षयवानसनिय-
- व्राह्मण्कमार्यम्पेषेष्टाभ्यस प्रविभ्यो

Second Plate, Second Side

- ण्वमेतसी गीचाय दत्त: अभरपावेश्यः
- सर्वेकरप्रदेयेच परिष्टतस्तज्ञाला युप्माभिः
- प्रबंप्रहत्तया मर्यादयोपस्थानद्गर्त-
- व्यम्मेयहिरखाद्यञ्चीपनेयम [1\*] 12

Third Plate : First Side.

- 13 [1\*] य: वाचाः प्रमादासीभादास्य
- 14 पञ्चमहापातकसंयुक्ती भवेत [1\*] क्यांत्स

<sup>1</sup> The same metronymic was borne by several Andhra kings, see Prof Rapson's Coins of the Andhra Dynasty, efe, p 282

<sup>&</sup>lt;sup>2</sup> Dr Fleet's Gupta Incoriptions, p 13

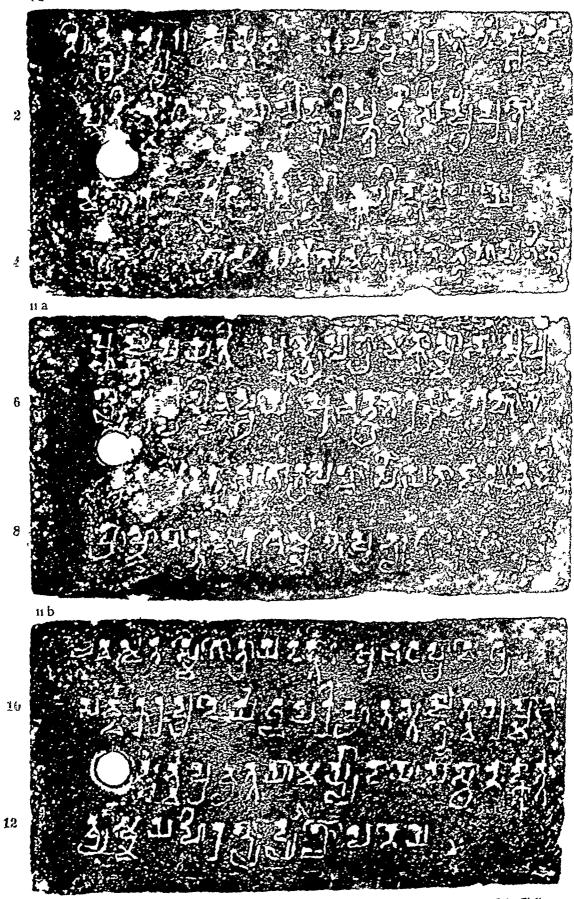
Above, Vol. VI, p 11, verse 27

<sup>4</sup> Above, Vol 1X, p 319

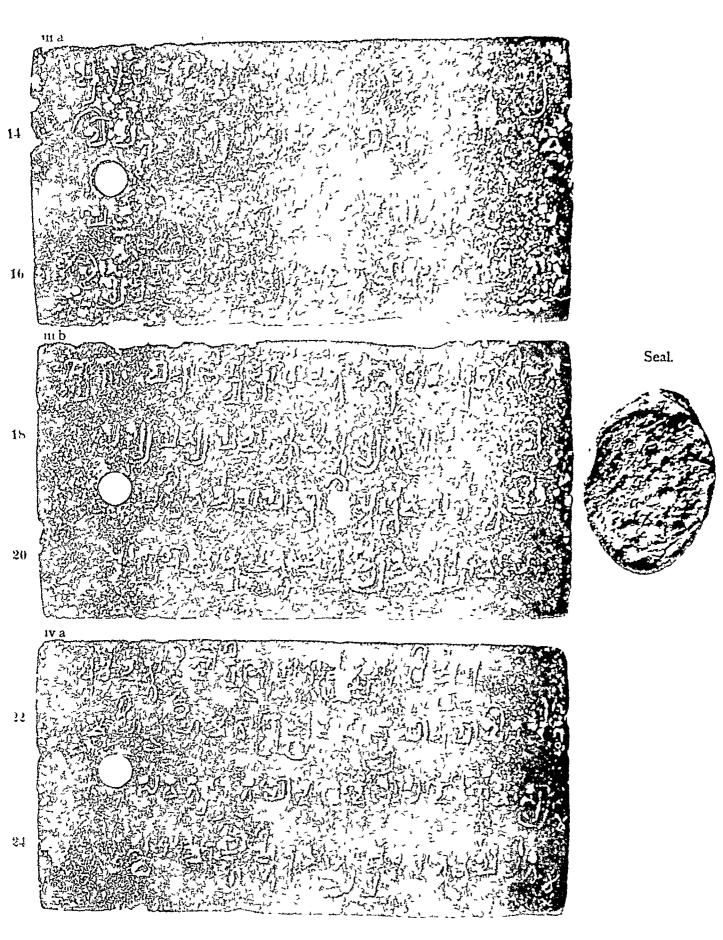
<sup>\*</sup> From the original copper plates

The vowels of the second and third syllables of राक्लुव are not quite certain. र Read perhaps oतान प्र

<sup>&</sup>lt;sup>8</sup> Read <sup>©</sup>सवज्ञात्वा



E Hultzsch Full-Size Colletype by Gebr Pletteer



- 15 ये चान्ये राजानस्तांच विज्ञापयति  $\left[ oldsymbol{I}^{*} 
  ight]$  राजधर्म्मीय-
- 16 मिल्रनुपालयितव्य: [।\*] भवन्ति चाच प्रागिभिद्दिता:

#### Third Plate, Second Side

- 17 स्रोका: [1\*] वह्रिमर्ब्वहुधा दत्ता वसुधा वसुधाधिपै: [13]
- 18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥१॥\*]
- 19 पष्टिं वर्षसहस्राणि खर्गे वसति भूमिद: [1\*]
- 20 ग्राचिप्ता चानुमन्ता च तान्येव नरके वसे[त्] [॥२॥\*]

#### Fourth Plate , First Side

- 21 पूर्वदत्तान्दिजातिम्यी यंताद्रच युधिष्ठर [।\*]
- 22 महीमाहिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति [॥३॥\*]
- 23 सवस्तरे $^{ ext{t}}$  चयोदशे वैशाखपीरर्णमास्याम् [ $\mathfrak{l}^{ ext{t}}$ ]
- 24 'स्वयमाजाप्तिरमात्यार्ज्नदत्तेन लिखितम् [॥']

#### TRANSLATION

- (Line 1) Let there be success! Hail! From the victorious Pishtapura the lord of Kalinga, the son of Vāsishthī, the glorious Mahārāja Śak[ti]varman, who adorns the Māga[dha] family, commands the inhabitants, accompanied by all (others), of the village of Rāk[a]i[u]va in the Kalinga province (vishaya)—
- (L 5) "This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an agrahāra as long as the moon and the stars (shall exist), to the Brāhmana Kumārišarman, who belongs to the gōtra of the [Sāvarnas], who has five Rishis (as ancestors), and (who has studied) the Vājasanēyi-(śākhā), and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues
- (L 10) "Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (viz grain), gold, etc according to the old-established rule
- (L 13) "And the descendants of Our family ought to be addressed —He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins"
- (L 15) And other kings (the king) requests —"(Remembering) that such is the duty of kings, you ought to preserve (this grant)"
- (L 16) And with reference to this there are (the following) formerly pronounced verses
  - [LI 17—22 contain three of the customary verses]
  - (L 23) In the thirteenth year, on the full-moon (tithi) of Vaisākha
- (L 24.) The  $\bar{a}j\bar{n}apti$  (was the king) himself (The above edict) was written by the minister ( $am\bar{a}tya$ ) Arjunadatta

<sup>1</sup> Read Ha

### No 2-BRIHATPROSHTHA GRANT OF UMAVARMAN

By Professor E Hultzsch, Ph D , Halle (Saale)

Like the Rāgolu plates of Śaktivarman (No l above), the copper-plates bearing the subjoined inscription belong to Mr G Ramadas of Vizagapatam and were sent by him to the late Rai Bahadur V Venkayya, who forwarded to me two sets of ink-impressions of them Mr Ramadas writes that the plates "were obtained from a smith in the Pālakonda tāluka Nothing more is known of them" Mr Venkayya sent me the following description of the original plates —

"Three copper-plates of four sides Average length  $7\frac{7}{8}$ ", height  $3\frac{1}{4}$ " (at the margins) and  $3\frac{1}{6}$ " (in the middle) The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular The highest diameter now is  $5\frac{1}{4}$ " and the lowest  $4\frac{1}{4}$ ". The ends of the ring are secured at the bottom of an oval seal measuring  $2\frac{1}{4}$ " by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be  $r\bar{a}[j\bar{o}]$  mavarmasya. The other three lines are not distinct"

To judge from the impressions, the inscription is much damaged, but, with the exception of the name of the writer in 1 16, every word can be made out with the help of the context. The alphabet is of an early Southern type. The jihvāmūlīya is used in 1 1, the upadhmānīya in 1 7, and the numerical symbols 20 and 30 in 1 15. The language is Sanskrit prose (with three verses of Vyāsa quoted in 11 11-15)

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmartı plates of the Mahārāja Chandavarman 1 This king may have belonged to the same family as Mahārājōmavarman, the donor of the subjoined grant For both kings issued their educt from Simhapura or Sīhapura and bore the epithets "lord of Kalinga" and "devoted to the feet of (his) father" The second portion of the designation Mahārājōmavarman piobably contains the word Umā, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pānini, VI, 3, 63.

The inscription records that Umavarman granted the village of Brihatpröshthä (1 2) to the Brähmana Haridatta (1 4) This person may be identical with another Haridatta, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the year 30 (1 15) (of the king's reign)

As stated before, Chandavarman and Umavarman resided at Simhapura or Sihapura According to Singhalese inscriptions<sup>2</sup> the two kings Niśśankamalla and Sāhasamalla, the second of whom ascended the throne in AD 1200,<sup>3</sup> were sons of the Kālinga king Gōparāja of Simhapura. The Buddhist chronicle Mahāvamsa (chapter 59, verse 29) states that Tilōkasundari, a queen of Vijayabāhu I (who is reported to have reigned from AD 1054 to 1109),<sup>4</sup> was a princess of Kalinga, and that three relatives of hers, one of whom was named Madhukannava,<sup>5</sup> came to Ceylon from Sīhapura (2d verse 46). Simhapura is perhaps identical with the modern Singupuram between Chicacole and Narasannapēta <sup>6</sup>

<sup>1</sup> Above, Vol IV, p 142 ff

<sup>&</sup>lt;sup>2</sup> Professor E Müller's Ancient Inscriptions in Ceylon, Nos 148 and 156

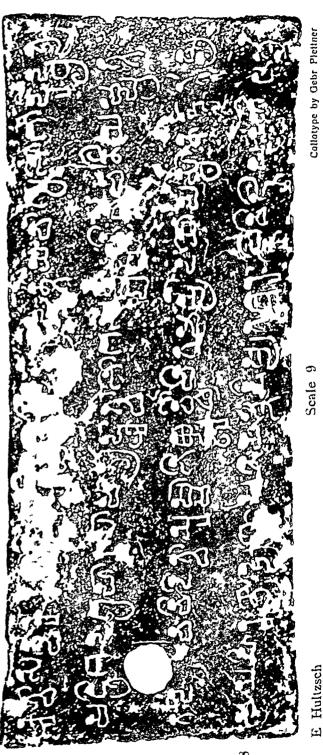
J R A S, 1909, pp 327 and 331.

This name reminds us of the Eastern Ganga king Madhu Kamarnava, see above Vol IV, p 186 and the

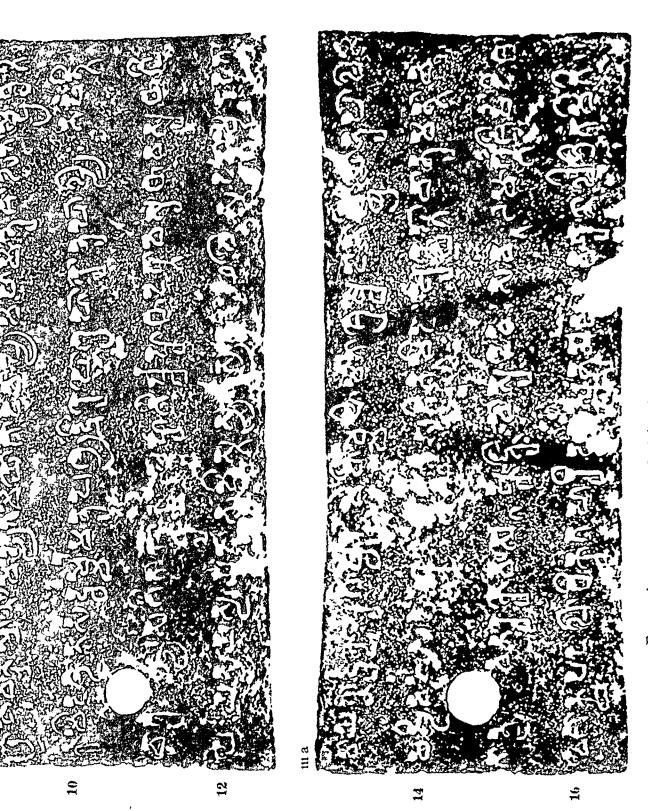
Above, Vol IV, p 143

# Brihatproshtha grant of Umavarman





જ



#### TEXT 1

#### Tirst Plate , Second S. 1

- 1 श्री सस्ति विजयसी हपुराहणपादभक्त ज्ञलिङ्गाधिपतिश्वीमहाराजी-
- 2 सवमा वृह्लोष्टायामे मर्व्वममवेतान्तुटुम्बिनमानापय-
- 3 त्यस्थेष यामोसाभिरीपमन्यममगीवाय<sup>3</sup> वहुचसब्रह्मचारि-
- 1 पे वाद्माणहरिटतायासहसागुग्रितारकप्रतिष्ठमप्रहार

#### S and Plate, First Sil

- 5 कत्वा मुळेकर[परिचारैय परिच्च ट]न्तयवागुभीगादुदृत्व
- 6 पट्विशदग्रहारसामान्यङ्गला भोगमम्ब[त्यनिर्व्व]चनीयस्प्रतः [।\*]
- 7 तटेव विटित्वा युपाभि अपूर्वोचितमर्याटयोपस्थानइर्त्त्र्यम्
- S मेयिहरू या या चोपनेय भविष्यतय राजो विज्ञापयति [1\*] धर्म-

#### So and Plate Second Side

- 9 क्रसविक्रमाणामन्यतमयोगादवाप्य महीमनुशामताम्प्रहत्तं-
- 10 कमिटन्टान सदम्मसनुपश्वद्भिग्योग्रहारीनुपात्व [1\*] भवन्ति
- 11 चाच व्यामगीताप्रद्यो[का] [।\*] बहुभिर्व्वहुधा दत्ता वसुधा वसुधाधि-
- 12 प [1<sup>\*</sup>] यस्य यस्य यदा भूमिस्तस्य [त¦स्य [तटा] फलम् [५१]] स्वटक्ताम्परटकां

#### Turd Plate Tr + Sel

- 13 वा यताद्रक युधिष्टर [i\*] महीमाहिमता येष्ठ दानाच्च्रेयोनुपास-न[म् ॥२॥\*]
- 11 पष्टि वर्षमहस्राणि म्वर्गे वमित भूमिट [1\*] ग्राचेप्ता चानुमन्ता च
- 15 तान्धेव नरके वसेत्  $[\mathbb{F} imes \mathbb{F}]$  श्राज्ञा वासुदेव  $[\mathbb{F}]$  मवत ३० मार्ग- शीर्षां दि २०  $[\mathbb{F}]$
- 16 देशाच्ययमाधिसत चरिदत्तस्रनुना म वरेण लिखितमिति ॥

<sup>1</sup> From informer one capplied by the late Rai Bahadar V. Venfayya

<sup>2</sup> Exp e ed by a symbol

I Leal c-Tanc

¹ J त्यों <u>'शिषं</u>

<sup>ा</sup> Re t renga <sup>ए</sup>क्कनेन

#### TRANSLATION.

- (Line 1)  $\bar{O}m$  Hul! From the victorious Sihapural the lord of Kalinga, the glorious  $\bar{M}ah\bar{a}r\bar{a}ja$  Umavarman, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of Brihatproshtha —
- (L 3) "This village has been given by Us to the Brāhmana Haridatta, who belongs to the gotra of the Aupamanyavas (and) who has studied the Bahiricha-(sākhā), having made (it) an agrahāvo which is to last as long as the sun, the moon, and the stire, and having exempted (it) with exemption from all taxes, having separated (it) from the [Da]ntayavāgu division (bhōga) (and) having joined (it) to the Thirty-six Agrahāras in such a way that it must be mentioned (henceforth) in connection with (this) division (?)
- (L 7) "Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (viz grain), gold, etc according to the old-accustomed rule"
- (L 8) And future kings (the king) requests —"Having obtained possession of the cirth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this agrahāra, considering this present grant (to have) religious merit (for its object)"
  - (L 10) And with reference to this there are (the following) verses sung by Vyāsa —
  - [LI 11-15 contain three of the customary verses]

٢,

- (L 15) The messenger  $(\bar{a}j\bar{n}a)$  (was) Väsudēva. In the year 30, on the 20th day of Märgašīrsha
- (L 16) (The above edict) was written by M . vara, the son of Haridatta, who was placed in charge of the record office (akshapatala) of the district (dēsa).

# No 3-THE TARPANDIGHI GRANT OF LAKSHMANA SENA. By R D BANERJI, M A

In 1875 Mr Westmacott published an account of a copper-plate discovered in the village of Tarpandighi in the district of Dinajpur<sup>2</sup> This was the first inscription of Lakshmanasčna discovered until them. Mr Westmacott's article was accompanied by two lithographs of drivings made from this copper plate. The inscription has not since been published with mechanical fresimiles. It now appears that the plate belonged originally to Sir William LeFleming Robinson, Bart, of Hillesley House, Wotton-under-Edge, Gloucestershire. It was lent to Mr Westmicott for publication by the owner. The plate has recently been purchased from Sir Linest Robinson, the nephew of the owner, by the Bangiya Sāhitya Parishad. The inscription is included in single thick plate of copper measuring  $13'' \times 11\frac{1}{2}''$  with a projection of  $3\frac{\pi}{3}''$  in length, to y bich is attached the royal seal by means of a copper bolt. Prinsep in his paper on the Bikergang grant of Kësavasëna has referred to the curious figure which is to be found on Sona marker.

Another copper-plate inscription of Lakshmanasena is the Anulya grent originally published in a co-defined Bengali periodical called Arthāsika Chitra (of Rampur Boālia in the Inthin District of Bengal). The author of that paper made out the sādhana of the figure than four the royal seal of the Sēna Kings of Bengal. In the Bākerganj grant of Kēsava-

It is super the form of Simbapura. 2 Journal Berg As Soc, Vol LLIV, P I, pp 11 ff

The Vol VII, p 43. The name of the denor seems to be Keraccenna as read by Prinsop and not the last a super construction. Vill Brinsophy construction with, whidem, Vol LLV, P I, p 5.

sēna the seal is distinctly referred to by the expression  $Sadāsıva-mudrayātvā^1$  The author has found that in the Mahāniriāna-Tantra the deity named Sadāsīva is actually mentioned. The god is described as follows  $(Ull\bar{a}sa\ xiv)^2$ —

"He is wearing a tiger's skin, the sacred thread is made of snakes, his body is covered with ashes and he wears ornaments made of snakes. He has five faces of the following colours—smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks. He holds the Ganges (on his head), he has ten arms, his forehead is beautified by the moon. In his left hands he holds a skull, fire, a noose, a bow and an axe and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon. He is praised by all gods and excellent munis. His bent look is resplendent in granting the highest bliss, he has the appearance of snow, jasmine, and moon, he is resplendent with the bull as his seat, he is everywhere day and night praised by siddhas, gandharias, and apsarases, the lover of Umā, the sole refuge, the dear."

The Tarpandighi grant is exactly similar to the Ānuliyā grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmanasēna, which was found by Pandit Rāmagati Nyāyaratna and to which I have referred in my article on the Mādhāinagar plate of Lakshmanasēna, is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhāinagar grant do not resemble those of any of the other three grants of Lakshmanasēna.

The inscription opens with an invocation to the god Vishnu. The first two verses contain an eulogium of the moon, from whom the Sona kings are said to have been descended. This is followed by the usual genealogy of the Sona kings from Hēmantasēna down to Lakshmanasēna. As I have already observed, the first seven verses agree entirely with those of the Ānuliyā grant. The next two verses are identical with vv. 8 to 10 of the Ānuliyā grant.

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahishtī in the Varēndrī country<sup>4</sup> in the Paundravardhana bhuktī by the Paramēsvara-Paramavaishnava-Paramabhattāraka-Mahārājādhirāja Lakshmanasēnadēva, who meditated on the feet of the Mahārājādnirāja Vallālasēnadēva, in the third year of his reign (equivalent to the third year of the Lakshmanasēna era=1122 AD), to a Brāhmana named Īśvaradēva-Śarman of the Bharadvāja gōtra and a student of the Kauthuma branch of the Sāmavēda

The donee was the great grandson of Hutāśanadēva-Śarman, the grandson of Mārkan-dēyadēva-Śarman and the son of Lakshmīdharadēva-Śarman His pravaras were Bhāradvāja, Āngīrasa, and Bārhaspatya The grant was made as dalshinā on the occasion of the gift

<sup>1</sup> Journal Beng As Soc, Vol VII, pl XLV

<sup>&</sup>lt;sup>2</sup> Vyāghra charma parıdhānam nāga yajūōpavītınam | vibhūti lipta sarvāngam nāg ālankāra bhūsh tam || dhūmra-pīt āruna-śvēta-krishnash paūchabir ānanash | yuktam trinayanam bibhraj-jatā jūta dharam vibhum || Gangā dharam dafa bhujam fafi-föbhita-mastakam | kapālam pāvakam pāfam pinākam parafum karash || vāmair dadhānam dakshaif cha fūlam vajr ānhufam faram | varam cha bibhratam sarvair dēvair munivarash || stutam ||

param ānanda samdōh ōllazat-Putıla lōchanam l hıma kund-ĕndu-samkāsam vṛrshāsana-vīrājītam || varītah siddha-gandhartair apsarōbhir ahar nīsam l gīyar ānam Umā kāntam ēkānta-saraņām prīyam ||

<sup>2</sup> Journal and Proceedings, Beng As Soc, Vol. V, pp 467 ff

<sup>4 [</sup>Varedyan in the text (1 33) -V V]

known as hēmāśvaratha 1 The dūtaka was the minister of Peace and War (sāndhingrahika) Nārāyanadatta, also mentioned in the same capacity in the Ānuliyā grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words—

Vuddha-ııhārī-dēvatā-nıkara-dēyāmmana-bhūmyādhāvāpapūrvvūlıh,

the Southern boundary was the tank named Nichadahāra the Western boundary was (the village of) Nandiharipākundī, and the Northern boundary was the ditch known as Möllānakhādī <sup>2</sup> The land granted annually yielded 150 *Purānas* or copper coins

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmēndra Sundēra Trivēdī, the secretary of the Bangīya Sāhitya Parishad.<sup>4</sup>

#### First Side

- 1 श्रों श्रों नमी नारायणाय ॥ विद्युद्यच म त्युतिः फणिपतेर्व्वालेन्दुरिन्द्रा-युध वा-(1)
- 2 रि खर्मतरिङ्गणी सितिशरीमाला वलाकाविल । ध्यानाभ्याससमीरणीपनिञ्चतः
- 3 श्रेयोऽद्भुरोद्भृतये भूयाद्व स भवात्तितापभिदुतः शक्ता. कपर्दाम्बुदः ॥ [१\*] 'श्रा-
- 4 नन्दोख्निधी चनोरनिकरे दुख(:ख)च्छिदात्यन्तिकी कच्चारे इतमोच्चता
- 5 रतिपतावेकोऽहमेवेति धीः । यस्यामी अस्तात्मनः समुदयन्याश प्रका-
- 6 भाज्जगत्यन्त्रे ध्यानपरम्परापरिणत ज्योतिस्तदास्तामादे ॥ [२<sup>\*</sup>] <sup>7</sup>सेवावन-
- 7 मन्यकोटिकिरीटरोचिरम्बु(म्बू)क्षसत्पदनखद्युतिवल (क्क)रीभि:। तेजो-
- 8 विषन्वरसुषी दिषतामभूवन् भूमीभुजः स्फुटमधीषिनाधव-
- 9 मे ॥ [२\*] <sup>6</sup>श्राकौमारविकखरैिहीं दिशि प्रस्यन्दिभिद्दिश:प्रालेयैरिरा-
- 10 जवक्कनिक्तानीः समुन्मीलयन् [।\*] हैमन्तः स्फुटमेयसेनजननचैत्री-
- 11 घपुण्यावलीशालिसाघ्यविपाकपीवरगुणस्तेषामभूदशजः [॥\*] [8\*] ध्यदीयैर-
- 12 द्यापि प्रचित्रभुजतेज:सहचरैर्यभोभि: श्रोभन्ते परिधिपरि-
- 13 णहा इव दिश: । तत. काञ्चीलीलाचतुरचतुरमोधिलहरीपरीतोर्व्वी-
- 14 भत्तीजनि विजयसेन: स विजयी ॥ [५\*] प्रत्यू हः कलिसम्पदामनलसी वेदा-
- 15 यनैकाध्वगः सद्वामः श्रित्जद्गमाक्तितरभूदक्कालसेनस्ततः । यश्वेतोम-
- 16 यमेव शीर्यविजयी 'दलीषधं तत्चणादचीणा रचयाच्चकार वशगा

¹ [Hēmāśvaratha or hiranyāśvaratha (a horse chariot of gold) is one of the sixteen great gifts (shōdafamahā-dānāni) mentioned in the Matsya Purāna and in Hēmādni's Dānakhanda —Ed]

<sup>&</sup>lt;sup>2</sup> It seems to me that the first part of the name contains the Arabic word Mullah Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Mr' mmedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a centry before the Muhammedan conquest Cf Journal Beng As Soc, Vol XLII, Pt I, pp 259 ff

<sup>\* [</sup>The name of the coin, which occurs also in two other Scna inscriptions, is probably Kapardaka-Purana.—Ed ]

<sup>• [</sup>The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr Banerjea —S K ]

<sup>5</sup> Expressed by a symbol

Metre: Vasantatilakā

<sup>6</sup> Metre Sardulavikridita

## Tarp indight Plate of Lakshman iscna — [Lakshmanasena] Samvat 3



ŧΙ

- 17 सम्मन् परेषा चिय. ॥ [६\*] ¹सभुक्तान्यदिगङ्गनागण्गुणाभोगप्रजीभाहिशा-
- 18 मीगैरगसमप्पेणन घटितस्तत्तत्प्रभावस्कुटै: । दोरुपक्तिप-
- 19 तारिमङ्गरसो राजन्यधर्मााययः सीमल(इ) स्प्रणसेनभूपतिरतः सी-
- 20 जन्मसीमाजनि ॥ [७\*] <sup>1</sup>शृश्वद्यस्थयाद्विसुक्तविषयास्तन्मात्रनिष्टीकृतस्वान्ता या-
- 21 न्तु कथन्न नाम रिपवम्तस्य प्रयोगाह्यम् । यैरालप्रतिविन्धितेपि निपत-त्यत्रेपि
- 22 चञ्चमृणेप्यहतेन यतस्ततोऽपि सपरो देव पर वीचते(:) ॥ [=\*] स खलु चोविक्र-
- 23 मपुरसमावासिति।तत्रीयज्ञयस्कन्यावारात् महाराजाधिराजत्रीवहालसेन-
- 24 देवपाटानुष्यातपरमेश्वरपरमर्दण वपरस्रश्ट,रकसन्नाराजाधिराज-
- 25 चीमल(व)च्मणमेनदेव कुगली । समुपगताशेषराजगजन्यकराज्ञी-
- 26 गणकराजपुत्रराजासात्वपुरोक्तिसनाधन्नाधन्त्राधनस्त्रात्मात्विवयहि-
- 27 जमन्त्रसेनापतिमन्द्रामुद्राधिलतन्त्रान्तरद्गहरदुपरिजमन्त्रचपटिसक-

#### Seco .d Side

- 28 महाप्रतीहारमहासोगिकमहापीनुपतिमहागणस्कदीसाधिकचौरी-
- 29 दर्गणकनीवलहम्बद्यगोसिहपालाविकादिव्यापृतकगीत्सिकदग्डपाथि-
- 30 कदग्डनायकविषयपन्वा(त्वा)होन्नाहोनाचाय सक्तराजपादोपजीविनोध्यचप्र-
- 31 चारोक्तानिहाकी त्तितान (न) चटा ट्यातोयान् जनपदान् जेनकरां य त्रा-
- 32 द्याणान(न्) ब्राह्मणोत्तरान् यथार्च(र्च) सानयित वोधयित समादिशति च सतस-
- 33 म्तु भवता <sup>२</sup> यया श्रीपीगडुवहँनभुक्त्यन्त पातिवरयान्<sup>3</sup> पूर्वे वुद्वविचारीदेव-
- 34 तानिकरदेयामाणभूम्याढावापपृर्व्वालि मीमा । दक्तिणे निचडहारपु-
- 35 व्करिणी सीमा । पश्चिम निन्दिहरिपाक्च सीमा उतर् मोक्षाण-खाडी मीमा द-
- 36 यं चतु:मोमावच्छित्रस्त त्रत्यदेशव्यवहारनिनदेवगोपयाद्यसारभूवहि.
- 37 पञ्चोन्मानाधिकविम्रल्युत्तराढावापगतिकात्यकः सवत्यरेण कपहेकपु-
- 38 राणमार्डभतैकोत्पत्तिकी वेलिइष्टीग्रामीयभूभागः ससाटिवटपः
- 39 सजलस्थल सगर्त्तीपर: सगुवाकनारिकेल सन्चदथापराध: परि-
- 40 ई(ह)तसर्वेपीडो उच्हमदृपवेशो अनिश्चित्प्रयाश्चस्त्रणपूर्तिगोचर-
- 41 पर्यन्त. चुतायनदेवयर्पाण: प्रपीत्राय मार्क्षण्डेयदेवधर्माण: पीत्राय ल-

<sup>1</sup> Metre Śārdūlavikrīdita

<sup>\*</sup> The visarga has here been used as a sign of interpunction

Read of There is a sign like a St Andrew's cross after this word

<sup>\*</sup>Read Ent.

- 42 स्मी(घ)रदेवमर्माणः पुत्राय भरहाजसगीत्राय भारहाजमाहिरस-
- 43 वाईसात्यप्रवराय साम(व)दकोवुमशाखाचरणानुष्ठायिने ऐमायर-
- 44 यसहादानाचार्यश्रीर्श्यरदेवश्रमीणे पुस्थे ४हनि विधियदुदकपू-
- 45 व्यं भगवनां श्रीमदारायणभटारकसुद्दिस्य मातापिचीराक्षनस पु-
- 46 ख्यशोभिवृद्ये 'दत्तहेमाख्यदयमहादाने दिच्चाते(ले)नोत्पृ[च्य] भा-
- **4** चन्द्राक्षेचितिसमकाल यावत् भूमिच्छिद्रन्यायेन तास्त्रशासनीकत्य प्र-
- 48 दत्ती जिल्लाभिः ॥ तद्भवद्भिः सर्वेदैवानुमन्तव्यम् । भाविभिरपि न्द्रपति-
- 49 भिरपहरणे नरकपातभयात् पालने धर्मागीरवात्पालनीयम् । भ-
- 50 वन्ति चाच धर्मानुग्र(ग्रं)सिन: स्रोका: । वहुभिर्वसुधा दत्ता राजभिसागरा-
- 51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं य: प्रतिगृद्धाति यस भूमिं प्रय-
- 52 च्छित । उभी ती पुर्णकमीणी नियतं खर्णगामिनी ॥ खदत्तां पर-दत्ताम्वा यो हरे-
- 53 त वसुन्धराम् [!\*] स विष्ठाया किसिर्भू वा पितृ भिम्ना ए प्यति ॥ इति कमलदला-
- 54 स्वुविन्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितच्च । सकलिमदसुदाषृतच्च वृद्धा न
- 55 हि पुरुषे: (1) परकीर्त्तयो विलोप्याः ॥ श्रीमक्क्षणसेनी नारायणदत्त-सान्धिवग्रहिकं
- 56 इह ईश्वरशासनदान दूत व्यथस नरनाय: ॥ सं ३ माद्रदिने २ । श्रीनिमहासानि ॥

#### No. 4.—CHATSU INSCRIPTION OF BALADITYA.

BY D R BHANDARKAB, M.A , POONA

This inscription, which is published here for the first time, was discovered as early as 1873, by A C L Carlleyle, assistant of Sir Alexander Cumungham. It was found at Chātsū, the principal town of a tahsīl of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the Archeological Survey Report, Vol. VI, p. 116, in the following words. "I found a Kutila inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsu at the bottom of which this inscription was found about seventy or eighty years ago." The tank here mentioned is no doubt the one locally known as the Gölerāv talāv, but the inscription stone when I was at Chātsū at the close of December 1909, was in a wall of the dilapidated temple of Raghunāthjī in the immediate neighbourhood of the flight of steps

¹ Read ° हमायरथ°. ² The final सा औ वसुधा has been added-above the line

Read विष्यार्थाः

c 2

The inscription is engraved on a slab of black stone, and consists not of twenty-six. as Carlleyle says, but of twenty-seven lines, which cover a space of about 2' 1114" broad by 1' 42" high It is broken in three parts about one foot from the commencement of lines 9 and 10 Besides, a portion of the stone has peeled off near the lower corner of the proper left ade The size of the letters is larger in lines 1-20 and smaller in lines 21-27 It is largest in line 20 The characters are of the northern type of alphabet, approximately belonging to the tenth century They include the somewhat rare forms of jk in Raj ham, line 18, of \$\tilde{n}\$, \$eg\$ in \$y\tilde{a}ch\tilde{n}\tilde{a}\$-, line 6, and of \$n\$, \$eg\$ in \$v\tilde{a}i-may\text{tm}\$, \$l\$ 1 Attention may also be drawn to the curious forms of ph, eg in phaninah, 1 3, and the subscript t, eg. in mam adhrasas=ity=uktam, 1 2 The letter g occurs in two forms, the ordinary one may be noticed. eq in -viprayoga-, 1 3, and the other one in, eg vāhinī-parigatāj=, 1 18, or Sugrīvād=, 1 19, in which case it can easily be mistaken for & The signs for the ciphers 5 and 7 incised in lines 4-5 and of the avagraha occurring e g in 1 4, are worthy of note The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may be with the person who copied the inscription on the stone previous to its being engraved. But the composer of the prasasti is certainly responsible for the grammatically inadmissible word vi(bi)mvi(mbi)tan=, undoubtedly a mistake for vi(bi)mvi(mbi)tani, in 1 3 The word organ is used in 1 7 apparently in the sense of "one whose vehicle is the bird", referring. of course, to Vishan Excepting the initial words [Om na]mah and the closing words from utkirnni to samuat, the whole of the record is in verse, and, curiously enough, the first twenty. two verses only are numbered. In respect of orthography the following points may be noticed (1) the letter b is throughout denoted by the sign for v, (2) t is invariably doubled in conjunction with a following r, (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding r, bh only being not doubled, (4) nhrs is used twice, in 11 19 and 21 instead of the correct nghri, (5) -dushkhā- is written in 1. 11 instead of duhkhā. (6) the letter s is frequently employed instead of s, though once s is used instead of s, viz. m -famayah, 1 22

After the initial words Om namah the inscription opens with obeisance to the goddess Sarasyati (v 1), an invocation of blessings from the god Murāri (vs 2-5) Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartripatta, who was like Rama endowed with both priestly and martial qualities Rāma here referred to is obviously Parasurāma, and what the (brahma-kshatr-anvita) verse intends saying is that just as Parasurama was a Brahmana by caste but did the duties of a Kshatriya, Bhartripatta also was a Brāhmana by extraction but displayed martial energy, in other words, Bhartripatta was a Brahmakshatra, ie what is now known as Brahmakshatri 1 His son was Isanabhata (v 8), and Isanabhata's son was From the latter sprang Guhila, and from him Dhanika (vs Upendrabhata (v 9) He 18, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Dabok in Mewar It begins with 407 Bhādrapada-sudi 8 asmim(n) di[ia]sē Paramabhattāraka-Mahārājādhirāja-Paramēśvara-Śri-dDhavalappadēva-pravadha(rdha)māna-rājye | Guhila-puttrānām ŚridDhanikasy=opabhujyamanayam Ddhavagarttayam, etc. If the date 407 be referred to the Gupta era, it becomes equivalent to A D. 725 This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century I have elsewhere said that Dhavalappadēva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kansuvam inscription of AD

<sup>1</sup> For further treatment of this subject see my paper on the "Guhilots," Journ & Proceedings, Beng As Soc, Vol V, 1909, pp 167 ff

7381 Dhanika was succeeded by his son Auka, and the latter by his son Krishnaraja (vs 12-13) Krishnarāja's son was Śamkaragana, who conquered Bhata, king of the Gauda country, and made a present of this kingdom to his overlord (vs 14-16) Can this Bhata be Śūrapāla of the Pala dynasty, who, according to Cunningham, was a son of Dēvapāla, and according to Mr V A Smith 2 the same as Vigrahapala I ? Samkaragana's queen was Yajjā who was a devotee of Siva (v 17), and from her he had a son named Harsharaja (v 18), who is called a dvija, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmana only He conquered kings in the north, and presented horses to Bhōja, who, I think, must be Bhoja I (AD 843-882) of the imperial Pratihara dynasty (v 19) He married a princess named Silla (v 20), and had from her a son called Guhila (v 21) Verse 22 says that he produced the impression that he was Guhila I, come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the Gauda king and levied tribute from princes in the east. He married Rajjha, daughter of the Pramara Vallabharaja (v 24) Their son was Bhatta (v 25), who led an expedition of conquest against kings of the south, (v 26) and married Purāśā, daughter of one Vīruka The issue of their marriage was Baladitya, Balarka or Balabhanu (v 28) Verses 29.32 bestow nothing but conventional praise on him. Verse 33 tells us that he married Rattava, daughter of the Chahamana king Sivaraja, who is eulogised in the verse following From her Baladıtya had three sons, viz Vallabharaja, Vigraharaja, and Devaraja (v 35) In commemoration of Rattavā who had died, Bīlāditya, we are informed, elected a temple to Murari, whose site probably is occupied by the temple of Raghunatha, where the inscription was found when I visited Chatsu (v 36) Verse 37 expresses a wish for the permanence of The next verse states that the prasasti wis composed by one Bhanu, son of Chhitta, a Karanika by caste, and a Vaishnava by religion The prasasti was engraved by the sūtradhāra Bhāila, son of Rajuka This is followed by the word Samvat without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, Guhilasya vamša, in other words he was a Guhilōt So far we have only known one Guhilōt dynasty, viz. that reigning sometimes at Nāgahrada (Nāgdā), sometimes at Āghātapura (Āhad), and sometimes at Chitrakūta (Chitōr). This is the celebrated dynasty to which the Rānās of Mēwār claim to belong But it now appears that there was another Guhilōt family ruling over a territory extending from Chātsū in Jaipur to Dabōk in Udaipur The capital of this dynasty is not known Probably it was Dhavagartā, ie Dhōd in the Jahājpur district, Mēwār Reminiscences of this family are still existent at Chātsū The local traditions have still preserved the couplet

Rānā chhōdē Chātsū yō chāy sō lē "The Rānā has forsaken Chātsū Whoever wants may take it"

This shows that Chātsū had at one time been held by the Guhilots Again, the tank where the inscription stone was found, is called Gōlērāv talāv Gōlērāv obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja This may be either Guhila I or Guhila II

<sup>1</sup> Prog Rep Archaol Surv Ind West Circle for 1906, p 61. Here the date read by me was 867 but on referring to the impressions I find that it is almost certainly 407

Ind. Ant., Vol. XXXVIII, pp. 233 ff

#### MIXIN 1

- मः यात्र[म] v खात्रत्रीः श्रोमता या वि[रो] धिनी । तां वन्दे वाद्मयीं 1 देवीं वाक्प्रपंचप्रसिद्धये ।१ एकोपि [गु] 🔾 सपक्षीद्भिद्यते भुरिजिन्निधा । यो न[ग]. . . . . . . स्तु — ∪ ये ।२। श्राक्रान्तभूतलमधीध-विघातदत्तं <sup>6</sup>गं—
- [प]य:परिचयेन विराजमानं । पायादनन्तमुनिकोक्तिवितं वो वारीव यासुनमधीचनपादयुग्मं ।३। [ए]का त्वं हृद्यं ममाधिवससीत्यक्तं त्वया - - - - - प्रिय वन्नभा यदपरा स्त्रीर:स्थलें शायितां । इस्यं कौस्तमदर्पण
- प्रतिमिति स्वां वीच्य पद्माच यं सास्यं स पराझ्खीमनुनयस्तां पातु 3 वो—धवः10 ।।। त्यक्तास्त्रियविप्रयोगविधुरा गोष्यो दिवं या ययुस्ता एतास्तव पूर्व्ववद्रतसुख प्रत्यागताः सेवितु । इत्युक्तः फणिनः फणामणिगणे दृष्टालनो विन्वितान्य: सेर्घं र-
- मय[ा\*] मुरारिरवताख्रत्याययन्तः स तां ।५। नीरन्यः प्रथितः पुरः पृथ्तरः प्रोत्खातभू भृत्कुलो व्याप्तासो<sup>13</sup> जनितप्रतापदहनोप्यासादितास्त्रोन्नति:<sup>14</sup> । श्रन्त सारतरोऽरिकुंजरकरव्याघातदची अभवदंशस्तविपरीत एष [गु]हिल-स्याद्वारसू15-
- तो [भु]व: ।६। असत्रामोपदेशैरवनतन्पतीनभूतलं भूरिभूत्या भूदेवा॰ 5 न्मूमिदानैचिदिवमपि मखैर्ब[न्दय]ब्रन्दिताता । "व्रह्मचन्नान्वितोऽस्मि-मामभवदसमे रामतुर्खो विश्वस्थ: सीर्यांच्यो<sup>18</sup> भर्त्तृपद्दो रिपुभटविटपि-च्छेदनेलीपटीयान् । ७। ली-
- साका[न्तमहा]महीभृदवनिगाँरीकुचालि[ङ्गन]व्यापारैकरसोप्यभिनद्वदयों वार्य-र्मानोजनानः<sup>20</sup> । भास्तद्गृतिविषि[त:]<sup>21</sup> क्रतविजिर्नित्यं विश्रहे तस्मात्या[गु]रिव व्यनायत नृपादीभानपूर्वी भट: ।८। उपहतवृषी याञ्चालम्बाक्षव्रतम्पागतः अतज्ञालम्बाक्ष्यान

<sup>1</sup> From the original stone.

<sup>3</sup> Read थीं नम, 1

Bead व शिरी.

<sup>\*</sup> Read गयसपदां

<sup>• 7</sup> Probably केंबब का तेश्सी has to be restored

<sup>10</sup> Read HIEE: \* Read wituni.

<sup>12</sup> Read faffani.

<sup>14</sup> Read अविवसीवृतिः.

<sup>15</sup> Read °सोडार°. 19 Read शौर्याकी°.

u Bead ggo, Bosd wide.

at Read fauffag.

<sup>\*</sup> Read °याननममुखान

Bead agro.

Bead स्वीर.º.

<sup>11</sup> Read eमृन्मिय°.

<sup>18</sup> Bead व्याधामी.

<sup>16</sup> Bead ward?

Bead CHEO.

as Bead Carers

- 7 म्याया[च]रो दिलिहसमात्रित: । इरिरहमहो वन[स्मी—चे]विधाह[म]रि [म]धोरप्रसदिव यो भूप: सो अभूदुपि[न्द्र]भटस्तत: ।८। [कल]समुद्योतित-सर्व्धभूतले निनोदयानन्दितभृत्यकैरव: । उदीर्ष्णधामा परि(पुरि)पू[र्ष]मण्डलः शसीव कन्ने गुष्टिनस्ततो नृप: ।१०[।\*]
  - 8 मानं मानवतां मितं मितिमतामानन्दमान[न्दिनां] — कि] यवतां विखं विखं विखावतासुद्योगसु[द्योगिनां]। विखं विख्वतां स्थिति स्थितिमतां दुर्गाणि दुर्गित्रतां यः भौर्योदहरिद्वां स धनिकस्तस्माप्तजन्ने प्रभुः। १९। करविश्वितजयत्रीः भस्त्रम्ल्यावसादा-
  - 9 द्वितनरसञ्चायी भीमसेनानुयातः। ०००० ण्याद्योयमाभन्दकारी [सुत] प्रव तपसो उत्सादाङकोऽभूत्स भूयः ११२। चक्राक्राभ्तारिचक्रो प्रतनरकभयानन्दिताशेषलोको लच्छीलाभादिशेषप्रज[नि\*]तपरसुद्दस्तविद्वेषवाणः सा-
  - 10 [धू]नां सत्तस[त्तः] ''स्थितिस्पविदधिष्य [इं] पाप[भाजामा] स्मोधिप्राप्तको त्तिमोधिज-[दि]व ततः क्षण्णराजो वसूव । १३। प्रतित्तां प्राकृत्वो द्वटकरिघटासक-टर्णे भटं जित्वा गौडिचितिपमविनं संगरम्रतां। ''वालाहासीं चक्रे [प्र] सुचरणयोर्थः प्रण-
  - 11 यिनीं ततो भुपः सोमू ज्ञितवहरणः पंकरगणः ।१४ [1]सेनानागैर्धनमद्वी-मीन्दरो[न्द्रि]तुङ्गेर्यस्यासंख्यैः त्रियमिव दिशां [जेतु]राक्षर्षुकामैः 
    प्रतमामनां विविधक्षपतिस्रोषदुण्खादुदन्वान्भूयोः नीतो मधनसमयप्रव्यथां स्वीभितामाः ।१५। क-
  - 12 न्हर्णी रूपदर्णं रिवरतुलमहो देविमन्त्रो स्तमन्त्र शाङ्गी संग्रामवातं द्र्या प्रतीनयनी नाकधामाधिपत्यं। मन्ये स्रीश जहीं स्री: स्तिन-

Read वर्मायाचारो 3 Read नामीलक्षे Read कलाचसह्योति°, the ikāra of # seems first to have been omitted and afterwards inserted 5 The word here peeled off is certainly कीशं 4 Read प्रामीय \* Read ब्रह्म 7 Read बलवता 8 Read सत्त्व 10 Bead तसारप्र° • Beed सुख्यतां 11 Read atto 12 Read app 18 Read ogiti 14 Read संख 16 Some letter had been previously engraved in place of Z of Dags. 14 Read ways, 1 Read बला<sup>o</sup> 18 Read app 19 Read out o. ॐ Bead °सदकलेखंग्दरागेग्द्र°. 21 Read on80 22 Read अन्तर्भाग्नां. sa Read °दुःखा° 24 Read चौमितामात 25 Read &qo. Bead Eqo. 27 Read MINT. 28 Read caral.

1		
,		

हित ् तिं लन्यासी्जनां यसीन्ष्रवीं प्रशासत्य[स]सगुणनितानेकनाक-प्रधानीं । १६ सहामहीस्तः पुर्तां शिवा-

- 13 निन्दतमानसा तैनोढा पार्व्वतीतुत्था यव्वा नाम यग्र[खिनी। १७]—
  ——

  ——

  नियनर्मति मिक्त दघानं परां सेनारचणदचसुग्रमह्सं व्यावृतविद्वेषण । सानन्दं मिखिनः परिग्रिहितया वीहर्षन दिनं तस्यां वीरमनीजत्म वनतयं स्कंदोपमं भूभुनं
- 14 ११८। <sup>10</sup>विरैव्वेंरिचमूविनाश[क्षप्रलैईचिन्वतो ० — वारणवंशनै]र्गिरि-शिरस्तुंगैर्मदास्वेर्णेने: [।\*] जिल्वा यः <sup>12</sup>सकलानुदिच्चन्रपतीस्थाजय अक्षप्रा <sup>14</sup>चादी <sup>15</sup>सक्कांसेकतसिन्धुलघनि— <sup>16</sup> श्रीव[श्र]जान्वाजिनः ११८। योशेषजन-
- 15 [संज्ञातां] श्रिखासिव विभावसो: । व्युवाच विधिना सि[क्वा]सबसिधद-द्युति ॥२०। कान्तानां छट्येष्वसुक्तसम्मर रचां विधातुं स्मरं तक्षेदा-दिव मिकतः स्मृतिपद्यं यातोपि यो" दूरतः । सीक्षान्याचनवक्व-18
- 16 [भी]पि नितरामुद्देगछद्दूपिणां 10 [श्री]गुष्टिलः स्व तेन जनितः(।)पुष्तः प्रभाषा-न्वितः ।२१। भूयो[वा]तरदेप संगरभरान्वोढुं समर्थोस्वितत् वैरं पूर्ववोद्भव पृषुयशा देवो नरः संस्मरन् । नूनं नो विनिष्टन्तुमायतशुजशापचु(च्यु)-22
- 17 तै: सायकैरित्याशद्धा रणांगणादरिगणा यस्य द्रुत विदुता: ॥२२॥ पीनोर-स्त्रीत्दंचत्कुलिग्रखरखुरचुन्नपूर्वास्थितीरै: संग्रामाभोधिपोतैर्ज[द]धिभवमद्यावादः वंग्रपस्तै: । जित्वा गौडाधिनाय "विवुधजनवधूगीतसत्त्रीर्त्तमद्याजी" प्राचिम्य:
- 18 पार्थिवेभ्य.<sup>20</sup> प्रचुरतरकर<sup>27 28</sup>याग्रहीत्स्वाक्षि[नि] इंडः<sup>20</sup> ॥ [२३।<sup>‡</sup>] [लच्छीं] चाद्रमसीमिवीवित्सित<sup>30</sup> खच्छाम्बरीद्वासितां<sup>81</sup> प्रावि[भू]तक्षलां

```
3 Read यखिनपहर्वी.
                                     3 Read भीवजन्साः
 1 Bend fofeneffi.
                                                                          Beed व्यावृत्तविदेपिण
                                     Brad प्रयो
 * Read outif.
                                                                          Bend °मजीजनरस तनय.
                                     8 Read eq राज.
 Bead ufcufeo.
                                                                         12 Read व्तदीचा .
                                     11 Read Triff
10 Bead att.
                                     " Read ददी
" Read व्योजाय
16 Read म्यानिवर्त, the letters कत are engraved below the line
18 Read सम्बद्धि , the space of भी is left empty
                                                                         17 Read यी.
                                                                         20 Read e तेन.
                                    " Read तस्रो
18 Bood सीभाग्याकान<sup>o</sup>
                                                                         23 Read °चुरणपूर्वासि°.
                                    22 Bead भागयाप.
n Bead विषेत् पूर्वभवी
                                    25 Read eसकी शिराजी
24 Beed faguo.
26 The letter $\hat{\pi}$ was at first inadvertently omitted but was afterwards engraved in a tiny form between $\hat{\pi}$
```

and W.

<sup>77</sup> Read oak

no Read outil.

<sup>28</sup> Read बोगजी

n Read खच्चान्तरीहासिगानाविम् त°.

<sup>28</sup> Read offin:

स्रवान्तिविश्रदामीशोदयानन्दितां । यो[भो]धरिव¹ वाहिनीपरिगतास्त्रातां सुरत्नालयाटू हे वन्नभरानती नरपते रन्मां वप्रमरान्व[यात् ।] [२४] राज्यं स्त्रीयं दधानी जितखरसमरयापधूतारिसार: सुग्रीवाद्वासमानी जिन-19 तजनकमुलांगदः सत्वयुक्तः । तस्यान्तेनोदपादि प्र[ण्मद]वनिभन्गीसिम-खुरिवताहिः : भटः काकुर्खकल्पो⁵ भरतक्षतरसो <sup>6</sup>नीत्यक्तीनः सुम<del>व</del>े ॥[२५] श्राक्तांता वीच्य <sup>१</sup>शैन्यैर्व्वि 🗸 🗸 🔾

- 20 तटीर्भग्ननानान[गी]चा: भीती वन्धादिवाल' पुनरमृदुमरुद्देपमानीिमीवार्:'। यस्यादाइचिणाव्यः मिति जितवती दाचिणात्यान्चितीयानीमादेगादभेषा-न्लसदसमक्चो वेलया रत्नराजी: ॥[२६\*] गभीरापि समुसता परिजने लोलापि नित्य <sup>11</sup>[स्वि] -
- [खो]पचितापि वाचि मधुरा शाता[पि]12 रक्ता प्रिये । श्यामापीनकरप-21 साधितसुखी सुग्धापि दचा विधी तेनोदी हात वीरुकस्य तनया तन्वी पुराशाक्षिधा ॥[२७<sup>‡</sup>] न्यस्ताङ्घि<sup>13</sup> प्रथमं महीधरशिरस्याकान्तकाष्ठं इयैः सम्यक्षितमग्डल म ससुदयै ही पात्यमैभी सित । सुर्णंत निजते जासा प्रसरता तेजासि —
- 22 लादित्यसस्रत सा मृटुकररानन्दयन्तं $^{18}$  प्रजा:  $\mathbb{I}[2 + ]$  पद्मानन्दकरोप्यरातिसर-सासुइतपद्मीदयो धान्ताशीष्यचलस्थितिर्मृदुकरीष्युग्रप्रतापीद्रम. । श्राक्टीष्युदयं हतास्त्रग्रमयः¹ सीम्योपि दुईर्भन: वालार्कोपि<sup>ॐ</sup> निमा निपेवितरती रक्रीपि यो निर्मातः ॥[२८\*] लीलो वालाशमाली<sup>21</sup> ग्लपयति कुसुदा — 🗸
- [िलत्य] प्राप्तोदयोपि [व्रजित पुनरधः खिन्न]पादप्रचारः । वैकल्यं सीच-23 नानां वितर्रात सततालोकभाजां नराणा इत्य येनासमन्ताळगति न जनिता तुल्यता तेन सार्डम् ॥[३०\*] वि[ग]तपुरुपभावा यस्य चर्छप्र-हारैरतिश्रयमृदितांग्यः पीडीताः²² साधनेन । युवतय [द्र]व मृद्दग्रे द्रा∙ वद्रवत्यो<sup>33</sup> स्ववेगादिधकरणसम्बक्ताः<sup>24</sup> शत्त्वसेना ८ —[ढुं]<sup>25</sup> ॥[३१] विशां

<sup>1</sup> Read oमीधिरव

<sup>4</sup> Read °युन्त्रिताहिर्भेष्ट

<sup>7</sup> Read हैन्यैं

<sup>10</sup> Read °पास्थि

<sup>2</sup> Read प्रसाराº

<sup>&</sup>lt;sup>5</sup> Read काकुरस्य<sup>0</sup>

<sup>&</sup>lt;sup>6</sup> Read बन्धादिवाल

<sup>&</sup>lt;sup>11</sup> Read स्थिरा लाव<sup>o</sup>

<sup>11</sup> Read शालापि, the letter पि 18 so engraved that it looks almost like यि

<sup>18</sup> Read न्यसाहि

<sup>18</sup> Read ेतेनसा.

<sup>19</sup> Read <sup>0</sup>सम्य अ Bead द्राइद्रवस्य.

<sup>14</sup> Read सम्यक्वित्o 17 Restore तेनिखनां वा°

<sup>20</sup> Read वालाकींप. <sup>21</sup> Read बालांगु<sup>0</sup>. 24 Read outail:

Read सन्द°

<sup>8</sup> Read नित्य

Pead only.

<sup>15</sup> Read °हींबात्ययै°.

<sup>18</sup> Read onto

<sup>23</sup> Read पीडिता.

Restore Aufe.

- 24 नि पयं पुराणमरस मायाविनं निर्मुणं सुक्का [देश]वयोरसार्ज्जवगुणैर्धु किं भनस्तो]चितं। वालार्कं रिष्मादरादिति रमा वक्तं प्रयाता खयं कोर्क्तिर्यस्य हिमांगुधामधवला दूतीव दुग्धोदिधस् ॥[३२\*] चाइमानिश्वराजतनूजां रष्टवासुदिधजामिव भव्या । जान्त[र]त्निचितासुपयेमे सोरिल्झिवजयः कमलेग. ॥[३३\*] विजित्य सीभाग्य-
- 25 [गुणै:] सपत्नीरपखरूपार्ज्जव[यी]वनाद्या(:) । खवास पत्युर्मानसि प्रकासं या रा[जलद्मी]रिव लोकनद्या ॥[२४\*] अस्त या वस्नभरा[ज]मादौ ततो- पर विग्रहराजमार्थ । सतं तृतीयं चिद्रभेन्द्रतुत्व श्रोदेवराज गुरुभिक्ष- भाजं ॥[२५\*] यः प्रालेयौघगौरो गुरुभिरूपचितो ग्राविसः सर्व्वसारै: प्रोत्तुगाग्री विचिन्नो विकटकटतटासन्न-
- 26 भूभारगाढ: । स प्रासादी सुरारेरकितिमिहिमा खेहती वालपूणा याताया देवलोक तुिह्निगिरिरिव खेयसेकारि तस्या: ॥ [३६\*] यावलौलुभसुद्रभ-स्तिसुरमा धत्ते सुदा माधवी निष्कंपः कनवाचलः परिवृती यावलुरैः शोभते । यावद्भरवितिष्ठते पुषुतरा शेषे सकलाचला तावन्मदिरसुन्नत स्थिरतरं भूयादिद भू-

## No 5-LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373. By Pandit Ram Karna, Jodhpur

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Ládņū, 20 miles N W of Didwānā, the principal town of the district of the same name, in the Jödhpur State. It was thence removed, as the story goes, by the Muhammadans to a dargāh of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jödhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently unearthed by the present Thākur of Lādņū in V S 1958.

<sup>1</sup> Bend निर्व्विपय

<sup>2</sup> Read वालार्क

Read बाल.

Bead देवलीकं

<sup>7</sup> Probably oपूजाचला in the sense of जुलायला was intended.

<sup>•</sup> Read युप्तेप

<sup>10</sup> Bead यालभानी.

<sup>12</sup> Read ogfo.

<sup>18</sup> Read प्रशासितियः

<sup>\*</sup> Read शीरिलव्य

<sup>&</sup>lt;sup>6</sup> Read पृथ्तरा.

Bestore भृतये.

<sup>&</sup>quot; Read कीत् इलीरकलित°.

The inscription covers a space of 2' 1" broad by 1' 71" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is  $\frac{1}{2}$ ". The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e g wrong samdhi in =asau Alavadīno (1 12); wrong parasmaipada in urājati (1.22), the correct form virājatē not suiting the metre, etc Instances of wrong metre are also not wanting, e g, ubhaya-kula-visuddhēna (1 23) Here are nine letters instead of eight as required for each pada of an Anashtubh verse. The text is in verse excepting four lines, viz 11 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin The prasasts is composed up to verse 35 by dikshita Kamachandra, apparently a Jama, (1 29), and the latter portion by a Gauda Kayastha Danda (line on the left The following orthographical peculiarities may be noticed Rules of para-saturna have not at all been observed Letters following r have not been doubled in all places, eg sarvvārtha- (1 3) where v has been doubled but not th, tomuraw=bhuhtā (1 7), here bh has not been doubled, -sahir=nripa- (19), -Karnata- (111), etc The palatal & has been confounded with the dental s, v has been used for b throughout, and p has sometimes wrongly been engraved for y, eg rampā for ramyā (1 5)

The inscription is divied into six parts, and it is worthy of notice that the letter chha has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, viz Rājāvalī varnanam in 1.7, Vamsa-varnanam in 1.14, Mātri-vamśa in 1.19, and Svasura-vamsah in 1.21. With respect to the last, i.e. Svasura-vamśa, attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v 1), the goddess Sarasvatī (v 2) and Varuna, the god of water (v 3) Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritāna or modern Hariyānā there is a town named Dhillī or Delhi, which is extelled in verse 5

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Philli which was first ruled by the Tomaras and then by the Chähamäna kings, is now ruled by the Saka kings who are possessed of elephants, horses and men, ie foot soldiers (v 6) The following genealogy of 9 Emperors is given in the following two verses There was a great king named (1) Sahavvadīna (Shāhab ud-din Ghōrī²), who was succeeded by (2) Kutvudīna (Qutb-ud-din Aibak), (3) Samasaddīna (Shams-ud-din Altamish), (4) Pērōja-sāhi (Rukn-ud-din Firoz Shāh I), (5) Alāvadīna (Alā-ud-din Mas'ūd), (6) Maujadīna (Mu'izz-ud-din Bahrām Shāh), (7) Nasaraddīna (Nāsir-ud-din Mahmūd) (v 7), (8) Gayāsadīna (Ghiyās-ud-din Balban), and (9) Kuddī Alāvadīna (Alā-ud-din Khiljī) who was then ruling over Delhi (v 8).

<sup>1</sup> This god has also been invoked in the Bhadand inscription of the Paramara Parnapala of V S 1102, on which I have written a paper in the Bo As Soc Jour, Vol. XXIII, pp 75 ff

<sup>\*</sup> The correct names are given within parentheses

The word Kuddi I cannot identify, but Alā-ud-dīn of the Khiljī dynasty is, apparently, meant Verse 9 bestows purely conventional praise on Alā-ud-dīn. He is further described as having first conquered the southern part of India (v 10) and then conquered the kings of Vanga, Tilanga, Gūrjjara, Karnāta, Gaudadēsa, the hill chiefs of Garjjana and the Pāndyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v 11). The following verse is again in eulogy of Alā-ud-dīn, in which it is stated that there is, was, and shall be no king who can be a match to him (v 12) In verse 13 we are informed that a person named Sādhārana, lord of Purā, was a favourite of the king (Alā-ud-dīn) and, on account of his ments, became his treasurer

The third part begins from verse 14 and supplies us with the three names of the ancestors of Sādhārana. In the town of U1 in the west there lived a Kshatriya named Bhuvana-pāla who was born in the Kāśyapa gōtra (v 14). I am unable to identify this village of U1! He was married to Suśīlā who gave birth to a son named Nālhada (v 15). Nālhada had Jōnhī for his wife, who bore to him a son named Kīrtipāla (v 16). Kīrtipāla was married to Nālhada, from whom was born Sādhārana (v 17). The following two verses are purely eulogistic of Sādhārana (vs 18-19).

The fourth part consisting of only two verses describes the genealogy of the mother of Sādhārana There was a Kshatriya named Sāhārana who had Jaunapāla as his son, from whom sprang Jūma (v 20) Jūma was married to Jōī of the Śrimad gōtra, who bore him a daughter named Nālhada, who gave birth to Sādhāraṇa I am unable to trace out the Śrimad gōtra anywhere This Sādhārana was respected by kings and was a charitably disposed man He gave a laksha-dāna (i e articles of the value of one lac of rupees) (v 21)

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhārana's father-in-law, but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhārana's causing a step-well to be sunk in the village of Lādnū There was a Kshatriya named Haripala who lived in Divananapura (v 22) I have not been successful in identifying the town of Divananapura for want of the name of the District wherein it was situated. To him was born a son named Sādada (v. 23) Sādada had a daughter named Nāgī whom he gave in marriage to Sādhārana (v 24) Sādhārana, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v 25) At a distance of 7½ yōjanas (i e, 30 kōs or 60 miles) to the east of Nagapattana, se, the present Nagor, the capital of the country called Sapadalaksha, modern Savālakha, there is a waterless (desert) tract of land called Lādnū2 (v 26), where everything but water was easily procurable, and, therefore, Sadharana caused a step-well to be dug out as a work of charity (v 27) The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth — It is further added that this step-well appears as if it had been constructed by Viśvakarman (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v 30) Sādhārana has been successful in pleasing the gods, the pitris or manes, and the people of this

<sup>1 [</sup>The reading of the name is not certain -S K]

<sup>&</sup>lt;sup>2</sup> The village of Lädnū was formerly under the jurisdiction of Nagör, but on re-distribution it has now been placed under Didwana, as noted above
D 2

world by its water at one and the same time, as one does with charity (v 31) who causes a stop well, a well, a tank, a temple, etc, to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v 32) Then follows a benedictory verse in the name of Sadhaiana (v 33) In the next verse is given the name of the person who composed the prasasts, viz dikshita Kāmachandra, the date of its composition is given as Thursday, the Jaya tithi of the month Vaisakha in V. S 1372 (v 34) Here the year is given in two figures as 72, but a reference to line 30 infra, a ould show that it is 1372 date is not given clearly in the original text, but only the day, month and year are given the name given in astrology to three dates, viz, the 3rd, 8th and 13th, but which of there is meant here, it is difficult to determine It might, perhaps, be the 3rd of the bright half of Vaisakha, as the word pradhana would lead us to suppose, for this date, usually called Alshaya-tritiya, is observed as a festival and considered auspicious even up to this day in the whole of Marwar Verse 35 expresses a wish that the step-well may last, (as also the name of Sadharana,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in proce in line 30, which is Friday, the 3rd of the dark fortnight of Bhadrapada of V. S 1373. or Friday, the 6th August A D 1316,1 when Sadharana caused the pratishtha or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village It is also stated that this was done in the reign of Suratāna Kutvudī (Quib-nd din Mubarak Shah), son (successor) of Alavadina (Ali-nd-din Khilji), and that after him (Mubarak Shah) Gayasadina (Ghiyas-ud-din Tughlaq) accended the throne Only this much of this verse is clear and no sense can be made of Delhi (v 36) out from the rest? The last verse (ie 37) is again in eulogy of Sidharana. The two lines on each side supply us with the information that the second part of the prajast: after verse 35 was written by a Gauda Kāyastha named Danda, son of Dalu and grandson of Mahiya that this step-well was dug under the supervision of rao śri-Nainasiha, and that the prasasti was engraved by a mason (sūtradhāra) named Salakhana.

We thus see that the first part of the prasasts was written by dibshita Kamachandra in the month of the Vaisākha of the Vikrama year 1372, when Alā-ud-din Khilji was the Emperor of Delhi, as is clear from the use of the present tense in Alavadinah hshitipo-sti sadyah (v 8), prabhur=asti sadyah (v 9), and samjāto na purā na ch=āsti bhavitā (v 12) But when the step-well was opened to the public after performing the pratishtha (consecration rites), the ruling prince was Quib ud-din Khilji, which fact is evident from the following words Alāradīna-putra-Suratāna-Kuţvudīna-vyaya kalyāna rājyē (1 31), while the words Gayāsadīnas=tu $n[ri^*]$  pas=tato=bhv[t\*](1 32) lead us to infer that when the last portion of the prafasti was committed to the stone, Ghiyas ud-din had succeeded Qutb-ud-din Khilji as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyas-ud-din, yet as he ruled for four years from VS 1378-1382 (or A D. 1321-1325) and a reference to his name as a prince has been made (1 32), we may safely say that the later portion of the prasaste was engraved during his reign. In short, this whole prasasti was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the prasasti up to verse 35 was composed by dikshita Kāmachandra in the reign of Alā-ud din Knuji in VS 1372 and was incised on stone in the reign of Qutb-ud-din Mubarak Shah in VS 1373 During this interval the rule of Shahāb-ud-din Umar was over, and hence no The later portion, from line 30 to 33, and two lines on the reference is made to his name

<sup>1</sup> Professor Kielhorn gives two dates as its equivalent (vide No 255 of his List of Northern Inscriptions), the other being "Friday, 26th August & D 1317"

<sup>&</sup>lt;sup>2</sup> There is, however, a mention of Śrī Nawyanōvya and Samasadina in line \$2, and we may identify Nawyanōvya with the modern Nārnaul, of which Samasadīna was, perhaps, a viceroy

margin were composed by the Gauda Kāyastha Dāndā and engraved in the reign of Ghiyās-ud-dīn Tughlaq, ie between VS 1378—1382 No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power

The inscription unfolds, under the heading of rājāvali-varnanam, the dynasty of 10 Muhammadan Emperors of Delhi from Shahāb-ud-dīn Ghōrī to Alā-ud-dīn Khiljī, but the list differs a great deal from that given in the Persian history called Tawārīkh-i-Firishtā, according to which some names seem to have been omitted and some reversed in their order Below is given a statement comparing the genealogy contained in this inscription with that of Firishtā, as also their dates in Hijrī, Christian and Vikrama eras—

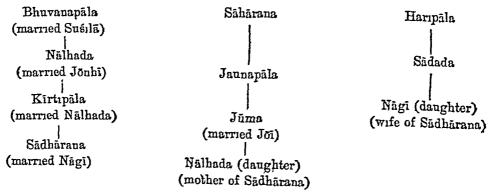
No	Sanskrit inscription	Tawārīkh ı Fırıshtā	Hıjrî years	Christian years	Vikrama years
1	Shahāb ud dîn	Shahāb ud dīn Ghōrī	582 602	1186 1206	1243 1263
2	Qutb ud dīn	Qutb ud-dîn Arbak	602 606	1206 1209	1263 1266
3		Ārām Shāh	606	1210	1267
4	Shams ud din	Shams ud din Altamish	607 633	1210 1236	1267-1293
Б	Fîrôz Shāh	Rukn ud-dîv Fîrôz Shāh	683	1236	1293
6		Razīyā Bēgam	634 637	1236 1239	1293 1296
7	Alā-ud-dīn	Mu'ızz ud-din Babram Shah	637 639	1239 1241	1296 1298
8	Mu'ızz ud din	Ală ud-dīn Mas'ūd	639 644	1241 1246	1298-1303
9	Nāsır ud-din	Nāsır ud-dīn Mahmūd	644 664	1246 1266	1303 1323
10	Ghiyas-ud din	Ghıyās ud dîn Balban	664 685	1266 1286	1323-1343
11		Mu'ızz ud din Kaı Qubād	685 687	1286 1288	1343 1345
12	Shahāb ud dīn	Jalāl ud dīn Fīrōz Khiljī	688 696	1288 1295	1345 1352
13	Alā vd dīn	Alā ud dīn Khilzī	696 716	1295 1315	1352 1372
14	]	Shahāb ud dīn Umar	716	1316	1373
15	Qutb ud-dīn	Qutb ud-dīn Mubārak Shāh	717-721	1316 1321	1373 1378
16		Khushrū Khān Nāsır ud dīn	721	1321	1378
17	Ghıyas ud-din	Ghiyas ud din Tughlaq	721-725	1321-1325	1378 1382

It may be noted that the prasast writer has, perhaps for want of knowledge of history, omitted 3 names, viz, Ārām Shāh (No 3 in the above list), Razīyā Bēgam (No 6) and Mu'izz-ud-din Kai Qubād (No 11) Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No 14) and Nāsir-ud-dīn (No 16) have been left out, perhaps on account of their very brief tenure of power Besides, in the genealogy as given by the prasasti writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Babrām Shāh), and vice tersa. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Fīrōz Shāh, has been put in after that of his father

(te Firoz), and then Mu'izz-ud-din and Nāsīr-ud-din (sons of Shams-ud-din No 4) have been mentioned, but the correct list is that given by Firishtā Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-din (No 12) has been put in before Alā-ud-din (No 13) in the prasasti, simply because the former was the father of the latter, but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-dīn has been mentioned, who actually ruled Shahāb-ud-dīn's name is merely mentioned by the Firishtā as the father of Alā-ud-dīn but not as Emperor 1

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of Sadharana, who caused the step-well to be constructed. It is stated that in a village named U1 there lived a Kshatriya of the Kāsyapa gotra named Bhuvanapāla Similarly, in the genealogy of his mother there is also a mention of Sāhāraņa being a Kshatriya of the Srimad götra father-in-law's ancestor is also styled as a Kshatriya So we see that the same word Kshatriya has been used in all the three genealogies, which leads us to believe that Sadharana was a Khattrī by caste and not a Rājpūt, because, firstly, Brāhmaņic gotras are, as a rule, not specified of Rapput families, secondly, if he had been really a Rapput, his sept such as Chahamana, Paramara, and so forth, would certainly have been mentioned, thirdly, Sadharana was the treasurer of the Emperor Ala-ud-din (vide verse 13 supra), which office is never field by the Bajputs, fourthly, during the reign of the Muhammadan Emperors the community of Khattris had attained both name and fame, which is a very well-known fact. The Khattris had then taken to service in the military as well as the civil line. In verse 13 there occurs a word Purā-pati which means either (1) "lord of a village named 'Purā'," or (2) "lord in former times", but as there is no word to fill up the ellipsis to show of which place he was the lord m former times, it would appear that "lord of (a village called) Pura" is the meaning intended by the praéasti-kūra This view is further strengthened by the fact that there is a village named Khanpura, 3 miles from Ladnu, the second component of which was, perhaps, at first used to denote the village, the prefix Khan being added in later times when it was granted The words mahā-tha śrī-Sādhārana- in the marginal line of to a Muhammadan Khan the left side of the stone, also further support this fact, as Sādhārana is called a mahā tha, which apparently stands for mahā-thakkura, as the lord of a village is called a Thākur or a Jagirdar. Moreover, the Khattrıs still now use the word Thakur when writing letters to their samdhis, or fathers of their children-in-law

The following table contains the genealogical trees of the three families given in our inscription —



<sup>1 [</sup>The list of succession in the Palam Baoli Inscription is—1, Sahavadīna, 2, Khutuvadīna, 3, Samasadīna, 4, Phērnjasāhi, 5, Jalaicdina, 6, Maujadīna, 7, Alāvadīna, 8, Nasaradīna, 9, Hammīra Gayaradīna, Journ Beng As Soc, Vol XLIII, Pt 1, pp 104 ft.—S K]

#### TEXT.1

- 1 ॥श्रीं॥ खस्ति ॥ श्रीगणेखराय नमः ॥ थो नित्यं विध्वलसीं विधिवद्देवदेत्वंद्रवंदाः(1) सदाः पुर्णाति सि[िंड] इरिरिव जनतापालनाये-पितां यः । यो विगी
- 2 व्यालियगोली हर इव नितरां विखिवन्नानि निन्न(।)निर्व्विन्नं [भ]व[तु भव]तामिष्टसिद्धौ गनास्य: ॥१ <sup>3</sup>या [घौलीं] युतिमातनोति विलसन्तितिवलीवं-
- 3 द्रम(1) यंच[कं] बुतुषारकुंदकालिकाकर्णूरपूरोत्तरां । य[1] घा(धा) वा इरिणा इरेण सततं सर्वार्थसिख्यै स्तुता (।) सा वः पातु सरस्रती भगवती °त्या नि]प्रदा सर्व्वदा ॥ २
- 4 'सर्विप्रियः प्रच्ररद्विविभूषितांग(।) संद्राननाजस्खदो[पि] भुजंगसेव्यः । गंभी-रहृज्जगित जीवनपूरिता[ग्रः] (।) कामीव नंदयतु वो वर्षणः सं दैवः ॥ ₹ 10Å-
- 5 व को हरि[पा]दसंवयवधात् भी: संचरत्युव्वला (I) [ची]रोधे हरिदखणा जनपदं मत्तेव यत्रावित । तत्र श्रीहरितानदेशविमली दिसीति नासा प्रासी(1) र
- 6 स्पा<sup>15</sup> शक्तपुरीवं रत्निर्चया नि[त्य वुघेंद्र]प्रिया<sup>17</sup> ॥ 8 <sup>18</sup>विप्राः शास्त्रप[रं]परा-मुतिविदः संयचयन्या[न्] पर (1) पु[पांति] प्र[ति]वासरं विद्धिति खं कमी वर्णाः परे । 20य-
- 7 स्वामीर्थनिरीचणचततनुः पुष्पायुधः कामिनी(।)वज्ञांभोजमधुप्रपृष्टवपुषा श्रेषु सद्गञ्जतिं ॥ ५ ई ॥ राजाव[लीव]र्णनं ॥ "या पुरा तीमरैर्भृका(।) चाइमानाधिपै
- 8 पुरी । गनवानिन[र]ाधीयै:(1) साधुना पाल्यते भन्नै:॥१[६\*] अभूपः साह-व्यदीनस्तदनु [सम]भवत्कुदुदीनं: प्रकेशः (।) प्रश्वितः ऐषितारिक्षेगित समसद्दीननामा तती-

<sup>1</sup> From impressions prepared by myself

<sup>1</sup> Metre Sragdbara.

<sup>3</sup> Metre Särdülavıkridita

<sup>4</sup> Read ogo

<sup>5</sup> Read oटसम् चरनव 8 Read offin

<sup>&</sup>lt;sup>6</sup> Read ज्ञान<sup>0</sup> 9 Read 2a

<sup>7</sup> Metre Vasantatilakā

<sup>11</sup> Bead शास्त्री

<sup>12</sup> Bead °त्युक्त्रज्ञा

<sup>10</sup> Metre Śārdūlavikrīdita

u Bead °चीरीघेहरि°

<sup>14</sup> Order of words changed to suit metre, it ought to have been विमर्ल श्रीहरितानईग्रे 17 Read ब्रधेन्द्र .

<sup>15</sup> Read रस्या

<sup>18</sup> Read মূল<sup>o</sup> 19 Read <sup>0</sup>यज्ञान्

<sup>20</sup> Read THI

<sup>18</sup> Metre Sārdūlavikrīdita.

<sup>22</sup> Metre Anushtubh.

<sup>23</sup> Read ेिधपे .

<sup>21</sup> Read संनद्यति

<sup>24</sup> Metre Sragdhara.

- तस्राखेरीजसाहिर्द्यगुणनिपुणोलावदीनस्ततोस्राद्धपः श्रीमीनदीनस्त-भूत् । 9 न]सरद्दीननामा ततोस्य ॥२  $[ \circ^* ]^{ ext{!}}$ गयासदीनस्तु कृष्टी<sup>2</sup> अलावदीन'(।)
- चितिपोस्ति सदा: ॥३[८\*] ³त्रलावदीनो नृपति[मी]इीनस्वहीनकमा रिप्[िस]-10 न्नमर्मा[1] सन्नावदीनस्य सतीन[वदा:] सम[स्त]रतैः प्रभुरस्ति [६\*] <sup>4</sup>रत्नवा(॥)-
- 11 सोगुणै: कांता कातेव गजगामिना । कामिनी विलनानेन<sup>5</sup> जिता पुरा[॥\*]५[१०\*] <sup>6</sup>जित्वा वगतिलंग[गू]र्ज्जरलसत्तर्णाटगीडाधिपा[न्] [ग]र्ज्जहर्जन-
- 12 पार्व्वतीयन्पतीन पाद्यान पयोधित्रितान ॥ (1) स्थाने स्थापितवान् न [कारितरणात्रागा]दिरत्नप्रदा[न्](।) [की] त्तिस्तंभचयानिव प्रभुर[सी] 'त्र्यलावदीनो न्प: । (II)
- ६[११\*] <sup>१</sup>उचैः भोर्यगुणै[त्]दारचरितैस्तिव्रप्रतापेन वा रत्नैर्व्वाजिगजादिभि• र्व्वसुवय.10 पूण 11स्तराडाजते । (।) श्रीह[स्त्यख]नरे[खरो] भुवि [महान]क्वाव-दीनीपम: संजाती न पुरा न चास्ति भवि-
- 14 ता नाग्रे भ्रवेस:12 क्वचित् [॥\*] ७ [१२\*] <sup>13</sup> श्रलावदीनीस्य<sup>14</sup> राज्ये पुरापतिर्भूपधनाधिकारी । गुणैय स[र्व्वी]त्तमतामवप्य16 साधारणो भूमिवहाभोभूत् $^{17}$  । (॥) = [22\*] वसवर्णनं $[11]^{18}$   $^{19}$ पश्च-
- माया दिशि सु[भ] $^{20}$  नगरे उद्शिह्य(सिज्ञ)ते । पुरा भुवनपालोभू $[q^*]$ चिवय: कास्यपान्वय<sup>21</sup> ॥ १ [१४\*] <sup>22</sup>श्रीमा[न्] भुवनपालीच [सु]सीलां<sup>23</sup> प्राप्य वज्ञभा । चित्रयाचारचंद्रं स नाल्हडाख्यमजीजनत् । (॥)
- २ [१५\*] अनाल्हडाख्य खगुणैर्वेरिषा(ष्ठां) जोण्होतिनाम्ही दयितामवाष्य। उत्पादयामास विसालकीत्तिं³ श्रीकीत्तिपाल वि[मल] सुपुत्रं। [१६\*] 26 धर्मी धर्माजसिम [श्रमम]तिर्दन्यी वदान्य: सु-
- 17 घी: साधीं<sup>27</sup> नाल्ह डसंज्ञितामुदव हमीकीर्त्तिपाल:<sup>28</sup> प्रिया । तस्यां सर्व्वसुखप्रदं

<sup>1</sup> Metre Upëndravajra

<sup>4</sup> Metre Anushtubn

Read ेसावझा

<sup>10</sup> Read <sup>0</sup>चये

<sup>11</sup> Metre Upajātī

<sup>18</sup> Read <sup>0</sup>सवाप्य.

<sup>1</sup> Metre Anushtubh

<sup>22</sup> Metre Anushtubh

<sup>23</sup> Read विशाल

<sup>28</sup> Read ozagetho

<sup>&</sup>lt;sup>2</sup> Note omission of Sandhi

<sup>5</sup> Read बलिना<sup>0</sup>

<sup>8</sup> Metre Śārdūlāvikrīdita

<sup>11</sup> Read पूर्ण सराडानते

<sup>14</sup> Read °दीनस्य

<sup>17</sup> Read HHY90

<sup>20</sup> Read WH

<sup>28</sup> Read °शीलां

<sup>28</sup> Metre Särdülävikridita.

<sup>&</sup>lt;sup>8</sup> Metre Upëndravajra

<sup>6</sup> Metre Śārdūlāvikrīdita

<sup>8</sup> Read शोर्थ and °स्तीव°

<sup>12</sup> Read श्रेश

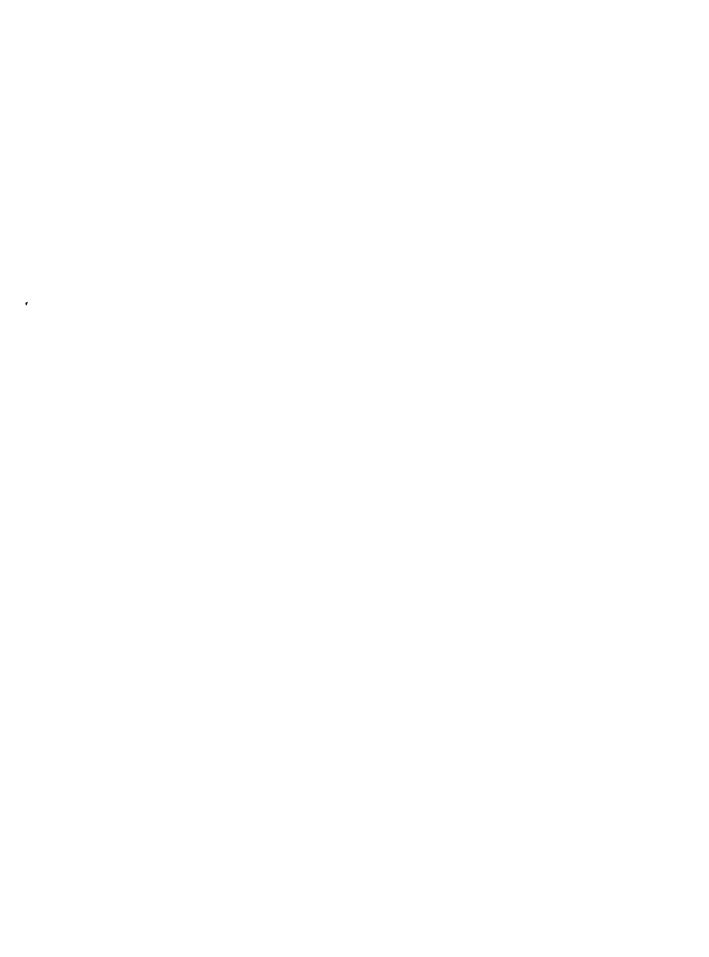
<sup>15</sup> Read न्रपस

<sup>16</sup> Read वशवर्णन

<sup>21</sup> Rend कार्यपान्वये

<sup>24</sup> Metre Upajātī

<sup>27</sup> Read साध्वीं.





-

23

खलु जगल्लोकैक[सा]धा[र]ण श्रीसाधारणमात्मजं ह्यजनयद्यमी यथा स श्रियां [॥\*] ४ [१७\*] ¹साधारा:-²

- 18 गस्य सत्नीति<sup>3</sup> कुर्वेत्या विष्वमुञ्चलं [1\*] क्षणां रिपु[मु\*]ख चक्ने (1) तिष्ठ चित्तं जग[च]ये<sup>6</sup> । (11) ५ [१८\*] <sup>7</sup>गंभोरींवुनिधिर्यया सुविमलयद्री यथा तापहृता[प्ता]ना<sup>8</sup> [ज]लदो यथा युवतिहृत्कांतोपि कामी<sup>8</sup> यथा [1\*] श-
- 19 तः पाडुसुतो जया<sup>10</sup> कनकट<sup>11</sup> सर्व्वेषु कर्णो यथा सर्व्वेष्चगुणैस्वमेव विधिना सृष्टोसि साधारण । (॥) ६ [१८\*] माचिवम्र<sup>12</sup> [॥] <sup>13</sup>साहारणोभवत्पू(र्व्व) च[चि]यस्तस्तुत सुधी. [।\*] जीणपालाभिधस्त:-<sup>14</sup>
- 20 स्य पुत्रो जूसासिधो ह्यभू $[\eta]$  । (॥) १  $[20^*]$  <sup>15</sup>जूमा $[\overline{v}]$ न वलीयसा  $^{16}$  सुयश्मा  $^{17}$ रतकरेणोज्जला  $^{18}$  श्रीसहोत्रसमुद्रवा गुणवती  $^{19}$  जोई $[\overline{n}^*]$  लड्ड $^{20}$  प्रिया  $[1^*]$  तस्या नाल्हडभिज्ञता सुतनयी  $^{21}$  जज्ञे यया श्री-
- 21 युतो जाता<sup>22</sup> रत्निमव चितीखारमतः<sup>23</sup> साधारणो खचदः [॥\*] २ [२१\*]

  "त्वपुरवरा [॥\*] <sup>2</sup>'दिवण[न]पुरावासो हरिपालोभवलुरा । चित्रयाममपद्माना<sup>26</sup>

  सिन्नवजो रुचि दधो<sup>27</sup> । (॥) १ [२२\*] <sup>28</sup>हरिपालत्य<sup>20</sup> व[नू]ज <sup>30</sup> सादड
- 22 इति विद्वतो सहावु(वु)िह:  $[1^{+}]$  यसा $^{31}$  विराजित $^{32}$  भुवने जननयनिशवकरो यश्चद्र: 11 २  $[23^{+}]$   $^{23}$ श्चय नागीत्प(त्य)िभधा य $^{34}$  पुत्री श्रीसादडांवुधे. $^{35}$  समुद्भता  $[1^{+}]$  या $^{36}$  साधारणसमल
- 23 त्रीरिव ना[राय]ण लेभे ॥ ३ [२४\*] <sup>37</sup>लभयक्षलिविश्षेन<sup>38</sup> सत्पत्न्या सिहतेन च । साधारणेन धर्मार्थे पुर्वधर्मे न<sup>39</sup> देव ॥ ४ [२५\*] <sup>40</sup>सपाद-लचादय नागपत्तनात्प्राचीदिसाया<sup>41</sup> जल-<sup>42</sup>

1 Metre Anushtubh. 4 Read पुज्जल 7 Metre Śārdűlavikridita. 12 Metre Anushtubh 15 Read बनी 19 Read गुणवर्ती 22 Read जाती 23 Metre Anushtubh 23 Metre Āryā 31 Read यस्य	2 Read साधारणस्य 6 Read चित्र 8 Read वित्र 11 Read कनकद 14 Read विक्रमस्य 17 Read रवाक 20 Read नग्धा 23 Read व्याननप् 24 Read व्याननप् 25 Read व्याननप् 26 Read विस्र		
<sup>81</sup> Bead यस ≅ Metre Āryā The syllables सस्	<sup>82</sup> Instead of <sup>°</sup> राजते, which wor दि are redundant	Δ.	
<sup>2</sup> - Read <sup>©</sup> सुधि <sup>23</sup> Read <sup>©</sup> सुधिन <sup>40</sup> Metre Vaméastha with third pi <sup>42</sup> The letter लु is engraved beyon	<sup>86</sup> Read सा ए Read पुचधर्में मनी दर्षे ida in Indravajr <sup>न</sup> id the line	<sup>41</sup> Read <sup>°</sup> हिशायां.	
THE TERMET A 12 STRING OF OF	*** **** *****	fo	

- 24 वर्जितं पुरं । [सप्ता] ईसरव्यं वतं योजनानां (1) श्रीलाङणुमंत्रसदीरितं ॥ ५ [२६\*] <sup>2</sup>तत्रान्यसुलभं संर्व्वं विना तोयादनुत्तमातु । साधा-रखेन गुणि[ना\*] वापी पुखा-
- 25 च कारिता [॥\*] ६ [२७\*] १स्त्रभुजीपाक्जितैद्रवैरात्मनः" पुर्ण्यहद्वये [।\*] घ-षार्चाना सुखायाभूदापी पापापहारिणी ॥ ७॥ [२८\*] व्यदापीललसुन्वसं10 च सुलभ ग्रखाद्य" पीरा: पर12 मन्धं-
- ते सुमित<sup>13</sup> स्तयं<sup>14</sup> प्रकटिवं<sup>15</sup> कीलालक्षं पुरे । पीठत्वा<sup>16</sup> पांघजना: स्तवंति जननं तत्वारकस्यानियं गच्छंतः पिय तीषि[त];17 प्रतिपदं वापीजलैनिर्मालै18 । (॥) ८ [२८<sup>\*</sup>] <sup>10</sup>विस्वकामीरा-<sup>20</sup>
- चिता यथा त्वियं दैवतैरस्तमर्पितं तथा [It] रूप्यरूपसविधि[च] वर्षेः। 27 सा क्षता जगित वापिका<sup>23</sup> जनै<sup>23</sup> । (॥) ६ [२०<sup>\*</sup>] <sup>21</sup>देवताः पितरो लोका युगपत्रोषिता<sup>25</sup> म्नितौ । साधा-
- 28 रणन<sup>26</sup> वादुपूरे य<sup>27</sup> सुक्त तिरिव । (॥) १० [३१\*] <sup>28</sup> वापीकूपता डागी चटे वष-[त]ादिकारका'<sup>20</sup> [।\*] इ[ह] भुक्का बहन्भोगानि[द्र]विह्वि मोदते ।
  - (II) ११ [३२] <sup>३०</sup>सहसैनयनस्यापि<sup>31</sup> प्रिष्टिरांसिरसो<sup>32</sup> यथा [I\*]
- 29 यस्यास्ति भोपाल<sup>23</sup> स स्यात्साधारण<sup>24</sup> सुखी [॥\*] १ [२२\*] '<sup>6</sup>दासप्तती धरे प्रधाने वैसाषमासे वं तिषी जयायां । गुरीहिने दीचितकामचंद्रो वापीषव्यस्ति विद्धे प्रश्र[स्तां] [॥२\*] [३४\*]
- 80 <sup>40</sup>यावश्चर्वंस्य सोमय (1) यावहंगापति<sup>12</sup> चिति. [1\*] साधारणस्य सत्तीर्तिर्व्वापी

<sup>1</sup> Read OHEN.

<sup>4</sup> Read सह्व

<sup>7</sup> Bead °ईस्यै°

<sup>19</sup> Bead <sup>0</sup>मुक्त्वख

<sup>12</sup> Read q

<sup>»</sup> Read प्रसटियं.

<sup>18</sup> Read 'निर्मालें..

a'Read बुधे

Metre Anushtubh

<sup>\*</sup> Read वाष्ट्रबुपूरें°

Metre Annshtubh

<sup>&</sup>quot; Read भूपाख.

<sup>🥦</sup> Read वैशाख<sup>o</sup>.

<sup>&</sup>quot; Read °पीप्रश्रस्तिः

<sup>4</sup> Bead पति.,

<sup>2</sup> Read वत

<sup>&</sup>lt;sup>5</sup> Read <sup>0</sup>त्रमाम्

<sup>8</sup> Read ट्यामीमां

<sup>11</sup> Read बाखाद्य and observe omission of sandhi

<sup>18</sup> Read सुक्तस

<sup>15</sup> Read पीत्वा

<sup>19</sup> Metre Rathöddhatā

at Read वापिका

<sup>25</sup> Bead orlfun

Metre Annshtubh.

<sup>#</sup> Read सहस<sup>o</sup>

<sup>#</sup> Bend WHITE

<sup>37</sup> Read W

<sup>&</sup>quot; Metro Annhitable

<sup>8</sup> Metro Anushtubh.

<sup>6</sup> Metre Anushtubh

<sup>9</sup> Metre Šārdūlavikrīdita

<sup>14</sup> Read खय.

<sup>17</sup> Read सीपिसा'.

<sup>20</sup> Read विश्वकर्मरचि°

<sup>21</sup> Rend जाते .

<sup>26</sup> Read <sup>©</sup>र्णेन.

<sup>20</sup> Read Oत्वागीषदेवखासाहि भारतः

Bead पृष्टिरांगिरसी,

<sup>55</sup> Metro Upajāti.

<sup>30</sup> Read ग्रोहिंने,

<sup>11</sup> Read ogaio

- तावित्खरा भवेतु ।। [३५\*] संवतु १२०३ वर्षे भाद्र विद ३ सुक्रदिने संडणी[ग्राम द- ]
- 81 चुणदिसि वपीप्रतिष्टा कारिता । साधारणेन । सदा समस्तराजावलीस-मलंकतो ध्यलावदीनपुत्रसरताणकुद्दीविजयकस्थाणराज्ये । इसि . . . —
- 32 ससवं धर्मी प्राप्ततुं । गयास[दी\*]नस्तु <sup>8</sup>नपस्ततीभूत्रीनैव्यनी[व्ये] समसदीन<sup>10</sup>
  [२६\*] <sup>11</sup>वदायै<sup>12</sup> पंडितोय<sup>13</sup> सत[भ]रिवहितो<sup>14</sup> यचाया<sup>15</sup> वायडोपि<sup>16</sup>
  देसोयं<sup>17</sup> प[ित्त] — 🗸 🔾
- 83 नररिवसद्रचणनाहृतसे । साचाळंपादितोय मरुरमृतवती दीर्घवाष्यसजावि स्वामिने यपूर्वः स भवसि भवने कीपि साधारण त्व ॥ [३०\*] छ
- ॰ ॥ ¹॰लडणीवास्तव्यगै(गी)डान्वयकायस्य(।)श्रीमिचयसतडालू(डालू)¹॰सतदांदालि-पितं²० ॥ जगदेवसत उरारवर्मस- - - - -
- ॥ महाठ त्री[सा]धा[रण]सं धर्मपुन्धे रा त्रीनैणसीह [एष] वाविया एते कारवे कामं कराविता तथा सूत्रधारि सल्वणः ॥

#### No 6-TWO INSCRIPTIONS FROM BODH-GAYA.

BY VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J D Beglar during the restoration of the great temple at Bödh-Gayā <sup>25</sup> The discovery was announced by the late Pandit Bhagwan Lal Indraji in 1885 <sup>26</sup> Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892 <sup>27</sup> The stone itself could not be traced either in the Indian Museum or at Bödh-Gayā After the death of Mr J. D Beglar his library and collection of antiquities were purchased by the Archæological Survey of India This collection of Antiquities

1 Read Han	<sup>2</sup> Read सवत्	2 Read Vano
4 Read दचिणदिशि	Bead वापीप्रतिष्ठा	<sup>8</sup> Read <sup>©</sup> लताचा <sup>©</sup>
7 Read <sup>o</sup> णविजयरा <sup>o</sup>	<sup>8</sup> Read प्राप्नीतु	Bead न्यप and भुद्धी.
10 Read समसदीन	11 Metre Sragdhara.	12 Rend वेदार्वे
13 Read °तीय	16 Read and	15 Read यनुवा
is Read बागडीपि. The distric	ct near Lädnü seems to have been occu	pied by the Bagadi clan of the Chauhan
Bajpūts		
ेंग Read देशीयं.	18 Besd <sup>0</sup> रतिसद्रचणेनाइतीसी,	19 Bead <sup>व</sup> प्वासनाति:
20 Read °चिखितं.	³¹ Besd °स	22 Read Cycli
22 Read कारापिता.	24 Read सवस्य,	35 Cunningham's Mahabodhi, p 78.
25 T 20 4- Can 37-1 W		21 Makahodh, pl. XXVIII. A.

<sup>23</sup> Journ Bo As. Soe, Vol. XVI, pp 357 ff.

were presented to the Indian Museum in 1909, and among them was found the record (A) of Asōkachalladēva, of the Lakshmanasēna year 51.1

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr V Hathorne <sup>2</sup> It was subsequently lost sight of and Dr Rajendra Lala Mitra could not find it at Bödh-Gayā, <sup>5</sup> while Pandit Bhagwan Lal had to edit it from Prinsep's drawing <sup>1</sup> Baba Rakhaldas Banerji, however, found the inscription stone built into one of the walls of a modern building at Bödh-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Babu Rakhaldas has already drawn attention to them in his article on "Lakshmana-sona and the Mussulman Conquest". The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Hasra Kol inscription edited by Mr. Venis 5. The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19° by 10°, and consists of thirteen lines. It records the erection of a Buddhist shrine (\$\tilde{i}har\tilde{a}r\tilde{i}\$), with an image of the Buddha, by Bhatta Dāmōdara, etc., with the assent of king Aśōkachalladēvas at the request of a number of his officials. Provision was also made for offerings (naivēdya) in three chartyas with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakslimanasēna

In editing the text of this inscription Pandit Bhagwan Lal7 supposed that the lakapadumarks in line 9 made on either side of the letter a were inserted by the royal priceptor (rījaguru) who is stated to have been an inhabitant of Kāśmīra (1 5), and he, naturally, therefore, took the letters on the top of the inscription to be Sarada It may be noticed that whenever a kākapada-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word samasta, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected Similarly, with egard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental sa, is very striking must have been due to the supposition, as already stated, that a learned Pandit from Kāśmîr entered the omissions in the script of his motherland If, however, the symbols which Bhagwan Lal read as the hooked sa of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that Singhala-sangh-ādayas in ll 9-10 perhaps indicates the income which the Mahābodhi derived from the Singhalese pilgrims of whom evidently there was a large number

<sup>&</sup>lt;sup>1</sup> Another missing inscription found in this collection is the Gövindpur Stone Inscription of the Saka year 1059 (Ep Ind, Vol II, p 333)

<sup>&</sup>lt;sup>2</sup> Journ Beng As Soc, Vol V, p 6

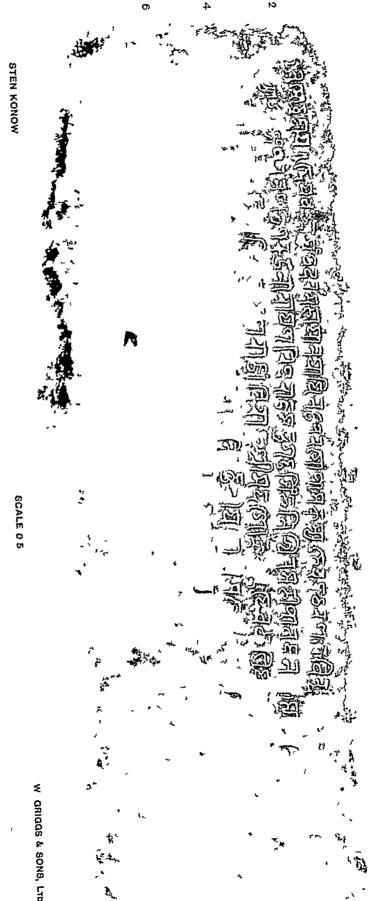
<sup>&</sup>lt;sup>2</sup> Budda-Gaya, p 7

<sup>4</sup> Ind Ant, Vol X, pp 346 f

Journ and Proc Beng As Soc, Vol IV, pp 459 ff

e Professor Kielhorn accepts the form Asokavalladeva as read by Bhagwan Lal (see his List of Northern Inscriptions, Nos 575 to 577)

Journ Bo Ar Soc, Vol XVI, pp 357 ff



#### TEXT 1

- 1 श्रों नस्रो  $^3$ वुदाय ॥ ये धर्मा हेतुप्रभवा हेतु तेषा तथागतो ह्य-वदत्  $[1^{\pm}]$  तिषा च यो नि-
- 2 रोध एव्वादी सङायवण् ॥ देवधन्तींव प्रवरसङाजानजाविप <sup>6</sup> पर-
- 3 <sup>र</sup>स्नेपाम्बलसम्बलागञ्चोपेतमङ्ग्गाजन्त्रीतद्योकचन्नदेवसः [1] यदन
- 4 'सुनं तज्ञवत् (1) सातापिट पूर्वमस खत्या "श्वतदसत्वरागेरनुत्तरचान-
- 5 फत[1\*]दातय इति ॥ काखीरपिष्डितअदम्तगुचपयी [1\*] "राजगुरपिष्डित-सूत्रक ।
- 6 पानम<sub>न</sub>रदेव<sup>12</sup> । पानवैलोन्बब्रह्म।कादिभि स्रीमद्राज्ञान <sup>13</sup>वोध-
- 7 छित्वा । भष्टरायोदर $^{14}$  । भट्टपदुस । शिटराववसिहपूकाल प्रहित्य $^{15}$
- S वीहारीयं "वुद्यत्रतिसामहिता जारिता । यदपर । नैवैद्याय" तापै-
- 9 त दैतरासयं दीपवित्रत चाचदार्के ये केचिता स्रोमसहावोदी हिस-
- 10 इल व दयेन्ते. प्रत्यक् देय । नैदेदासिट सत्यदारिक्तकिला-
- 11 नदारहरिचत्तपुरानारी सामनवीपिनाधितसिति<sup>20</sup>॥
- 12 <sup>श</sup>रीसहस्वृणसेनमातीतराच्ये स ५१
- 13 साद्धित २८22

In script on (B) has not been completely deciphered <sup>23</sup> It has been very carefully incised and hardly contains any modales. It is inscription shows that the alphabet used in Behal 1 the 12th century AD was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lal summassion and his sons. The inscription records the dedication

PReid हाला सक्तलसत्त्व

u Read ात्

12 Bead' बीचियत्वा

- 15 Read प्रसत्या, instead of प्रस्तिमि 16 Read वृद्ध.
- 17 Read °र्घ तसैतसैत्यकवर The aksharas त्त of पैत्तक and व of °वय have been added above, with the figure 9 to indicate the line, and their places have been marked by kākapadas under the line
  - 15 Read केचिकीमनाहानीधी

<sup>19</sup> Read <sup>0</sup>दयमें

- 21 Bead श्रीसहस्रगण
- At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ass associating with a pig For a similar figure on a stone inscription and its interpretation see above, Vol IX, p 164
- 22 Pandit Bhagwan Lal's transcript on p 346 of Indian Antiquary, Vol X, has two breaks and one or two misreadings

<sup>1</sup> From the original stone and from an excellent in impression supplied by Dr. Bloch

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

Read बुद्धाप

<sup>&#</sup>x27; The al sharas तो of बपासती have been added above the line, and their place has been marked by a Pākapada under the line

<sup>-</sup> Pead महायमग

<sup>&</sup>lt;sup>6</sup> Read <sup>c</sup>महायानयाधिन as in inscription (B), below

<sup>7</sup> Read <sup>°</sup>मीपान कसमन्मयणिकारे The alsharas समन have been added above, with the figure 3 to indicate the line, and their place has been marked by a Fall apada under the line

<sup>8</sup> Read YES

<sup>10 [</sup> I would rend oदमय बीराज -S K]

n Read ongra

<sup>14</sup> Read CIT

<sup>20</sup> This sentence is not quite intelligible

of some votive offerings, not specified, by Sahanapäla, an officer of Dasaratha, the younger brother of king Asōkachalla Sahanapāla was a Kshattriya and was the treasurer of prince Dasaratha. He was the grandson of Mahamahattaka Missibrahma and the son of the Mahattaka Chātabrahma. Asōkachalla, the elder brother of Dasaratha, is mentioned as the King of the Khasa country of the Sapādalaksha Hills. The inscription is dated in the year 74 of the Lakshmanasēna era, on the twelfth day of the dark fortnight of Vaisākha, on a Thursday, corresponding to Thursday, 19th May 1194

#### TEXT.1

- 1. श्री, नमो <sup>8</sup>वुडाय ॥ देयधर्मीयं प्रवरमहायानयायिनः परमीपासकस्य हेवचचरणारविन्दमकरन्दमधुकरफलकारभूपाछवे-
- 2. श्याभुजङ्गपरनृपतिगरुडनारायणरिपुराजमत्तगजिसंहिनिखिलमहीपालननकेत्यादि निजनिखिलप्रशस्तिसमलङ्ग-
- 3. तसपादलचिष्विरिखसदेशराजाधिराजशीमदशीकचक्रदेवकणिष्ठ'भ्तात्रशीदशरय-नामधेयकुमारपा-
- 4. दपद्मीपजीविभाण्डागारिकसत्त्वव्रतपरायणादिनिवर्त्तनीय वोधिसत्त्वचरितज्ञियकु-लदीपत्रीसहणपालनामधेय-
- 5 स्य महत्तकत्रीचाटब्रह्मसुतस्य महामहत्तकत्रीमृसिब्रह्मपौत्रस्य[1\*] यदक पुख्य तद्भवत्वाचार्योपाध्यायमातापि-
- 6 ह्यूब्बेंद्गमं क्तला <sup>6</sup>सकलसत्त्वराधिरनुत्तरज्ञानफलावाप्तय द्रति ॥ श्री-मज्ञच्याणसेनदेवपादानामतीतराच्ये
- 7 सं ७४ वैयाख विद १२ ग़री ॥ 6 ॥

### No 7 VADNER PLATES OF BUDDHARAJA.

[Kalachuri]-Samvat 360

By Y R GUPTE, BA, Nasik.

These copperplates, two in number, belong to or at any rate are in the possession of Nanz valad Ahilājī Tidkē of Vadnēr in the Chāndvad (Chāndōr) Tālukā of the Nāsik District About a year and a half ago, a Baniā told me that he had been shown two plates by an inhabitant of Vadnēr, the writing of which could not be deciphered. I had to make several attempts to obtain, them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddharāja of the Kalachuri dynasty to a Brāhmana.

<sup>&</sup>lt;sup>1</sup> From an inked impression supplied by Babu Rakhaldas Banerji

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

<sup>•</sup> Read °क्निष्ठ°

<sup>8</sup> Read बहाय

Bead offer.

At the end of the inscription, between the figure of interpunction, is the picture of a flower-

Bodhasvāmin of Vatanagara One funny thing about this grant is that Nana believes it to be a sanad of Pātilkī He is very particular and hardly allows anybody to have a look at it The plates are substantial The first of them measures from  $10\frac{1}{2}$  to  $10\frac{5}{8}$  long by 8" broad including the rms Excluding them, the length is  $10\frac{1}{5}$ " to  $10\frac{1}{5}$ " and the breadth from  $7\frac{3}{5}$ " to  $7\frac{13}{16}$ . The second measures about  $10\frac{5}{8}$  long by from  $8\frac{1}{8}$  to  $8\frac{3}{16}$  broad including the rims Excluding them the length is from  $10\frac{3}{6}$ " to  $10\frac{1}{4}$ " and the breadth from  $7\frac{7}{10}$ " to  $7\frac{3}{5}$ ". The plates have two holes from \$ " to \frac{1}{2}" in diameter for the insertion of the two original rings, which have been lost Whether there was any seal or not I cannot confidently say There are however no traces of one, just as is the case with the Sarsavni plates. When the grant came under my notice, the Vadner plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription Either of them bears writing on the inner side only The second plate is a little broken at the right rim where line 28 ends The weight of the plates is 129 tolas, without the rings The letters are very deeply and well cut They do not show through on the reverse sides at all Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Abhōna and the Sarsavnī plates, mentioned below

The alphabet very closely resembles that of the Sarsavni plates of Buddharaja 1 (the only peculiarity worth noticing about the Vadner grant being that the a-strokes are not brought so far down as in the Sarsavnī plates), and closely to that of the Abhōna or rather Ābhōṇē plates<sup>9</sup> and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates The numerical symbols for 300, 60 10 and 3 occur in the date portion in line 34 The language is Sanskrit Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose As regards orthography we may note the doubling of a consonant before y in -ddhyāta-, I 14, - $m\bar{r}ddhyandina$ -, l 21 In a similar way the consonants following r are usually doubled, thus -ārllārnnava-, 1 20; -sarggēn= , 1 23, svarggē, 1 27, dīrggha-, 1 24, -ārjjanam, 1. 8, -ōrjjita-, 1. 10, narēndrair=ddānāni, l 31, -darppa-, l 16, -otsarppanārttham, l 22, nirbbhukta-, l 31; pañchabhir=mmahā-, 1 26, dharmma-, 11 9, 11, 12, dharmmārttha-, 1.31, gāmbhīryyavati, 1.2, -sıddhır=yyena, 16, -dhairyyasauryyasthairyy-, 115, -durllanghe, 12, pūrvva-, 130, sarvv-, Il 17, 19, 20, bahubhr=vvasudhā, l 29 On the other hand we find kirtyā, I 3, and, of course, varsha-, 1 27 The class nasal and not the Anusvara is commonly used in the interior of a word, the only real exception being -bhamgāya, 18 A final sibilant before a sibilant is commonly assimilated, thus =upētas=sampanna-, 1 5, dharmmas=śrēyō-, 1 9, etc., but -Māhēśvarah śri-, 11 14, 17 The Jihvāmūlīya is used in -parah=kulanha-, -rahitah=kula-, 1 4, the Upadhmānīyu in -vigrahah=parābhi-, 18, -srîh=pra-, 110, -pradah= pūrvv-, 113, -ddhyātah= parama-, 1 14, -harah=pra-, 1 17, -mantavyah=palayıtavyas=, 1 25 The use of sh instead in -kālīnash=putra-, 1 21, is simply a miswriting Before sth a final s has been dropped in accordance with the Varthka on Pan VIII, iii, 36 in =sētu sthitēnām=, 1, 16 Instead of tiv we find to in -sate-, 1 2, n is used for n in -chanchalam, 1 24, n for m in -pradhvansa-, 1 16; rs for rs in -prakriti-, 1, 5, -kripana-, 1 13, superfluous m has been added in mahāmamtām, The rules of Samahi have sometimes been neglected, compare pratishthapayita aty-, i 12, vriddhayē uda-, 1 23 Most instances occur at the end of a line, thus yathāvat, 1 5, before ātmany 1 6, -tānām, 1 12, before un-, 1 13, =syāt, 1 26, before ity=, 1 27, cha, 1 27, before anu-, 1 28, liblitain, 1.33, before idam, 1 34.

The inscription is one of Buddharāja, the son of Sankaragana, the son of Krishnarāja of the family of the Kaṭachchuris In the Aihole inscription the same form Katachchuri occurs 8

<sup>&</sup>lt;sup>1</sup> See Ep Ind, Vol VI, pp 294 ff 
<sup>2</sup> See Ep Ind, Vol IX, pp 296 ff.

<sup>\*</sup> Ep. Ind , Vol VI, p 5, line 6, where we read arāptavānzyā raņaranga mandirē Kaţachchuri-teţ-lālanar parigraham

That the forms Kalatsuri, Kalachuri, Kalachuri, Kitachehuri and Kalachehuri are identical and are applied to the same family has been shown by Dr. Flect 1. This Buddharaja of the Vadner plates. I need hardly say, is the Buddharala mentioned in the Saravni plates in the Nerur plates, and in the Mahakuta of Makutasyara column inscription 1. The Vadner grant is of amportance masmuch as it is the earliest known grant of Buddhar'in Katacheman, the Sarsavni plates being issued in 361 of the Kalachuri et a Only two grants, excluding the present one, is ned by the old Kalachuris who ruled over the Nisik and other districts and, roughly, over Central India, and who appear to be the imperial dynasty3, were up till now known to its. It may, however, be remarked that these ancient Kalachuris are also referred to in the Arbole inscriptions. the Nerur plates 5, and the Sankheda plate of Santilla 6 The geographical names given throw some light on the question about the area over which the dynasty exercised porce. note that the power of the Kalachuris was not crushed though Buddhuija vas defeated by His Sarsavni and Vadner plates prove this, being both posterior to the Makute-vara Mangalisa inscription

The Vaduer grant was issued while Buddharaja's victorious camp was pitched at Vidisa. The purpose for which it was made, is the usual one, iiz, to provide for the five great sacrifices bali, charu, vaisvadēta, aganihātra and for others The name of the done. is Boilinsvamin, of the Vajasaneya-Madhyandina school, who was a resident of Vatanagara and belonged to the Kūsyapa gotra

The object of the grant is described in exactly the same way as in the Sarsavni plates The village granted in the latter is first defined with regard to the district and bhoga to which it belongs, and then described as being situated near another locality, apparently one that was After this follows the name of the village Similarly mour grant, we are first told that the village belonged to the Vatanagara bloque and was situated near Bhattaurika Then follow, in the place where the name of the village is given in the Sus and plates, the words Koniquam + csha gramis 8 The village has accordingly been designated, not by proper name, but as a village of Loniyas Who those koniyas were, I cannot say with confidence I feel however inclined to agree with Mr Bhandarkar, who thinks that they may be the Kölis of the present day

Of these localities Vatanagara is doubtless Vadner-usually colled Bahirobache Vadner to distinguish it from other villages of the same name—in the Chirdwal Talukā of the Nisik D strict, where the plates were discovered. It was the head quarters of the bhoga of the same name The Marathi form of Sanskrit vata is rad and nagara would regulally become ner, just as ın Pımpalner, from Pıppalnagara, and Champaner from Champanagara may possibly be Bhatgaon about nine miles from Vadner Bhatta becomes bhat according to a well-known rule a double consonant in Prakrit is replaced by a single consonant, and the preceding vowel, if short, is lengthened Of Marithi bhat, Prikrit bhatta lice, Marathi sat, Prakrit satta, seven As an instance of the omission of the second part of the name of a village or town, we may compare Kendoramanya in the Mahikuta column inscription, the very record of Buddharāja's defeat, which is evidently the modern Kendūi that the modern Jedda may be connected with the Jedugur of the Balagamye inscription of Again we know Vinayaditya,9 We can quote many instances where pur or gaon is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions Vidisa is probably the

<sup>1</sup> Ind Ant, Vol XIX, p 16

<sup>&</sup>lt;sup>3</sup> See D R Bhandarkar, Ind Ant, Vol XL, p 20

<sup>5</sup> Ind Ant, Vol VII, pp 161 ff

<sup>7</sup> Cf the use of the word bhoga in the Satura grant of Vishnuvardhana, Ind Ant, Vol XIX, pp 309 ff Cf Kumārīvadaö lēsha grāmah in the Sarsavnī grant, 1. 20 Ind Ant, Vol XIX, pp 144 ft.

<sup>2</sup> Ind Ant, Vol VII, p 161

<sup>\*</sup> Ep Ind, Vol VI, pp 1 ff

<sup>6</sup> Ep Ind, Vol II, pp 23 ff

famous capital of the Daśārnas on the Vētravatīl, the modern Bēsnagar, near Bhilsā Similarly the Ābhōna plates of Śankaragana were issued from Ujjayinī I have thought of the possibility of identifying the latter with the modern Ujjayini or Ujjani in the Sinnar Tāluka of the Nāsik District, and sometime I was inclined to think that Vidíša might be the present Tisgāon in the Chāndōr Tāluka,  $3\frac{1}{3}$  miles from Bhātgaon It seems however hardly possible to derive Tisgāon from Vidíša, and I think it safer provisionally to adhere to the identifications mentioned above The more so if Mr Bhandarkar is right in assuming that the Katachchuris reigned at Māhishmatī

The present record is dated in words and numerical symbols on the 13th day of the bright half of Bhādrapada of the (Kalachuri) year 360. The date does not admit of complete verification of Divān Bahādur Pillai has been good enough to calculate it for me, and he has informed me that it might correspond to either Friday, 11th August AD 607, or Thursday, 29th August AD 608 or Tuesday, 19th August AD 609. I am inclined to think the last of these dates the right one

As regards the epithets of Sankaragana, Professor Kielhorn's remark<sup>4</sup> that 'the author was acquainted with and borrowed or imitated certain epithets which are found only in some of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I first read them. I would here add that the coins found at Dēvlānē in the Bāglān Taluka of the Nāsik District, but occasionally met with throughout the district and wrongly attributed to the end of the 4th century AD by Dr. Bhāu. Dāji<sup>5</sup> and others were (as is shown by Professor Rapson<sup>6</sup>), imitated from the later Gupta coins. As I intend to publish a short note on these coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence can be traced in the official documents of the Katachchuris and in the coinage of the Nāsik District of about the 6th and 7th centuries A. D.

The accompanying plate has been prepared from estampages made by me in Vadner The owner would not consent to the plates being sent to Ootacamund for the purpose On the whole however, the estampages are plain enough in all important places, and the passages which cannot be read with certainty can be supplied from the Sarsavnī plates

#### TEXT.

#### First Plate.

- 1 Öm? svastı [[]\*] Vıjayaskandhāvārād=Vai(1)diśa-vāsakāch=chharad-npagamaprasanna-gaganatala-vimala-vipul[ē] vividha-puru-
- 2 [sharatna]-guna-kırana-[nıkar]-āvabhāsıtē mahāsa[ $t^*$ ]tv-āpāśraya-durllanghē gāmbhīryyavatı sthityanupālanaparē mahōdadhā-
- 3 v=ıva [Kata]chchurīnām=[anvayē sakala-jana-]manōharayā chandrıkay=ēva kīrtyā bhuvanam=avabhīsayann=ā janmana [ēva Paśu-
- 4 patı-samā]śraya-parah = kalanka-[dō]sha-rahıtah = kula-kumudavana-lakshmī-vıbōdhanaś = chandramā ıva śrī-Krıshnarājō [yah]
- 5 samsraya-visēsha-lobhād=iva sakalair=ābhigāmikair=itarais=cha guņair=upētas=sampanna prakii(ri)ti-maṇdalō yathā[vat]

<sup>1</sup> Cf Mēghadūta, v 24

<sup>2</sup> loc cit

See Kielhorn, Ep. Ind , Vol VI, p 295, note 6

<sup>4</sup> Ep Ind, Vol VI, pp 295 ff

Jour Bo Br R As Soc, Vol XII. p 213, cf Dr Fleet's Dynasties of the Kanarese Districts of the Bombay Presidency, pp 295 f

<sup>4</sup> Indian Coins, para 100,

<sup>7</sup> Expressed by a symbol

- 6 ātmany=āhita-sakti-siddhir=yyöna oha ruohira-vamsa-sobhinā niyatam-askhalitadāna-prasarōņa prathita-bala-garimņā
- 7 vanavāraņa-yūthapēn=ēv=āvisankam vioharatā vana-rējaya iv=āvanamitā dis5 yasya oha sastram=āpanna-
- 8 trāņāya vigrahah=parābhimānabhamgāya sikshitam vinayāya vibhav-ārjjanaia pradānāya pradānam dharmmāya
- 9 [dharmma]6=śrōyōvāptayō tasya putrah=pṛithiyām-apratirathas-chatur udadhisalil-āsvādīta-yasā Dhanada-Varuņ-Endr-Ānta[ka]-
- 10 [sama]-prabhāvas<sup>1</sup>=sva-bāhu-bal-opātt-orjjita-rājasrīh-pratāp ātisay-opanata-samagrasāmanta-mandalah
- 11 paraspar-āpidīta-dharmm-ārttha-kāma nishēvī praņatī-mātra-suparītosha-gambhīr-onnatahrīdayss=samyak-prajāpālan ādhī-
- 12 gata-bhūri-draviņa višrāņan āvāpta-dharmmakriyaś=chir-ötsannānām nripati vamšūnām pratishthāpayitā atyuchchhritānām
- 13 un[mū]layıtā din-āndha kripaņa<sup>2</sup>-samabhilashita-manorath-ādhika-nikāma-phala-pradah= pūrvy-āpara-samudr ānt ādi-dō6a-svāmī
- 14 m[ātāpītr.-pēd ānuddhyātaḥ=parama-Māhēśvarah śri-Sankaraganas=tasya putras=tatpād-ānuddhyātas=sakala-mahī-mandal-aīka-
- tılakas=sātısaya-pratbıta-naya-vınaya-dayā dāna-dākshya-dākshinya-dhairyya-s a u r y y n sthairyy-ādy-ascsha-gu[na-sa]manvitali
- 16 přabala-rípu-bal-ödbhūta-darppa-vibhava-piadhvansa<sup>3</sup>-hētus=sētu sthitinām=[āyatanam siddhē]r=aprati[hata chakrah]
- 17 Chakradhara ıv=ārtt[1]-prasamana-karah=prajānām parama-Māhēsyarah sri-Buddha[rājas]=sarvvān=ēva rāja-

#### Second Plate

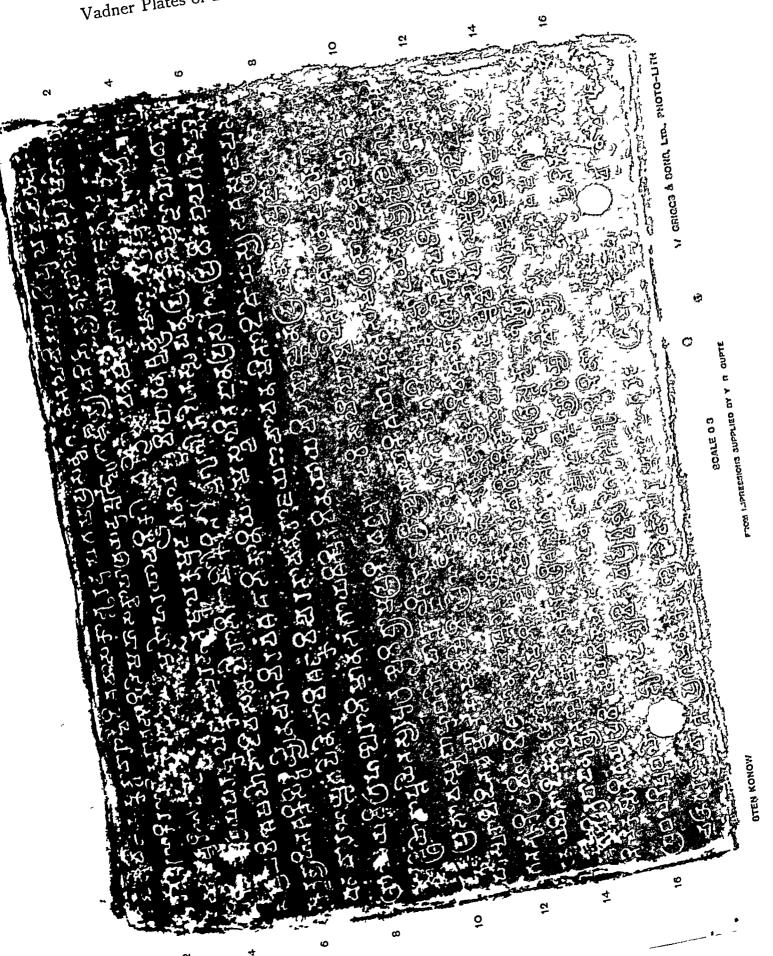
- 18 sāmanta-bhōgika-vishayapati-rāshtra-giāma-mahattar-ādhikārik-ādī[n\*] samājñāpayaty= astu vo viditam=asmābhih
- 19 Vatanagara-bhögö Bhatṭaurikā-pratyāsanna-Köniyānām (\* ēsha grāmas=södraigas=söparikaras=sarvv-ādāna-
- 20 samgrāhyas=sarvva-dītya-vishti-prātībhēdīkā-parīhīno bhūmi-chchhīdra-nyāyēn-ā-chāta-bhata-pr[ā\*]vēsya ā-cha[ndr-ārkk-ā]rņnava-
- 21 kshiti-sthiti-samakālīnash<sup>5</sup>-putra-pautr-ānvaya-bhōgyō Vatanagara-vāstavya-Kāsyapasagōtra-Vājasanēya-Māddhyandina-
- 22 ,[sa]brahmachārı-hrāhmana-Bodhasvāmınö balı-charu-vaiśvadēv-āgmhotr-ādı-krıyotsárppaṇ-ārttham mātāpitror=ātmanaś=oha
- 23 puņy-ābhīvriddhayē udak-ātīsarggēņ=ātīsrishto yatō=smad-vamsyair=anyair=vv=āgāminmpatī-bhōgapatībhīḥ=prabala-pavana-prērīt-ōdadhī-
- 24 jala-taranga-chanohalam<sup>7</sup> jivalokam=abhāv-ānugatān=asārān=vibhavān=dīrggha-kālasthēyasas=cha guṇān=ākalayya sāmānya-
- 25 bhoga-bhū-pradāna-phal-ēpsubhiś=śaśi-kara-ruohiram chirāya yaśaś=chichishubhir=ayam=asmad-dāyō=numantavyah=pālayitavyaś=cha [|\*]

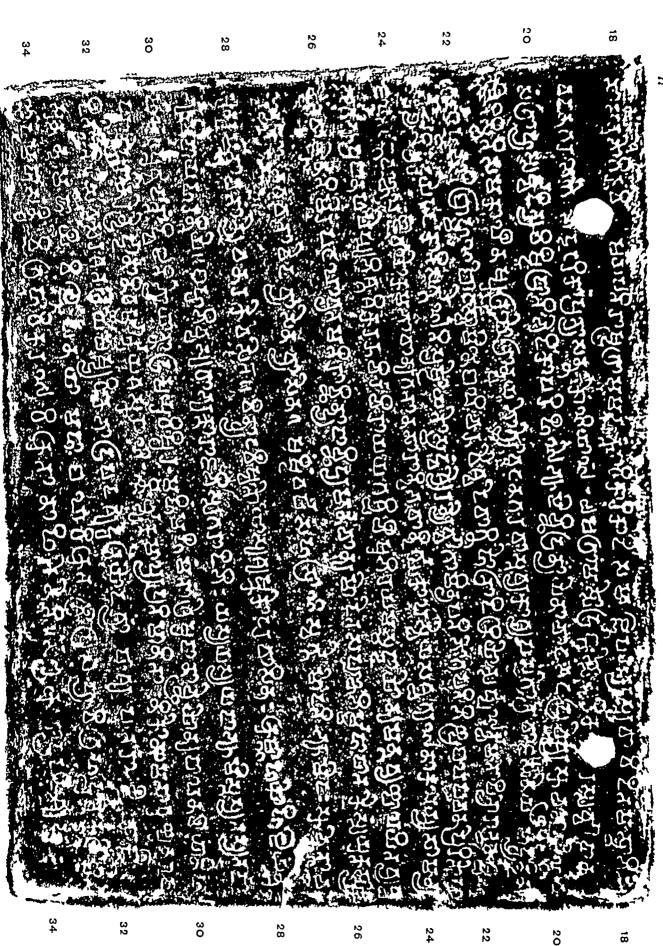
<sup>&</sup>lt;sup>1</sup> Professor Pathak reads -pratāpsh, l 11 of the Ābhōna plates But it appears to me that there also we have -prabhāvaš <sup>2</sup> Read -kripana

Read -pradhvamsa-,

Bead -kālinaha.

This sign of interpunction is superfluous Read -chaichalam.





- 26 [Yō v=ā]ñā]na-tımıra-patal-āvrıta-matıı=āchchhındyād=āchchhıdyamānam v=ānumōdēta sa pañchabhır=mmahāpātakais=snmyuktas=syā[t]
- 27 ıty=Uktañ=cha bhagavatā vēda-vyāsčna Vyāsčna || Shashtım varsha-sahasrānı svarggē modatı bhūmidah [|\*] āchchhēttā chal
- 28 anumantā cha tāny=īva narakī vasēt || Vindhy-ā+avīshv=atōyāsu šushka-kōtaravāsinah [|\*] krishn-āhayō hi jāyantē
- 29 bhūmi-dāyam haranti yē || Bahubhir=vvasudhā bhuktā rājabhis=Sagar-ādibhih [1\*] yasya yasya yadā bhūmic=tasya tasya tadā
- 30 phalam || Pūrvva-dattām dvijātibhyō yatnād=raksha Yudhishthira |
  mah[ī]m mahīmamtām<sup>2</sup> śrēshtha dānach=chhrēyō=nupālanam [||\*] Y
- 31 da[ttan pura] narcndrair=ddanani dharmin-arttha-yasas-karani | nirbbhuktamalya-pratimani tani ko nama sadhuh=punar=ada-
- 32 dita iti || Samvatsara-śata-trayē shashty-adhikē Bhādrapada-śuddhatrayōdaśyām Pāśupata-rājūi-rājūi-
- 33 Anantamāhāyī-vījñāpīnayā mahābalādhikrita-śri-Prasahyavigraha-dūtakam [likhitəm]
- 34 ıdam mahāsandhıvıgrahādhıkaranādhıkrıt-Ānāphıtēn=ētī || Sam 300 60 Bhādrapada su 10 3

#### TRANSLATION.

#### (Line 1) Om Hail From the victorious camp located at Vai(Vi)disa

In the family of the Katachchuris-which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn, shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones), difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures), grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundames)-(there lived) the illustrious Krishnarāja, who enlightened the world with his fame pleasing to all men as the moon illumines with light, who from his birth was solely devoted to Pasupati (Siva) just as the moon supports itself on Siva, who though having no blemish furthers the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses, who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place, who was possessed of all the natural endowments of royalty, who duly got the good results of the royal powers, who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichor, showing the excellence of its strength, rouming here and there at its will, breaks down a row of forest trees, whose weapon was (used) for the protection of the distressed, who fought to humble the pride of his foes, whose learning was for modesty, who obtained riches (only) to give, who made donations only for the sake of religious merit, whose religious merit was acquired in order to obtain final beatitude

(L 9) His son was the illustrious Sankaragana, an ardent devotee of Mahēśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries, who meditated on the feet of his parents, who was matchless in this world, whose glory was relished by the waters of the four oceans, whose grandeur was like that of Dhanada, Varuna, Indra and Antaka, who gained the prosperity of a king by the prowess of his own arms, before whom the circle of all tributary princes bent down owing to the excellence of his valour, who

<sup>1</sup> Read ch=ānumantā

enjoyed religious merit, wealth and pleasure without allowing them to overpower one another; whose profound and high mind was gratified only by submission, who acted piously by making donations of the ample riches got by protecting his subjects well, who reinstated royal families that had been deposed for a long time, who annihilated those that were very proud, who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after

- (L 14) His son, who meditates on his feet, the only ornament of the whole earth, who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitude, heroism, steadiness and others, who causes the destruction of the greatness of vanity produced from power of mighty enemies, who is a dam of all settled rules and a home of success, who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishnu) with his disc incapable of being opposed, the zealous devotee of Mahēšvara, the glorious Buddharāja gives this order to all kings, tributary princes, Bhōgikas, rulers of vishayas, heads of provinces and villages, and big officers and others
- (L 18) Let it be known to you To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the Koniyas, in the Vatanagara bhoga. which is near Bhattaurika, together with the udranga, the uparihara, and all receipts, free from all ditya, forced labour and pratibhediha, according to the maxim of bhumichchhidra, not to be entered by swindlers and servants who are liars, to be enjoyed by sons, sons' sons and furtner descendants (ie, the enjoyment of which is to be hereditary), as long as the moon, the sun, tho sea and the earth exist,—to the Brāhmana Bodhasvāmin, who resides at Vatanagara, belongs to the Kāsyapa götra, and to the Vājasanēya-Mādhyandina school, for the maintenance of bali, charu taisvadēva, agnīhōtra and other rites For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtues last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift Whoever with his intellect covered by the coating of the daikness of ignorance, should revoke it of allow it to be revoked, shall incur the guilt of having committed It has been declared by the holy Vyāsa, the arranger of the Vēdas the five great sins who gives land rejoices in heaven for sixty thousand years, he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years" "Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of Vindhya" "Land has been enjoyed by many kings from Sagara downwards, he who for the time being is the lord of the land, has the fruit of it" "O Yudhishthira, carefully preserve the land given to Brahmanas by former kings, O best of kings, preservation is better than giving" "What good man would seize the gifts bestowed formerly by Lings, yielding religious ment, riches and renown, which may be likened to used wieaths."
  - (L 32) In three hundred years, increased by sixty, on the thirteenth tithi of the bright half of Bhādrapada, at the request of the queen of the worshipper of Pasupati, queen Anantamāhāyī, this charter, the dūtaka of which is the prosperous Prasahyavigraha,<sup>2</sup> the great (officer) appointed over the army—was written by Anāphita, the high officer entrusted with the (arrangement of) peace and war

The year 300 60 Bhādrapada śu 10 3

I have followed Professor Pathak's rendering of this phrase above, Vol IX, pp 296 and f., as I think it correct [Another explanation of chata, which I think preferable, is mentioned above, Vol IX, p 284, note 10—

<sup>&</sup>lt;sup>2</sup> It will be seen that the dūtaka is the same as in the Sarsavni grant, above Vol. VI, pp 294 ff.

# No 8-BELAVA COPPER-PLATE OF BHOJAVARMADEVA THE FIFTH YEAR BY RADHAGOVINDA BASAK, MA, RAJSHAHI

This plate was purchased by Mr Pramathanātha Datta, BA, Assistant Settlement Officer, in the month of June, 1912, at a village, named Bēlāva, situated on the northern boundary of Rūpganj Thānā, in the Mahēśvardi Parganā of the Nārāinganj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of haid reddish land in the precincts of his cottage A prominent mark, about half-an-inch deep, was accidently cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca 1 but without any fac-simile. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about  $9\frac{1}{2}$  broad by  $10\frac{1}{4}$  high It had a seal with the representation of Vishnu's wheel (cf śrimad-Vishnu-chahra-mudrayā, 1 48), at the top, but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse The engraver's name is not mentioned The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible The size of the letters throughout is about 3" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest The inscription is written in the northern characters of the 11th century A D The anusvara has been denoted in two ways, wie by a point above the horizontal top-line, as in =apatyam, 1 1, and by the ordinary Bengali anusvāra sign of modern times as in nāyanam, 1 1 The sign of visarga has been omitted twice, in the words siddhi (1 1), and śrīmad-Bhōja (1 26) Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 Orthography also is not faultless The sign of avagraha has not been used at all throughout The only point of orthography that calls for any remark is that although the letters, ta, ya, na, ma, and ga have been doubled after r, the letter va in this position remains single, except in the words - Aurvva- and Yajurvvēda- (1 42) The language of the inscription 18 Sanskrit.

The inscription opens with  $\bar{o}m$  siddhi[h\*] and has 15 verses on the obverse side, in the first five of which the eulogist Purushottama (of v 15) describes the mythological ancestors of the Yadu family from which the Varmans traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order —(1) Svayambhū (Brahmā), (2) Atrī, (3) Chandra, (4) Budha, (5) Purūravas, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Krishna, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varmans were the 'kinsmen of Hari' (Krishna) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied. Simhapura, probably the same place as Sihapura, which is mentioned in the Mahāvamsa, vi, 35 ff., as situated in Lālarattha, i.e. Rādhā². Verse 6 gives us the name of the tirst Varman as Vajravarman, who is described to

<sup>&</sup>lt;sup>1</sup> The Dacca Review, Vol. II, No. 4 (July, 1912)

<sup>&</sup>lt;sup>2</sup> [We know of princes with names ending in carman, who ruled in Simhapura, and who were kings of Kalinga. See above, p 4—S K

have been valuant, yet mild, and who was a great poet and a learned man In verses 7-8 we get a description of the second Varman, Jatavarman, the son of Vajiavarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power. by putting many heroes to shame and conquering the province of Kamarupa (Assam) is in this eighth verse that we get some clue to the contemporaneous history of the times when Jatavarman flourished I have readily adopted the valuable suggestions of my venerable friend Mr Akshayakumāra Maitrēya, BL, Director of the Vaiendra Research Society, about some of the names of persons and places of historical importance that occur in this verse Mr Maitreya is of opinion that Virasri, who, in the next verse, is said to have been the queen of Jatavarman and mother of king Samalavarman, was a daughter of Karna and it is for this reason that the poet has used the phrase parinayan Karnnasya Viraśriyam in Mr Maitrēya invited my attention to verse 9, canto I, in Sandhyākara Nandin's Rāma charital (history of king Rāmapāla of Gauda), wherefrom we know that this Karna. undoubtedly the Kalachuri (Chēdi) Karna of the 11th century, whose copper-plate grant2 is dated 1042 AD, gave another daughter of his, named Yauvanaśri, in marriage to king Vigrahapāla III, with a view to please His Majesty after he (Karna)had sustained a defeat in the field of battle The second point of historical value which Mr Multreya brought to my notice is the identification of the name of Divya in the compound world divya bhuja-śriyam (V 8) with Divya or Divvoka, the leader of the Kaivarta revolt, who killed Mahipāla II. son of Vigrahapala III, in battle and occupied Varendri, the janakabhū, birth-place, of the Pala kings (cf Rāma-carita, canto I, 29, 31-39) Kāmarūpa (Assam) is described as having been conquered by this Jatavarman (paribhavams=tam Kamarupa-śriyam v 8) It is very probable that Jatavarman might have availed himself of this opportune moment of the revolt in Vaiendri of the Kaivartas under Divya, for proceeding towards Kamarupa and bringing the province under his own sway I am unable at present to identify with absolute certainty the name of Govardhana referred to in the third line of this verse May he be the father of Bhatta Bhavadeva who was the Prime Minister of king Harivarman of Eist Bengal<sup>3 ?</sup> For some of these suggestions I wish to express my in iebtedness also to the newly-published Bengali work, Gauda-rājamālā from the able pen of my esteemed friend Mr Ramāprasāda Chanda, B A, Hon Secretary, Varēndra Research Society Verse 9 describes Sāmalavarman, son of Jātavarman and Vīraśrī, as one whose name was a blessing to the world The last line of this verse seems to mention another person, the poet's master In verse 10, we are told that he had a son Udayın, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword' In verses 11-12, his daughter Malavyadevi is described was exceedingly beautiful and was married to king Samalavarman, though his harem was full of the daugnters of numerous kings' Verses 13-14 are in praise of king Bhojavarman, the donor of the grant Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the Rākshasas of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varandri from the hands of the Karvartas after defeating them in battle therefore, most befitting on the part of the court-poet Purushottama (verse 15) to invoke blessings on king Bhojavarman at this juncture, and to wish that he may become the overloid of Lanka, ve defeat and oust the Rakshasas, the destroyers of peace verse in lines 50-51 is one of the usual imprecatory verses From line 24 to 49, the inscription is in prose

<sup>&</sup>lt;sup>1</sup> Memoirs of the Beng As Soc, Vol III, No 1 <sup>2</sup> Ep Ind, Vol II, p 297 ff Cf the profasti of Bhavadeva Ep Ind, Vol VI, pp 203 ff

This inscription is a record of a land-grant made by the devout worshipper of Vishau, the Paramēsvara, Paramable stārala, Mahārājādhirāja, ki p Bhājavarman, who meditated upon the feet of the Mahārājād māla Sāmalavarman, to R madātirarman, in charge of the king's holy shrine (sāntyāgāra, 1–45), son of Visvarūpadāvar man gi ia-son of Jagannāthadēvarārman, great-grand-son of Pitāmbaradīvararman, who was an inhabitant of the village of Siddhala in North Rādhā, and who hailed from the Madhyadēra (cf. Manu II, 21). The gātra, pravara, charana, and (ālhā of the dones is mentioned in lines 41–42. The name of the village where the grant of the plot of land was made is Upyalīkā, situated in the Kausāmbī-ashtagachehha Il andala, in the Adhahpattana mandala, in the piosperous Paundra bhūli. I am at pre ent unable to identify the village. The order of the donation was issued to the various royal officer- and other dependants of the king from his camp of victory situated at Vikramapura (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the Ballīlas na plate of Kātwa discovered last year and in other Bengal plates, with only two rāditional names, pāṭhāācitta and mahāvyūhapati, the latter occurring also in the Faridpur plate of king Harivarman

The inscription is dated in 1 51 on the 14th day of Śrāvana, in the 5th year of the reign of king Bhōjavai madēva—It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's mahāhshapatalika, recoid-keeper)

#### TEXT P

#### Obverse

- 1 Om siddhi[h\*] fi <sup>3</sup>Srīyambhuram\*ih=āpityam munir=Atri[r]=divaukasām [i] tasya yau=nāyuvum tējn9+tēn=āju-
- 2 yata chandramüh [[ [1\*] Rauhiniyö Vu(Bu)dhan=tasmäd=asmäd=Ailah Purüraväh [[\*] jajäö saovamaritah ki[rttyä]
- 3 ch=Ōrvasjā cha bhova cha yah 11 [2\*] 'Sō=py=Āyum samajijanan=Manu-samō rījūas=tatō jajūivān lahmī-
- 4 pālo Nahushaş-tato-jam muhārājo Yayātih sutam [1"] so-pi piāpa Yadum tatāh kehiti[bhu]-
- 5 jäm vaméā-yam=ujja(n)mbhatē Vīrašrīš-cha Harīš=cha yatra vadbhašah<sup>5</sup> pratyal-sham-ēv-aikshyata || [3\*] <sup>6</sup>Sō=p=ī[ha]
- 6 göpi-érta-kilikárah Krislinő Mahábháiata-sütradhárah [[\*] argh[y\*]ah pumán= amér-kitávatá-
- 7 rah prādur-va(ba)bhūv-öddhrita-bhūmi-bhārah [[[4\*] 'Pumsīm=āvaranam trayī na cha tayā hīnā na nagnā iti
- 8 trayyū[m] ch-ūdbhuta-saugarčshu cha va(ra)sūd=rōm-ōdgamau=varmminah [[\*] Varmmānō=tigabbīra-nāma dadhatah
- 9 śläghyau bhujan vi(bi)bhrito bhčjuh Simhapuram guhām=iva mrigčndrānām Harčr=vā(bi)ndhavāh [[15\*]
- 10 <sup>7</sup>Abhayad=atha kadāchid=Yādayīnām chamūnām samarayijaya-yātrā-mangalam Vajrayarmmā [i\*] Sama-
- II na iva rīpūnām somavad=vā(bā)ndhavānām kavīr=apī cha kavīnām pandītah [pa]ndītānām [[6\*] \*Jā-

<sup>&</sup>lt;sup>1</sup> Siddhala, the ornament of the country of Rüdhä, is also mentioned in the Bhavadëva prafasti, of Ep Ind, VI, p 205

<sup>&</sup>lt;sup>2</sup> From a photograph of the original taken by me in 1912 The accompanying plate is reproduced from the same photograph

Metre Anushtubh

<sup>\*</sup> Metre : ŚārdūlavıLrīdita

<sup>5</sup> Read bahusah

Metre . Indravajrā.

<sup>7</sup> Metre Mähni.

<sup>8</sup> Metro Anushtubh

- tavarmmā tato jāto Gāngēya iva Śāntanoh []\*] dayā vratam iapa[h] [tyā]gō yasya mahō-
- 11[7\*] <sup>1</sup>Grihan=Vainya-Prithu-śriyam tsavah 13 pamnayan=Karnnasya Vīraśriyam yō-Ngēshu prathaya[ñ=chhri]yam jariblavam-
- nından=-Divya-bhuja-śriyam Kāmarūpa-śriyam 14 s=tām [1\*] vikalayan= Gövarddbanasya śriyam kurvan śrötriya-
- sārvabhauma-śriyam vıtatavān=svām sāch=chhriyam 15 1118\*7 <sup>2</sup>Vırasınyam=ajanı Sāmalavarmmadēvah
- srımān-jagat-piathama mangala-nāmadhēyah [1\*] kım-varnnayāmy-akhila-bhūpa-gunōpapannō dōshai-
- fr=mma]nag=apı padam na krıtah prabhur=mmč 17 11[9\*] 3Tasy=Ōdayī abhūt=prabhūta-4durvāra-vīrēshv=api sanga
- yas=chandrahā[sa\*]-pratīvi(bi)mvi(mbi)tam 18 svam=čkam mukham sammukham=ikshatē [sma] || [10\*] 5Tasya Mālavyadēvy=ā-
- kanyā Trailokya-sundarī [1\*] jagad-vijaya-mallasya vaijayantī Manobhuvah ! 19 [11\*] <sup>5</sup>Pūrnnē=py=aśē-
- sha-bhūpāla-putrinām=avarodlanē 20 tasy=āsid=agra-mahishī [1] S=aiva Sāmalavarmmanah || [12\*] 3Āsī-
- su'sū)nur=ih=āntara[m(?)]yah 21 śrī-Bhōjavarmm=ōbhaya-vamśa [di]pah pāticshu sarvāsu daśāsu yē-
- sněbo na luptaš=cha hatam tamaš=cha [] 22 [13\*]  $^6{
  m H}{ar a}$ dhik [ka\*]shtam avnam=adya bhuvanam bhūyō=pi kam(kim) rakshasā-
- m=utpātō=yam=u[pa\*]sthitō=stu kusalī 23 śańkäsu Lankadhipah ||[14#] guna gathābhis=tushtā-
- va Purū(ru)shōttamah [|\*] majjayann=iva vāg-vra(bra)hma-may-ānanda-mahōdadhau II [15\*] Sa khalu śrī-Vikramapu-
- ra-samāvāsīta-śīīu aj-jayaskandhāvarāt 25  $Mar{a}(Ma)har{a}rar{a}jar{a}dh\iota rar{a}ja$ -śr $ar{\imath}$ -Sāmalavarmmadēva-
- d-ānudhyāta-Paramavaishnura-Paramēsvara-Paramabhattārala-Mahārājā Ihirāja-Srīma d-26 Bhoja[h\*]

#### Reverse

- śrī-Paundrabhukty-antahpātı-Adhahpattana-mandalē Kauśāmvī(mbī)-Ashtagachchha-27 kha-
- ndala-sam[baddha\*]-Upyalıkā-grāmē guvāk-ādı-samēta-sapāda-nava-dron ādhı-28
- ka-pātaka-bhūmau samupagat-āscsha-rāja-rājanyaka-pājñī-rānaka-rā-
- japutra-rājām itya-purōhita-pīthikāvitta-mahādharmmādhyaksha-mahāsāndhivi-30
- grahıka-mahasenāpatı-mahāmudrādhıkrıta-antarangavrı(brı)haduparıka-mahākshapa-31
- talika-mahāpratīhāra mahābhōgika mahāvyūhapiti-mahāpīlupati mihāga-32
- nastha-daussādhika chauroddharanika-nauva(ba)la-hasty-asva-gō-mahish-āj āvik-ādi-33 34
- vyāprītaka-gaulmika-dandapāsīka-dandanāyaka-vishayapaty-ādin anyāmš=cha saka-35
- la rāja-pād-opajīvino-dhyakshaprachār-oktān ih-ākīrttitān chatta-bhatta-jātī-
- 36 yan janapadan kshētrakarīmś=cha vrā(brā)hmaņān vrā(brā)hmanöttarān yatharham=manavatı

<sup>&</sup>lt;sup>1</sup> Metre Sardūlavikrīdita <sup>2</sup> Metre Vasantatilaka 4 Mr R D Banerjec of the Calcutta Museum reads durvāra [Pravāsī, Śrāvana, 1320 B S, p 454] which agrees better with the prosody I wrongly read pravira at first " Metre Anushtubh

Metre Sardulavikridita Only the first two quarters of the verse are given,

Ticke it prices	
to the second of	
一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个	
	2
	4
	4
6 国际的现在分词中的一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个一个	6
	8
10 [2]《日本河南西南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南南	10
	12
	14
16 THE THE PARTY OF THE PARTY O	16
	18
	20
	22
22 CARTER SERVICE STATE OF THE PROPERTY OF THE	
24 A PARTIE TO THE PROPERTY OF	24
	26
W GRIGGS & SONS LTD COLLOTYPE	



- 37 vo(bo)dhayatı samādiśati matam=astu bha[va\*]tām (1) yath=ōparı-lıkhıtā cha bhūmir=iyam sva-
- sīm āvachchhınnā trına-pūtı-gōchara-paryyantā satalā sōddeśā 38 sāmrapanasā sa-
- 39 guvāka-nālikērā salavanā sajalastha[lā\*] sagarttosharā sahya-dasāparādhā pari-
- achāda(ta)-bhada(ta)-pravēšā hrita-sarvapīdā akınchit-pragrahya samasta-151abhoga-ka-
- 41 ra-hıranya-pratyāya-sahıtā Sāvarnna sagōtrāya Bhrigu-Chyavana-Āpnavāna-Au-
- 42 rvva-Jamadagni-pravarāya Vājasanēya-charanāya Yajurvvēda-Kanva-šākh-ādhyāyı-
- nē Madhyadēśa-vinirggata[sya\*] Uttara-Rādhāyām Siddhala-grāmīya-Pītāmva(mba)radēva-
- 44 śarmmanah Jagannāthadēva-sarmmanah prapautrāva pautrava Visvarūpadēvaśarmma-
- 45 nah putrāya śāntyāgār-ādhikrita-srī-Râmadēva-śarmmanē (1) srīmatā Bhōja-
- vidhivad≈udaka-pūrvakam 46 varmma-dêvêna punyê ahanı kritvā bhagavantam Vāsudēva-bha-
- 47 ttärakam=uddisya mata-pitror=atmanas=cha punya-yaso-bhivriddhaye a-chandr-aikam kshi-
- bhu(bhū)michchhidra-nyāyēna srīmad Vishnu-chakra-mudrayā 48 ti-samakālam vāvat tāmraśā-
- 49 sanīkritya pradatt=āsmābhih || Bhavanti ch-ātra dharmm-ānusamsinah ślokāh ||
- 50 ¹Sva-dattām=para-dattām=vā yō harēta vasundharām [|\*] sa vishthâyām kriimir=² bhūtyā pitribhih saha pa-
- 51 chyate || [16+] Śrimad-Bhojavarmmadevapādīya-samvat 5 Śrāvana-dine 14 m anu mahāksha

#### TRANSLATION

- (Verse 1) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā) From the light of his eyes the moon was born
- (V 2) From him sprang Budha, the son of Röhinī, and from him Purūravas, the son of Ila, who was chosen by fame (kīrti)3, by Urvasī, and by Earth
- (V 3) He again, the equal of Manu, begot Ayu, from that king was born the protector of the earth Nahusha, from him was born the great king Yayati, he again got the son Yadu, from him starts this line of kings, wherein the goddess of valour (virasrit), and Hail were many times seen in person
- (V 4) In this family again appeared Krishna, who sported with hundreds of gopis, the chief actor of the Mahabhaiata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth
- (V 5) (The knowledge of) the three Vcdas is a covering for men, and those who are devoid of it are certainly naked5, (thinking) so the kinsmen of Hari, the Varmans, mailing themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Simhapura, which may be likened to the cave of lions

Yēshām kulē na vēdō=str na šāstram n=arva cha vratam \

tē nagnāh kīrttītāh sadbhīs=tēshām=annam vigarh'tam l

Similarly, we find in the Vishnupurana, III, xvii, 5,-

Rıg yajuh sāma samjū=ēyam trayī varnāvrītir=dvija l

ētām uyhatı yö-möhāt sa nagnah pātakī smrītah 11

See Wilson's note in his translation of this passage The wording of the inscription most closely agrees with the Vayupurana.

<sup>&</sup>lt;sup>1</sup> Metre Anushtubh

<sup>2</sup> Read krimir=

<sup>&</sup>lt;sup>2</sup> Kīrttı was also the name of the chowree-bearer of Purūravas, cf Matsyapurāna XXIV, 14

<sup>4</sup> Cf. verses 4 and 8 below

There is an implied reference to the nagnas, mendicants that did not submit to the Vedas, of Mārkandēyapurāna

- (V 6) In the course of time, there was (one) Vajravarman, the auspicious ornament of the Yādava soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the crudite
- (V 7) Jātavarman was boin from him (Vajravaiman), just as Bhīshma (the son of Gangā) was born of Śāntanu, meicy was his (life's) vow, battle his pastime, and charity his chief delight
- (V 8) Scizing the (great) glory of Prithu, son of Vēna, espousing Vīraśrī (the daughter) of Karna, extending his supremacy among the Angas, conquering the fortunes of Kāmarūpa (Assam), putting to shame the strength of the arms of Divya, empling the dignity of Gövardhana, and giving away all his wealth to Biāhmanas, he (Jūtavarman) extended his own paramount suzerainty
- (V 9) The glorious Sāmalavarmadēva, whose name was the foremost blessing to the world, was born (in the womb of) Viiasrī. What more shall I tell p—my master (also) was endowed with all kingly virtues,—dement found no shelter with him at all
- (V 10) He had a son Udayın, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many ar irresistible hero
- (V 11) He had a daughter, Mālavyadēvī, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit the mind-born one), the great wiestler in the conquest of the world
- (V 12) It was this lady who became the chief queen of Sāmalavarman, though his harem was full of the daughters of numerous kings
- (V 13) They had a son, Śił Bhōjavarman, who was (as it' were) the light of both<sup>2</sup> the families (paternal and maternal),—by whom, in all circumstances, affection was not taken av ay from deserving persons, (but their) gloom was dispelled (by him)
- (V 14) Alack a day! Has the earth to day again become devoid of heroes, this calamity with the Rahshas has arisen, let him ismain prosperous during the daugerous times, as overlord of Lanka
- (V 15) He (the king), whom Purushottama thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—
- (L 24—37) now,—from his royal camp of victory established at Vikramapura, the devout worshipper of Vishnu, the Paramēśiara, Paramabhattāraka, Mahārājādhirāja, the glorious Bhōja, who meditated on the feet of the Mahārājādhirāja Sāmalavarmadēva,—duly pays respect to, informs and instructs, all the recognized Rājans, Rājanyakas, the queen (Rājāi), the Rānakas, royal princes (Rājaputra), prime-minister (Rājāmatya), priest (Puiāhita), Pīthikāritta, Mahādharmādhyaksha (chief justice), Mahāsāndhirigrahika (minister of peace and war), Mahāsēnāpati (commander-in-chief), Mahāmudrādhikrita (kcepei of

¹ May also mean, 'having made his own the martial spirit of Karna (of the Mahabhirata), kāma-rūpaśriyam may also mean 'the beauty of Kāma's (Cupid's) person,' divya bhija may also mean 'the hands of the gods'

<sup>&</sup>lt;sup>2</sup> Bhōja is compared to a light (dīpa), which consists, generally, of a pot (pātra), wick (dasā) and oil (snēha), and which dispels darkness (tamas) The play on words here is remarkable

The difficulty in making out the sense of this verse is partly due to the fact that half of the Śārdūlavi-kridita is to all appearances, wanting [There seems to be an exhortation to king Bhōja to engage on some expedition—S K]

<sup>\*</sup> Samupagata, recognized, of Amara III, Book is 58 It does not mean 'assembled' as assumed by Prof Kielhorn and others [I cannot accept this explanation—S K]

<sup>•</sup> The function of this official is not known

the Royal Seal), Intarangabrihaduparila (chief privy councilloi), Mahākshapatalika (keepei of records), Mahāpratīhīra (chief warder), Mahībhōgi'a (chief groom), Mahāvyūhapati (chief master of military arrays) Mahāpīlupati (chief elephant-keeper), Mahāganastha (commander of a gara squalron), Danssādhila (porter, or superintendent of villages), Chaurōddharanika (police efficer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffelbes, goats, sheep, etc., Gaulinikas (commander of a galma 2 squadron), Dandapāsikas (excentioners, or police officers), Danla iāyakas (mag strates), district officers (vishayapati) and other dependants of the king mentioned in the list of radhyakshas but not specially mentioned here, those of the kind of Chattas and Bhatta, the citizens and the cultivators, the Brāhmanas and Brāhmana elders,—

(Ll 27 f) in the village named Upyalikā, in the Kausāmbī-Ashtagachchha-khandala belonging to the Adhahpattana-mandala of the illustrious Paundra-bhukti,4 on the plot of land which, with betel-nut trees, etc contains one pītaka exceeded by nine and a quarter drona

(L 37—11) Be it known to you, that the above mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water, and pasture grounds, with bottom and surface, with mange and jack-fruit trees, with betel-nut and cocoanut trees, with salines soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donce) should be tolerated (by the king), exempt from all oppression, not to be entered by Chātas and Bha'as, free from all sorts of taxes, with all rājabhōga, kara and hiranya tributes

(L 11—19) has been granted by us in the name of the Lord Vāsudēva-Bhattāraka, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched vater according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the real of Vishnu's wheel, in accordance with the maxim of bhāmichchhidra,7 (to last) as long as the moon and the sun (exist) and the earth endures,—to Rāmadēvasarman, in charge of the sanctuary, of the Sīvaina gōtra, whose pravaras were Bhriga, Chravena, Āpunyāna, Aurvia and Jamadagni, of the Vajasanēya charana, a student of the Kanna branch of the lajurvēda, the son of Visvarūpadēvasarman, grand son of Jagannāthadēvasarman and great-grand-son of Pitīmbaradevasaiman who was an inhabitant of the village of Siadhala in North Rādhā, and who came from Madhyadēsa

(L 49-51) There are verses also enjoining religious usages —"He who takes away land given by himself or by another, 10ts (in hell) in the state of worms in human excieta, with the pitris

(L 51) In the fifth year of the reign of His Majesty, king Bhōjavarmadēva, on the 14th day of orāvana Signed (1 c, by the king) After this, signed by the mahākshapatalika (1 c the Record-Leeper)

<sup>1</sup> I am indebted to Mr Maitrija for the following nett on arta anga —" Although the word antarangah may be used in the sense of ātrijah, it appears to have been used in the inscription in a technical sense to signify the royal physician, of Sira'āsi's commentary on the Chakradatta (Calcutta Fdition),—Vidyā kula sampannō= hi bhishag=antaranga ity=i chyatē In explaining the word antarangāt, Śivadāsa says,—labdh āntaranga• padarīkāt"

<sup>&</sup>lt;sup>2</sup> A gana equadron consists of 27 elephants, 27 chariots, 81 norses and 135 foot soldiers, a gulma squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers

<sup>2 7</sup> id Kautiliya Arthā fastri-second adhikaranika on Adhyaksha-prachāra

<sup>4</sup> The thritte is a larger unit than the mandala, of which again the thandala forms part

<sup>-</sup> Puti= filthy vater'-Vide V S Apte's dictionary, p 715 [But puti is also a kind of grass -S K]

Sa-larana shows that the land was probably situated in a district washed by the sea water

<sup>7</sup> Vide Kaufiliya Artha Śastra, Adhikarana II Chap II, Prakarana 20

<sup>\*</sup> Santyagaia the house where to bathe with the propitiatory water after a sacrifice

# No 9 - BATIHAGARH STONE INSCRIPTION SAMVAT 1385.

BY RAI BAHADUR HIRA LAL, BA, MRAS, NAGPUP

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damoh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Rulway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Bathhigarh, a village 21 miles north-west of Damoh and included in the Hatta tahsil Batihagarh was once the seat of Musalman governors sent from Dellu and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian

The one I edit is engraved on a slab 1'11" × 1'6' and is in a good state of preservation The language is Sanskrit written in Nagari characters, the average size of letters being 1" The writing covers a space of 1' 7"×1' The whole record is in verse except the word Siddhih at the commencement and Subham bhavatu at the end, together with the details of the date repeated in figures in line 14. There are oltogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of s for ( as in line 7 where sastra- and -sastra- are written sastra- and -sastra- respectively, and the employment of sh to do duty for kh in some places, for instance in line 8, where Khōjā is written Shōjā, and in line 14 where we find Varsāhha- as Varsāsha- This is however quite in keeping with the Bundckhandi practice, which is even now followed by writers of the old school, who always express their h by sh In this inscription h has also been expressed by its ordinary symbol. as in -khamdam of the first line and lilekha of the last The letter i appears in its antiquated Note also the use of the abshara va with a dot underneath in order to denote va as distinguished from ba in bhauva-, 1 1. This is quite in accordance with the ordinary Bundālkhandī practice, but does not occur in other places in the inscription

The inscription records that a local Muhammadan ruler Jallala Khōjā, son of Īsāka, caused a Gomatha to be made in the town of Batihadim, as also a garden and a stepwell Jallāla, i e, Jalāl-ud-dīn is stated to have been appointed as his representative by Hisāmadīm (Hısam-ud-dın) also called Chhipaka, probably a corruption of Safiq, son of Malik Julachi, who was made commander of the Kharpara armies and governor of the Chidi country by Sultan Mahmūd This Mahmūd is described as Sakēndra or lord of the Śakas, ruling from Yōginīpura after having conquered other kings The inscription further states that Jallala appointed his servant Dhanau as manager of the institutions named above, the principal architects whereof were Bhōjūka, Kāmadēva, and Halā of the Śilāpattal family The composer of the inscription was the Kāyastha Baijūka of the Māthura sub division, and the writer another Māthura named Vāsū, son of Sahadēva

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaisākha month in the Vikrama year 1385 The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the tatha being given in figures. The date regularly corresponds to Wednesday, the 13th April 1328 A D 2

<sup>1</sup> Śılāpaṭṭa 18 now known as the Sılāwat caste, who are masons and found in the neighbourhood of Damöh

<sup>2</sup> As calculated by Mr Gökul Prasad Isvaradas, Tahsildar of Dhamtari He remarks that the year in this case must be taken as Ashādhādı or Kārttıkādı If it is taken as Chaitrādi the current Samvat would be 1886, and it would have to be supposed that the year given in the inscription was the expired year 1385 But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Karttikadi, taking into consideration the locality where the inscription was found

There can be little doubt that Mahmūd of Yōgīnīpura (another name of Delhi) was no other than the Turk Nāsir-ud-dīn Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A D Mahmūd subdued the Bundēlkhand country, or, more correctly Chandērī and Mālwā in 1251 A D, over which he appointed a governor This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachī Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hisām-ud-dīn, and Jalāl-ud-dīn, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not perminent, but in A D. 1321 we find Tughlaq Shāh despatching his son with the troops of Chandērī, Badāun and Mālwā against Telingānā,2 only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damōh district was under a Musalmān governor. This is however only of local interest

But what makes the inscription very interesting, is the mention of the Kharpara armies, the Chēdi country and the title of Mahmūd as Šalēndra I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allahabad 3 They are there mentioned amongst the tribes conquered by fins great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr V A Smith a decade ago stated that the Kharparikas may have occupied Seoni of Mandla district of the Central Provinces How very near the mark this surmise was, is evident from the present inscription Mardia are not very far away from Damoh which was apparently garrisoned by the Kharpara armies in the 13th century That Dain's was included in the Chedi country, is another inference which may be drawn from this recoid and which goes to support in a way Justice Pargiter's localisation of the Chedi country Some have held that Chanderi, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chanderi that Mahmud sent his forces in 1251, and there he left a governor, who in our inscription is designated as Chēdudēsādhipa Lastly the title Šalēndra of this monarch may be noted The word sala here as in several other instances6, means Musalman

The geographical names mentioned in the inscriptions are Yōginīpura, Chēdi and Batihādim, all of which have been incidentally identified above. Yōginīpura mentioned in Chand Bardai's Prithvīrāja Rāsōī as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Batihādim, the present Batihāgarh, was included Batihādim in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its dim to garh when a fort was later on built there. A step well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-nd-dīn, who killed Uśmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called chaurāsī bāolī, is situated

<sup>&</sup>lt;sup>1</sup> See Brigg's Ferishta, Volume I, p 239, and Tabakāt i Nasīrī as quoted in Dawson Elliott, Volume II, p 351

<sup>&</sup>lt;sup>2</sup> See Cunningham's Reports, Volume II, p 402

Gupta Inscriptions, p 18

<sup>4</sup> Journal, Royal Asiatic Society, 1897, p 893

<sup>5</sup> Journal, Bengal Asiatic Society, 1895, p 249 ff

<sup>\*</sup> Compare Ep Ind, Vol II, p 409, Ind Ant, Vol XXXVI, p 352, XXXVII, p 42, and above, p 18

See Nagarī Prachārinī Sabhā Edition, Vol I, p 112

in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the udyāna alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called Bhaũharē-hī bāolī, which is believed to be connected by tunnel with the Sās Bahū-hī bāolī containing the Persian inscription referred to above

#### TEXT.1

- 1 Öm<sup>2</sup> siddhih i <sup>3</sup>Ādau Vra(Bra)hmā na Vishnuh ksha(kshi)ti-jala-gaganam n=āsti vra(bra)hmāmdakhamdam svargiādyā<sup>‡</sup> bhauva-nāgā grahagana-rishayo n=āsti
- 2 nakshatra-mālā i chandī-ādītyau na vah<br/>nīr na vahatī pavanō n=āstī kālō na jīvah tatr=aikō=pī Svayambhūs=trīyuga-yugapatīh pā-
- 3 tu vah srishtikaitta || 1 <sup>5</sup>Sarvva-lökasya karttür am=ichchhäsaktim=anamtakam j anadi-nidhanam vamdö guna-varna-vivarjjitam || 2 <sup>5</sup>Asti ka-
- 4 lı-yugc rījā Śakcmdro vasudbādhıpah | Yöginīpuram=asthāya yo bhumktc sakalām mahim || 3 Sarvva-sāgaia-paryamtam vasi(si)-cha-
- 5 krē naiādlipīn | Mahamūda-suratrāno nāmnā sū(śū)ro=bhinamdatu | 4

  5Tcn=ājňapto malliko=sau Julachī-nāma-višrutah | yo-
- 6 ddhā Kharpara-sainyānām Chēdi-dēś-ādhipō=bhavi[t\*] || 5 5Tasya putrō mabāvīrah paurushēna samanvitah | nāmuā Hisāmadīm khyāta[h]
- 7 Chhipakō bhuvi namdatām || 6 <sup>5</sup>Sa(Śa)stra-sā(śā)stra-vidam jñātvā svāmikārya-rata[m] sadā i ātmakrityeshu sarvvēshu Jallālam kritavān pra-
- 8 bhuh || 7 <sup>c</sup>Īsāka-iājasya sutah pravinō Jallāla-Shō(Khō)jā matimān=pravīrah | yō dharmma-pumjam hi vichārya vu(bu)ddhyā sō=kāra-
- 9 yad=Gömata(tha)-nāmadhēyam || 8 <sup>6</sup>Va(Ba)tihādim-purē ramyē Gömata(tha)h kāritah subhah i āsrayali sarvva-jamtūnām Kailāsā(sā)drir=iv=ā-
- 10 parah || 9 7Jallāla ksha(kshi)tipāla pālana-iatah kim stūyatē tē gunō yēna sphē(sphō)tita-duhkha-bhāra-nichayō vidvaj-janūnām sadā i udyā-
- 11 nam Va(Ba)tıhādım-ākhya-nagaic samsthāpītam namdanam vāpī nīrmmalachandra-vimva(bimba)-sadrisā puny=āmrītāvarshinī || 10 <sup>5</sup>Tasya bhrītyō
- 12 Dhanau nāma karmmasthānē niyōjitah || (1) svāmi-bhaktaś=cha sū(sū)ias=cha patiiāja-sashā(khā) sudhīh || 11 5Si(Śi)lāpattaśubhē
- 13 vamšī sūtradhārā vichakshanāh i Bhōjūkah Kāmadēvaš=chr karmmanisht[h\*]ā Halā sudhīh || 12 5Sa(Śa)r-āsht-ānala-sōmē cha mi-
- 14 tö Vikrama-vatsarë i Vaisasha(kha)sya sitë pakshë tritiyam<sup>3</sup> Vu(Bu)dhavasarë || 13 Samvat 1385 Vaisasha(kha)-sudi 3 Vu-(Bu)dhadinë ||
- 15 °Māthur-ānvaya kāyastha-Vai(Bia)jūkō vinay-ānvitah i manīshi-mānasa-mudē prasa(\$\dagger\$)stim=akarōt=sudhīh || 17 5Māthurō
- 16 divilo daksho dhuryo vyāpārinām sadā i Sahadēva-suto Vāsū lilekha vimal-āksharaih || 15 Su(śu)bham bhavatu ||

<sup>&</sup>lt;sup>1</sup> From the original stone and from impressions supplied by Pandit Basantram

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

Metre Sragdhara

<sup>4</sup> Pead srargadya The va of bhauva has been distinguished with a dot

<sup>&</sup>lt;sup>8</sup> Metre Anushtubh

Metre Indravajra

<sup>7</sup> Metre Särdülavikridita

<sup>8</sup> Metri causa instead of tritiyāyām

#### TRANSLATION

# (L 1) Hail Success!

- (Verse 1) In the beginning (there was) no Brahmā, nor Vishnu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Kāgas There were no planets nor the seven Rishis, and there was no group of lunar mansions. There were no moon and sun, no fire. The wind did not blow, and there was no death and no life. There was then only one self-born, the lord of cosmic age of (all) the three periods. Let that creator of the world protect you.
- (V 2) I bow down to the creater of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour
- (V 3) In the Kalı (age) there was a King, the Saka-lord, the rulei of the earth, who having established himself in Yōginīpura (Delhi) rulel the whole earth
- (V 1) He subjugated the kings up to all the Seas. May this hero by name Mahmud Sultan enjoy happ ness
- (V 5) Ordered by him the malik famous by the name of Julachi became the warner (commander) of the Kharpara armies and the governor of the Chēdi country
- (V 6) May his son Chhipaka known in the world by the name Hisamuddin, (who is) a great warner possessing valour, enjoy happiness
- (V 7) In all his affairs this lord made Jallala (his representative), knowing him to be well versed in the art of arms and always devoted to his master's work
- (V 8) The son of Isakaraja, was the clever, wise and very heroic Jallala Khōja, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gomatha
- (V 9) This auspicious Gomatha was caused to be made in the beautiful town of Batihadim (It is) a shelter to all beings like another Kailasa
- (V 10) O Jallala! protector of the earth, how should your ment intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and showering nectar of virtue were established in the town called Batihadim
- (V 11) His servant by name Dhanau was appointed as manager (He was) devoted to his master, valuant, intelligent and a friend of his lord the King
- (V 12) (Born) in the auspicious family of Śilāpatta, the conspicuous architects (were) Bhojūka, Kāmadīva, and the wise Halā, who were perfect in (their) work
- (V 13) In the Vikrama year measured (marked) by the arrows (5), eight, the fires (3) and the moon (1) on the 3rd of the bright fortnight of Vaisākha on a Wednezday, (this was engraved)
  - (L 14) Samvat 1385, Vaišākha sudi 3 on a Wednesday
- (V 14) The well behaved Baijūka Kāyastha of the Māthula family composed (this) eulogy for the delight of the minds of the wise
- (V 15) He who was always the foremost among traders the clever Mathura scribe Vasu son of Sahadeva, wrote (this) in clear letters
  - (L 16) Let good fortune attend

# No 10-SPURIOUS ISLAMPUR PLATES OF THE GARGA TIME VILLYADITYA. THE SOTH YLAR

# BY K B PAIRM AND STIN KOYOV

[The ensuing paper is the joint voil of Prof. 55. Publit rid in It. The description of the plates is due to Professor Path &, who we admit of the text his, received, the endoys in most places. The remainder has been add d by me —S. K.]

The plates here edited belong to Mr. Bhirmanna, also Taty of Im my a Modified on the active of Islampur, in the Valve terilings of the Sites 1D treet in the Books, Provide to Tate are however stated to have been originally brought from Mindred in the South of Marieth country, where the owner's incestors had. They are five in must been only together on a ring passing through holes on the left ade. I ach plate it is a result how a marked into plates and the ring is bout 50 tolks. The edges of the plates have been anised into rims in order to protect the writing. The calso of the ripe rescondened into a cost showing an elephant from the left. The ring is oval and measure, 11, 22

The inscription is in Sanskrit and is vertical in prosecuted virie. It is not disted. The characters are South Indian and closely resorble those found in other Gong great. The inscription seems to record the great of two field and a hores to a Recharant region of Somasarman in the time of the Gonga king Villy differ. The great was shown to rue compensation, and I have since obtained the plates on local through Mr. D. R. Branderlan, for the prose of editing them. [K. B. P.]

[This giant belongs to a series of spurious prints of the Western Ginger which have been most extensively dealt with by Dr. I lead, and which have been treated is genuine by Mi. Rice, whose theory would, e.g., lead to such results as that the long Durvinita who time would have been the end of the 5th century, wrote a commensary or at least one S rec of the Knātārjunīya, though scarcely anybody a onld place Bhārayi earlier than the first half of the 6th century

The reisons for contesting the genuity of these records have been ably put forward by Dr Fleet, and they fully apply to the present grant

The Orthography is extremely faulty. Thus we find a for \$\alpha\$ and \$\alpha\$ for \$a\$ in \$-leterolative and \$\alpha\$, if \$1, \$-devata\*, \$1\$, \$\alpha\$, \$\alpha\$ for \$\alpha\$ in \$-bh\alpha\$gin\alpha\$ and \$1\$, for \$a\$ in \$-letero\*, \$1\$ \$\alpha\$, \$\alpha\$ for \$\alpha\$ in \$\sin bh\alpha\$ gin\alpha\$ and \$\alpha\$, \$1\$ \$\alpha\$, \$\alpha\$ for \$\alpha\$ in \$\sin bh\alpha\$ gin\alpha\$ and \$\alpha\$ for \$a\$ in \$-letero\*, \$1\$ \$\alpha\$, \$\alpha\$ for \$\alpha\$ in \$\alpha\$ for \$\alpha\$ for \$\alpha\$ in \$\alpha\$ for \$\alpha\$ for \$\alpha\$ in \$\alpha\$ for \$\alpha\$ for \$\alpha\$ for \$\alpha\$ for \$\alpha\$ in \$\alpha\$ for \$\alpha\$ for \$\alpha\$ in \$\alpha\$ for \$\

<sup>1</sup> Ep Ind, Vol III, pp 168 ff , Ind Ant, Vol XXX, pp 203, 212, 221 ff

find superfluous syllables in 11 24 and 34. The *Upadhmānīya* is used in one place, in -rajah=paritri-, 1 9, but not in the other places where we would expect it. Note also the spelling Taitriya- for Taittirīya-, 1 55

The individual letters have usually been well cut. Occasionally however we find misshaped forms, compare the n in -longani-, 1 26, the  $v\bar{a}$  of - $v\bar{a}$ rana-, 1 36

The language is fairly correct. There are however some mistakes and slips. Compare the forms vaktri usalo, 1 6, val triprayoktri usalo, 1 22, and the Kanarese termination of the numeral trimsattu, 1 55

In common with the other spurious grants, the present one also describes Śrīpurusha as the grandson of Śivamāra, though we know from the Vallimalai inscription! that he was his son.

As has already been stated by Dr Fleet, the fact that these grants are forgenes does not preclude the possibility that they may contain some historical facts. Dr Fleet has discussed the various details mentioned in them in his paper on the Sudi plates,2 and the grant here under consideration does not add much new information. The first of the Ganga kings, whose existence is known from authentic records, is the Mahīrāja Kongani Sivamāra with the biruda Navakāma, whom Dr Fleet's places in the period about A.D. 755-765 It has already been remarked that the Mahārāja Prithivīkongani Śrīpurusha, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is We know from genuine inscriptions that he also had the name about A D 765-805 We learn from 1 48 that he had a queen Vijayamahadevi of the Chalikya Muttarasa family. If this statement is correct, we can only think of the Eastern Chalukyas of Vengi In itself this is not at all unlikely. We know that the Ganga's had been dependent on the Western Chalukyas, and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the Rashtrakutas Moreover, the Eastern Chalukya king who was contemporary with Muttarasa, was Vishnuvardhaua IV (763-799), who was the father of Vijayaditya II and the son of Vijayaditya I The name Vijayamahadevi would be a very likely one for a Chilakya princess of those days, who would then probably have been a sister of Vishnuvardhana Muttarasa's eldest son was apparently Sivamara II,5 who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of Vijayamahādēvi, who wore the name of his mother's father Vijayāditva, is the supposed grantee of our plates. This Vijayaditya is not an invention of the forger or forgers who are responsible for the spurious Ganga grants His name occurs in an inscription at Asandi in the Kadur district, but we do not know much about him. He probably resided at Asandı, now a village in the Kadar Taalluqa of the Kadar District, Mysore, situated in 13° 42' N and 76° 6' E, 5 miles from Ajjampur railway station. This place is stated to have been his residence in 1 54, and the grant purports to have been issued in his 30th year That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in Asandi as viceroy under his father

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of Asaudi I cannot make anything of Satprasads in 1 58. The dones was

<sup>1</sup> Ep Ind, Vol IV, pp 140 ft.

<sup>2</sup> Ep Ind, Vol III, pp 164 ff

<sup>\*</sup> See Fleet, Ep Ind, Vol V, pp 154 ff; Vol. VI, pp. 64 ff

<sup>6</sup> Cf Fleet, Ep Ind, Vol V, p 157

See Fleet, Ep Ind, Vol V, pp 160 f.

<sup>\*</sup> Ep Carn, Vol VI, Kd, 145, Fleet, Ep Ind, Vol VIII, p. 85

Somasarman Yuddhakāranīga, the son of Nāgasarman and the grandson of Dharmasarman, of the Hārītu gōtra —S K.]

#### TEXT.

#### First Plate

- 1 Om¹ svastı [||\*] Jitam bhagavatā gata-ghana-gagan-ābhōna Patma(dmd)nābhōna [||\*] Śrīmat(j)-Jāhnavēya-kul-a(ā)malā(a)-
- 2 vyom-āvabhāsana-bhāskarah sva-khadg-[a1]kaprahāra-khandīta-mahāsilāstha(sta)mbha-labdha-bala-parākramo
- 3 dāruņ-ārı-gaņa-vidhā(dā)raṇ-ōpalabdha-vraṇa-vibhūshaṇa-vibhūshitah Kāṇvāyanasagōtrah śrīmat-Ko-
- 4 figanivarmma-dharmmamahādhirājah []]\*] Tasya putrah pitur=anvāgata-guņayukto vidyā-vinaya-vihita-vri-
- 5 ttih sa[mya]t(k)-prajā-pālana-mātr-ādhigata-rādya(jya)-prayōja[nō\*] vidvat-kavi-kānchana-nikash-ōpa[la]-bhūtō
- 6 m(nī)tīsāstrasya vaktrī-kušalō Datta-sūtra-vrīttī-praņētā srīmat(n)-Mādhavamahādhīrājah [||\*] Tasya putra[h\*] pītrī-paī-
- 7 tāmaha-guna-yukto=nēka-chā(cha)turddanta-yuddh-āvāpta-chatur-udha(da)dhı-salılāsvādita-yasāh srīmat(d)-Dha-
- 8 rn[va\*][rmma-mah]ādhırājah [||\*] Tasya putrō dvija-guru-dcvat[ā\*]-pūjana parō Nārāyaṇa-chiri(chara)ṇ-ānudhyāta[h\*]

#### Second Plate, First Side

- 9 śrimat(d)-Vishnugōpa-mahādhirājah [||\*] Tasya putra[h\*] Triyambhaka-(Tryambaka)-charaṇ-āmbō(u)[ru\*]ha-rajah-pavitr[i]-krit-ōttamāmgah sya-
- 10 bhuja-bala-parākrama-kraya-kri(kri)ta-rādyah(jyō) Mukhamōshta-piśitāśana-pri(pri)ti-kara-nisita-dhār-āsih Kali-yu-
- 11 ga-bala-pamk-āvasanva(nna)-dharmma-vrish-ōddharaṇa-nitya-sannaddha[h\*] śrīmat(n)-Mādhava-mahādhirājah [||\*] Tasya putra[h\*] śrīma-
- 12 t-Kadambha(mba)-kula-[ga\*]gana-[ga\*]bhastımālınah śrīmat-Krishnavarmma-mahādhirājasya priya-bhāginēyām(yō) vijrimbhamā[na\*]-
- 18 saktı-traya-sampannah sambhram-āvanata-samasta-sāmanta-maṇdalō vidyā-vinayātisaya-paripū-
- 14 r[ıt-ānta]rātmā nıravagraha-pradhāna-sauryya-(ryyō) vidvatsu prathama-ganyah śrīmat-Komganı-mahādhırājah A-
- 15 vinīta-nāmā [||\*] Tasya putrah vijrimbhamāņa-sakti-trayah Andari-Ālattūr-Porulare-Peļnagar-ādy-a-
- 16 nčka-samara-mukha-makha-huta-pra[ha\*]ta-śūra-purusha-paś~ūpahāra vighasa vihasti-kṛita-Kṛitānt-Ā-

# Second Plate, Second Side

- 17 gni-mukhah Kirā[tārjuni]ya pañchadaśa-sargga-ti[kā\*]-kāraḥ nāmadhēyah śrīmat-Kongani-vṛiddharājah [||\*]
- 18 Tasya putrah @urdd[&\*]nta-vimardda-mṛidita-viśvambhar-ādhipa-mauli-mālā-makaranda-pumja-pimjari-kriyamāṇa-ohara-

<sup>1</sup> Expressed by a symbol.

- 19 na-yugala-nalinah érimat-Komgani-vriddharājā Mushkaral-dvitiya-nāmadhēyah []|\*]
  Tad-ātmajah udit-ōdita-sa-
- 20 kala-digan[ta]ra-prathita-Sindu(ndhu)rāja-duhitri-jananīkah Srīvikrama-prathitanāmadbēyah śrīmat-Komgani-ma-
- 21 [hādhirājah] chaturddaśa-vidyā-sthān-ādhigama-vimala-matih višēshatō= navasī(&)shasya ni(ni)ti-śāstra-
- 22 sya vaktrı-prayöktrı-kusalö rıpu-tımıra-nıkara-nırākaran-ödaya-bhāskarah pravara-vidagdha-mugdha-lala
- 23 [nē-jan-ai]ka-rati-pañcha[bānah\*] []|\*] Tasya putrah <sup>2</sup>anēka-samara sampātavijimbhita-dvirida-radana-kuliś ābhighāta-vra-
- 24 pa-samrūdha-bhāsvad-vijaya-lakshapa-lakshi krita-višāla-vaksha[h\*]-sthala[h\*] šaktitraya-(sama-)samanvitah sa-

# Third Plate, First Side.

- 25 madhigata-sakala {\(\tilde{a}\)str-\(\tilde{a}\)rttha-ta[t\*]tvali sam\(\tilde{a}\)raddhita-trivarggah niravadya-ohar[i]tah pratidinam=abliivarddha-
- 26 māna-prabbāvah śrimat-Kongani-<sup>3</sup>mahādhirājah Bhūvikrama-dvitīya<sup>4</sup>-nāmadhēyah [||\*] Api cha [||\*] <sup>5</sup>Nānā-hē-
- 27 tı-prahēra-pravighatita-bhat-au(ō)rah-kavāt-ōtthit-āsrig-dhār āsvāda-pramatta-dvipa satacharan-am(ā)kshōda-
- 28 sammardda-bhimë [!\*] samgrāmē Pallavēndran-narapatım=ajayad=yō Velandāvı(bhı)dhānē rājā Śrīvallabh-ākhya[h\*]
- 29 samara-[sa]ta-jay-āvāpta-lakshmī-vilāsah [||\*] <sup>6</sup>Tasy=ānujō nata-narēndra-kirīta-kōti-ratn-ā-kka-dīdhi-
- 30 tı-vırājıta-pāda-padmah [|\*] Lakshmyā svayamvritapatir=Navakāma-nāmō(mā) ≰ishtapriyō≈rigaņa-dūru(ra)ņa-gi-
- 31 ta-Lirttih [||\*] Lakshmi[m\*] vakska[h\*]sthala-ethā[m\*] harati Mura-ripō[h\*] kirttim=ākrashtum=īshtē 4nddh[ā\*]m Rāmasya vritti[m\*] budha-ja-
- 32 na-mahitām Mānavī[m] svīkaroti [[\*] nirvvāchyō loka-dhūrttah para-yuvati-harð Dēvarājō=pi nindyam(tyem) chitra[m]

## Third Plate, Second Side

- 33 [km v-ātra chitram phalam=a]param=atah km=nu sishta-prayatnaih [[]\*]
  Tasya Kongani-mahārājasya Sivamār-ā-
- 34 para-nāmadhūyasya pantras=samata(dhi)gata-sakala-[kalā\*]-kalāpa-ta[t\*]tvas=samavachanata7-samasta-sāmanta-ma-
- 35 [kuta-ta]ta-ghatita-bahala-ratua-vilasad-amaradhanuh-khanda-mandita charana nakha-mandala[h\*] surāsura-
- 36 vrindāra[ka-va]ndyamāna-Nārāyaṇa-nihita-bhakti[h<sup>a</sup>] 6ûra-purusha-turaga-varavāraṇa-ghat[ā\*]-samgha-
- 37 [tta-dā]ruņa-samara-sīrasī da[r\*]sīt ātma-kopo bhīmakopah prakata-ratī-samayasamanuvarttana-

<sup>1</sup> There is a vertical stroke on the top of ra

The akshara ka of aneka- has been inserted under the line

Note the shape of n in -Kongani

<sup>\*</sup> The akshara ti of -dvitiya- has been inserted under the line

Metre Sragdhara

<sup>·</sup> Metre Vasantatilakā.

Read =samacanata-

- 38 chatura-yuvatı-jana-lōka-dbūrttō lōka-dbūrttah sudu[r\*]ddhar ānēka-yuddha-mūrddha-Iabdha-vijaya-sampad=ahi-
- 39 ta-gaja-ghatū-kēsarī rāja-kēsarīh(rī) [||\*] Apī cha [||\*] ¹Yō Ga[m\*]g-ānvayanirmmal āmbara-tala vyābhāsana-prō-
- 40 [i\*]lasat(n)-mārttandō=ri-bhayamkara[h\*] subha[-ka\*]ra[h\*] saumārgga-rakshākaraḥ
  [i\*] saurādya(jyam) samupētya rājasamitau rāja-

## Fourth Plate, First Side.

- 41 n=guņar=uttama rājā Śrīpu[ru\*]shaś=chiram vijayatō rājanya-chūdāmapih []]\*]

  2Kāmō rāmāsu chāpī Daśa-
- 42 ratha-tanayō vikramē Jāmadagnya[h\*] prāj[y\*]-niśvaryyam(ryyō) Balārir= bbabahu³-mahusi raviś=cha prabhutvē Dhō(Dha)nō-
- 43 sah [[\*] bhūyō vikhyātašakti[ho] sphutatarem=akhila-prāņabhējē[m\*] vidhātā dhātrā srishta[ho] prajānām=patir=i[ti\*]
- 44 kavayo [yam] prasam[sa\*]nti nityam [||\*] Tena prabala-vijrimbhamāņapata(va)na-bala-chalita-vipula-vīchi-ni-
- 45 chaya-[cha#]ñchala-sakala-jaladhi-mēkhalā-virājamāna-visva-visvambharā-bhāra-bhara-
- 46 na-ścshāyamāna-dorddandēna pratidina-shra(pra)vritta-mahādāna-janita-punyāha-ghō-
- 47 sha-mukharita-mandir-ödarēņa Śrīpurusha-prathama-nāmadhēyēna Prithivīkomgani-(ma)-
- 48 mahārājona mahātmanā pri(pri)ya-vallabhāyām Chalikya-vams-odbhavā Vijaya-mahādē-

# Fourth Plate, Second Side

- 49 v[i] nām=āsīt [||\*] <sup>2</sup>Tat-putro [nītya]-šakt[1]-traya-yuta-mahīmā sarvva-sāstraprav[1]nō hasty-a-
- 50 śv-ārōhanc tadgata-[nuta]-charito loka-vikhyāta-kirttih [i\*] bhogi śūrō=bhimāni suvidi-
- 51 ta-vibbavo rāja-lakshmī-nikēta[h\*] satru-kshatra-pramātbī sa jayati Vijayādītyabhūpō=
- 52 bln[rāmah][||\*] chatur udadhı-mckhal-ālamkrıta-vıśvambharā-bhāra-bharapa-samartthah
  [||\*] Apı
- 53 cha [||\*] \*Kamal-ābhırāma-tē][ā\*]h su-dāva-yuktas=sagauravō jagatı [|\*]
  dıvakara ıva sura-
- 54 gaja ıva gırıpatır=ıva bhātı nıravadyah []]\*] Āsandı-puravarē vasatı(h) pravarddhamāna-vı-
- 55 jay-aiśvaryya trimśattu Hāritu<sup>5</sup>-gōtrāya Taitriya(Taittirīya) charaņa-Vē[thvulu]<sup>6</sup>-vaktavyā(vāstavyā)-
- 56 ya Va(Dha)rmmasarmmana[h] putrō Nāgasarmmā tasya putrah sarvvaguna-sampannah syāmi-bhaktah

<sup>1</sup> Metro Śārdūlavikrīdita.

<sup>&</sup>lt;sup>2</sup> Metre Sragdharā

Rend =bbahu mahasi

Metre Āryā

<sup>\*</sup> Haritu has been substituted for another word of which the syllables tiu and ra are visible after the aksharas ha and ri respectively I am indebted to Professor Hultzech for the reading of this word

<sup>\*</sup> The reading -Vethculu, for which I am indebted to Professor Hultzsch, is not quite certain. The word

# Fifth Plate.

- 57 nripa-tantra-bhāra-bharana-samartthah Sōmaśarmm[ā\*] Yuddbakāraniga-dvitīyanāmadhēya[h\*]
- 58 tasmaı Satprasād-āmtaduva-tatākasy=öttara śringasy=ādhastāt(d)-brihachchhil öttarapā(pa)śchi-
- 59 mī tuka-vrihi-kshītram tat-tatākasy=aiva dakshiņi(na) śrimg-ādhastām(stāt) shatkanduk-āvāpam vrihi-
- 60 kshētram <sup>1</sup>[ ]ttañ=cha grihañ=cha udaka-pūrvvan=dattah(ttam) [||\*] Svadattām paradattām bā(vā) yō harēti(ta) va-
- 61 sundharām [|\*] shashti-varsha-sahasrāni² vishtāyām jāyatē krimih [||\*] Bahubhir=vvasudhīm(dhā) bhuktā
- 62 rājablus-Saka(ga)rādībluh [1\*] yasya yasya yadā bhūmī[s\*] tasya tasya tadā pa(plue)lam [11\*] Ōm Śrī Śamkara-
- 63 Lritam sarvva-parihāram labhatē Õm-[K B P and S K]

#### TRANSLATION.

[Om Hail Victory has been achieved by the holy Padmanabha who resembles the sky when the clouds have gone

- (Line 1) (There was) the righteous Mahīdhirāja Konganivarman, a sun illustrating the spotless cky of the glorious Jāhnavēya far ly, who acquired strength and valour by splitting a big stone pillar with one stroke of his sword, who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes, who was of the Kānvāyana gōtra
- (L 4) His son (was) the Mahādhirāja, the glorious Mādhava (I.), endowed with good qualities equal to those of his father, whose behaviour was regulated by knowledge and good breeding, who achieved the aim of royalty simply by properly protecting his subjects, who was a touchstone for testing the gold which is scholars and poets, who was a clever expounder of the science of politics, the author of a commentary on the Dattasūtra.
- (L 6.) His son (was) the Mahādhirāja, the glorious Harivarman, endowed with the virtues of his father and grandfather, whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans
- (L 8) His con (was) the Mahādhiraja, the glorious Vishnugōpa, who was intent on worshipping Brāhmanas, teachers and deities, who meditated on the feet of Nārāyana
- (L 9) His son (was) the Mahādhirāja, the glorious Mādhava (II), whose head was made pure by the dust from the lotus which is the foot of Tryambala (Šiva), whose royal power was bought with the price of the strength and valour of his own arm, whose sword with the sharp blade gave satisfaction to the Piśitāsana Mukhamōshta, who was always equipped to extricate the bull Dharma, which had sunk in the mud of the force of the Kali age
- (L 11) His son (was) the Mahādhirāja, the glorious Kongani called Avinīta, the beloved sister's son of the Mahādhirāja, the glorious Krishnavarman, the sun of the sky which is the glorious Kadamba-family, who was endowed with the expanding three constituents of power, to whom the circle of all the feudatories bowed down in haste, whose heart was filled to overflowing with knowledge and good breeding, whose valour was irresistible and pre eminent; who should be reckened the foremost amongst scholars

The first syllable of this word is not in the impression, it being cut too near the ring hole.

The final akshara no has been added under the line

- (L 15) His son (was) the Vriddharājan, the glorious Kongani, with the name Durvinita, whose three constituents of power were expanding, who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at Andari Alattūr, Porulare, Pelnagara, etc., the author of a commentary of the fifteenth earga (or fifteen sargas) of the Kirātūrjunīya
- (L 18) His son (was) the Vriddhardjan, the glorious Kongani, whose second name was Mushkara, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overloads of the earth which had become squeezed by the crushing of intractable foes
- (L. 19) His son (was) the Mahādhirāja, the glorious Kongani, with the famous name, Srīvikrama, whose mother was the daughter of Sindhurāja who was renowned in all quarters which rise above each other, whose mind was made pure by mastering the fourteen branches of knowledge, who was pre-eminently a good expounder and practises of the entire science of politics, who was a rising sun for dispelling the mass of darkness which consisted of his foes, who was the five arrowed one (Cupid) for the sole love of the foremost amongst artful and fond womanfolk.
- (L 23.) His son (was) the Mahādhirāja, the glorious Kongani, whose second name was Bhūvikrama, whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tusks of the elephants, manifested in the throng of numerous battles, who was endowed with the three constituents of power, who had mastered the truth of the meaning of all Sāstras, who had propitiated the three higher castes (or, who had accomplished the three objects of life, dharma, artha and kāma), whose life was without blemish, whose power was increasing from day to day Moreover,—

The king Śrīvallabha by name who vanquished the king, the lord of the Pallavas in the battle called after Velanda, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons, who had obtained the manifestation of the goddess of luck by victory in hundreds of battles

- (L 29) His younger brother (was) the friend of the learned, Navakāma by name, whose lotus-like feet were resplendent with the lustre of the rays of the jewels at the top of the diadems of kings who bent (before him), who was selected as her liege loid by Lakshmī herself, whose fame was sung through his splitting of his foes
- (L 31) He robs Lakshmi scated on the breast of Mura's for (Vishnu), he is able to appropriate the pure fame of Rāma, he makes the behaviour of Manu, that is praised by wise people, his own, he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods, O wonder, or, what is there here of wonder, could there be another result than this from the endeavours of the wise ones?
- (L. 33) The grandson of this Mahārāja, Kongani, whose other name was Sivamāra, (was he) who had acquired the truth of the collection of all the arts, the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him), who directed his devotion on Nārāyana who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants, (who was

called) Bhīmakōpa (or, whose anger was terrible), who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world, who had obtained the success of victory at the head of numerous difficult battles, a lion to the herds of elephants of the enemies, Rājakēsarin (a lion amongst kings) Moreover,—

- (L 39.) Long may king Sripurusha, the crest-jewel of princes, be victorious, he who is a sun resplendent for illuminating the compass of the spotless sky of the Ganga family, who is a terror to his foes, who does auspicious acts, who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues
- (L 41) Whom the poets always praise, as a Cupid among women, the son of Daśaratha (Rāma) in archery, the son of Jamadagni (Paraśurāma) in prowess, the enemy of Bala (Indra) in extensive power, the sun in rich splendour, Dhanēśa in ownership, and further as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects
- (L 44) By this high-minded  $Muh\bar{a}r\bar{\imath}ja$  Prithivikongani, whose first name was Śripurusha, whose arm acted as  $S\bar{e}sha$  in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind, the inner of whose palaces resounded with the noise of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the Chalikya family and was named Vijayamahādēvī
- (L 49) His son, whose greatness is always accompanied by the three constituents of power, who is an adept in all śāstras, whose behaviour in riding elephants and horses is praised by those intent on it, whose fame is celebrated in the world, who is wealthy, a hero, and proud, whose power is well-known, who is the abode of the fortune of kings, who crushes the realm of his foes, the beloved king Vijayāditya is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans. Moreover,—
- (L 53) His splendour being lovely like the lotus, full of excellent liberality, with authority in the world, he shines like the sun (whose lights is agreable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish
- (L 54) And he dwells in the excellent town Asendi. In the thirtieth year of the increasing victorious rule, the fukal rice field to the north-west of the big slab below the northern corner of the tank near Satprasāda, and a rice-field on which six kandukas² can be sown, below the southern corner of that tank, and a and a house was given, with libations of water to the member of the Hāriti (Hāriti) gōtra and the Taittiriya charana, living in Vēthvulu (?) viz, Sōmasarman, whose other name is Yuddhakāraniga, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of Nāgasarman, the son of Dharmasarman [Follow two of the customary imprecatory verses]
  - (L 62) Om He takes all the exemption made by the illustrious Śamkara.—S K]

<sup>1</sup> Perhaps the same as tutuka, a certain pot-herb

<sup>2</sup> According to Kittel's Dictionary a kanduka is equivalent to 20 to 28 mounds

# No 11.— KINSARIYA INSCRIPTION OF DADHICHIKA (DAHIYA) CHACHCHA, (VIKRAMA) SAMVAT 1056.

BY PARDIT RAMALARIA, JODHPUR

This inscription was discovered in a temple dedicated to the goddes, Kirly mi'l and situated on the summit of a hill in the vicinity of a village named Kith myh, I index north of Parbatsar, the principal town of the district of the same name in the Jölhpur State. It is incised on a stone fixed in the wall of the sabhīmandapa. The inscription is whited from two estampages kindly supplied by Mr. D. R. Bhāndārkar, Superintendent, Archivological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1' 102' broad by 112' high The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabete. The letters n, a, kn, 1, ksh, and bh are exactly identical with those of the Bijipur inscription of the Rashtrakūta prince Dhavala. Attention may be drawn to the somewhat archive form of s occurring for instance in sa-chittra-kriyah in line 6. The language of the inacription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice. (1) all consonates following r have been invariably doubled, (2) rules of para-satarra have not been observed in their entirety, (3) the sign for v is also used for b, (4) y has been wrongly doubled in -yillhi-(13). It is worthy of note that the letter chh has been used in lines 5 and 12 to indicate the conclusion of a subject in hand

The first verse has altogether peoled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v 2), (2) Kātyāyani (v 3) and (3) Kuli (v 4-5) Verse 6 bestows praise on the Chahamana race. There lived a prince named Vākpatīrāja (v 7) who, as we know from a copper-plate grant of VS 1218,2 ruled over Sākambharī (Sāmbhar) Verse 8 15 in praise of Vakpati, but contains nothing historical He was succeeded by his son Simharaja (vs 9-10) who is spoken of as naya sütra-yuktak, which expression probably here means that he was well versed in Logic From Simharaja spring Durlabharaja (v 11) who carned the epithet of Durlanghyameru, as none of his enemics could transgress his orders. Verse 12 represents him as having conquered the country called Asōsittana (perhaps Rasōsittana) Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichika, which, no doubt, is the same as Dalivara of line 22 In this race there was a person named Meghinada (v 14) Verso 15 bestows nothing but conventional praise upon him The name of his wife was Missi (v 16) Ho was succeeded by his son Vairisimha (v 17-18) His wife was Dunda (v 19). From him sprang Chachcha (v 20) The verse following is purely oulogistic, and verse 22 is in praise of dharma or religion Then in verse 23 we are told that he built "this" temple of Bharant, "this," of course, referring to the edifice where the inscription is engraved Chachela had two sons named Yasahpushta and Uddharana (v 24) Verse 25 expresses a wish for the permanence of the temple The prasasti was composed by a Gauda Kāyastha named Mahādēva, son of Śri-Kalya, who was a poet (v 26) The date of the inscription given in line 22 is the 3rd of the bright fortnight of Vaisakha of VS 1056. As this line has been injured, a

<sup>&</sup>lt;sup>1</sup> This village was formerly known by the name of Sinahadiyā, as we have been informed by Mūtā Nēnsī, an old chronicler of Mārwār

<sup>&</sup>lt;sup>2</sup> Ep Ind, Vol IX, p 68

few words only can be read out, of which kulam Dahiyakam jātam are clear enough, but no sense can be made out from the rest. The line following, i.e. the last line, is well migh illegible

We thus see that the inscription belongs to the reign of a prince called Chachcha, and that he was a fendatory of Durlabharāja of the imperial Chāhamāna dynasty reigning at Sāmbhar It deserves to be repeated that Chachcha is spoken of as belonging to the Dadhīchika dynasty, which is also called Dahiyaka It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājpūt The following remarks regarding the Dahiyās may be quoted from the Mārwār Census Report<sup>1</sup> of 1891—

"Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Rāthōrs. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bālī, Jaswantpurā, Pālī, Siwāna, Sānchōr and Mallānī. They observe widow marriage and they are not regarded as of equal position with other Rājpūts."

But a detailed and more reliable account of this clan is contained in Mūtā Nēnsi's chronicle, a summary of which will not here be out of place —

The original seat of the Dahiyā Rājpūts is reported to be a fortress named Thālnēr situated on the banks of the Gōdāvarī near modern Nāsik, whence they migrated into Mārwār. In the Ajmēr province they held the following places, (1) the Dērāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghatiyālī, (3) Harsōr, and (4) Mārōt also called Vīlanavātī. All the four villages lie in the north-eastern part of Mārwār. They also owned villages in the south-western part as well, 122 Jālōr and Sānchōr 2 Sānchōr is said to have been conquered by Vijayasî with the aid of an ally, the Vāghōlā Mahīrāvana (sister's son of Vijairāja), from the Dahiyā Vijairāja in S 1142. This event is recorded in a verse quoted below—

कीध दिख्या धवाचाल. साल, प्राण मेवास सवलां विजयसी. वंस श्रासराव विजै पंजर खत्रवाट. सरण चहवांण राव चौरंग श्रवल, नरांनाह ऋणभग राज साचीर जां लग श्रचल्, तास

Mūtā Nēnsī also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōt. He mentions Dādhīcha as one of their ancestors and specifies their names as follows from the 26th prince onwards —

No. 27 Rāha Rānō (who inhabited Rōhadī), No 28 Kadava Rānō No 29 Kīratasī Rānō No 30 Vairasī Rānō No 31 Chācha Rānō (who raised a temple on a hill in the village of Sinahadiyā) No 32 Anavī Udharana (who ruled over Parbatsar and Mārōt)

It will be seen that the names Vairasi, Chācha, Udharana of this list (Nos 30-32) exactly correspond to Vairisimha, Chachcha, and Uddharana of our inscription. The list, however,

<sup>1</sup> Vol III, p 17, Hindi volume

There are several villages which are, collectively, still called Dahiyapatti, as districts of Marot and Parbatsar are called Godati (on account of their having been held by Gaudas) and districts to the north of Jodhpur are called Indavati (owing to their having formerly been ruled by Inda Rajputs). This name Dahiyapatti is sufficient to testify the fact that Dahiyas held some sort of sway over that part of the country in some past t me

gives Knatasi as the name of Vanasi's father, whereas he is called Möghanida in our inteription. But there is nothing to preclude the supposition that Meghanida and Kirita's (Knittisinha) were two names of one and the same prince, as instances are not manting of larger leaven by more than one name. Chācha Rūpō, as we have just seen, is described in Mutī Nona's chronele as having built a temple on a hill in the village of Sinahadiyā, which reams to be an old rame of Kinsaniyā. The epithet Anaiī, i hich is coupled with Uddh uma, appenis to be a corruption of anama, meaning "unbonding". He was succeeded by Jagodhara Ravata, who ruled over Parbatsar. His second son was Villana, who wielded sway over the whole district of Mūrōt, which is, up to the present day, called Vilmavīti. Ho used to reade in the village of Dēpārī situated on a hill and i miles from Marōt, where an old fort and a tank still exist. Some Dahiyīs are still called Dēpārī-Dahiyīs after this village. Of the ineceeding generations, Bibō (No. 34) constructed a tank called Bibāsar in Parbatsar, and Hamira (No. 35) was a great warner. His deeds are be initially described in the following veises—

महाकाल जराजाल जोधार जैसन्गी, काल्हरी कथन मसार कियो ।

दुरत पतसाहरे साल जी दूदडी, दूदडा तणे उर साल दिल्यी ॥१॥

निवड सड निडर नरनाह नरवहरी, मक्ज मड स्थामरी जाम सधीर ।

हिये पतसाह साल हाडो ह्वो, हिये हाडातणे साल हमीर ॥२॥

श्रावरत कहर असवार याखाडिसिध, काम पहचाड हधकार कीयो ।

दूदडे दूठ पतसाह शोस्ख दिया, दुरत दृदा उर साल दहियी ॥३॥

There is a number of  $p\bar{v}tl\bar{v}$  or figures of ratis in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epitaph in the form of an inscription, dated V. S. 1300, of Vikiama, son of Kirtisimha Dahiyā.—

सवत् १३०० ज्येष्ठ सुद्धि १३, सोमदिने रा त्री दिध की तमी (की ति-सिंह) सुत रा त्री विकस्व (विक्रम) राजी-नाइन देविस हिती (तः) स्वर्ण की के गत[.\*] रा त्री पुत्र जगधरेन (ण) पिता माता अर्थे (मातापित्री र्ये) क (का) रापितः । स्(ग्र) भ भवतु (॥) मगन महा

This shows that Dahiy's held this part of the country for nearly 300 year, i.e. up to 1300 VS. The use of the letter  $r\bar{a}$  (which is but an abbreviation of  $r\bar{a}_{|}a_{|}$ ) before Kirtisimlia and the word queen ( $r\bar{a}_{|}j\bar{n}\bar{i}$ ) for his wife shows that Kirtisimha was a ruling prince and not an  $\bar{a}_{|}d\bar{z}^{1}$  Rapput. The Dahiya kings mentioned in our inscription were chieftains, no doubt feudatory to the Chiliumina everloids, but also wielding sway over a tract of country. This fact is again corrobor ited by the following abstract from an inscription of VS, 1272 discovered in Mangalana in the Martit district.

दधीचवशे यहासडलेखर यीनाद्वराजदेवगुत्र यीपदमसीहदेवसुत सहाराज-पुत्र यी जयतस्य(सि)ह

The inscription refers itself to the reign of sri-Relana-deva, (lord) of Ranastambhapura or Ranth imblion, and records some arrangements made in connection with a step-well. In this

<sup>&</sup>lt;sup>1</sup> A Rupp it is called an ādā as distinguished from a jāgirdār. An ādā Rājpūt is thus one who owns no Jigir and is not that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasımha is spoken of as  $mah\bar{a}r\bar{a}_{1}aputra$  and his fore-father Kaduvarājadēva as  $mah\bar{a}mandal\bar{e}svara$ , which shows that originally the Dahiyās were certainly of higher rank than  $\bar{a}d\bar{a}$  Rājpūts, to which position they have now sunk

#### TEXT

- 2 — प्रता सुनीन्द्रैर्नानाक्ष्या सा[स्तु देवी] मुद्दे वं ॥ [२\*] व्यामाराध्य विधानतो व(व) हुविधा मिदि गता साधना यत्पादस्मर[णा]ट[निष्टच]रणा नध्यंति हिप. । — न तयो स्मुर प्र
- 3 सा यस्याः प्रसादात्सता सा सर्व्वार्धितभूतिदा अगवती कात्यायनी पातु वः ॥ [३\*] ³दुर्योधान्धकय्योध'ग्रुडविधुरक्रोधज्यलच्छूलसृत्विष्णिष्टोक्ललाटपट-विगलखदेदवारि — । प्रोज्जूता निध[नाय या] •
- 4 पुरा देवदुहा प्रस्मुरत्नकालासिकपाल्यूल्यव (व) ला काली यिये सास्तु व: ॥ [8\*] व्व(व्र)ह्माण्डं स्वश्यदिन्दूण्णगुपुटघटितच्छिद्रसाधाय पाणी नध्या नागेन्द्रनध्रा गण्पतिरदनोहासकोणािश[घार्त. ।] — —
- 5 ष्टहासप्रकटितविकटस्प्रष्टदंष्ट्राकराला काली कल्पातकाले निजविजयमहाडि-ण्डिमं वादर्यती ॥छ॥ [५\*] <sup>3</sup>यो हद्दो न च वर्द्धित. गुचिरपि च्येष्टी न तापार्त्तिकलम्मूलोपि हपानुगो ध्रुतधनुः — —
- 6 सचिचित्रिय: । पृथ्वीस्त्रुभवो न गोपरतये सेव्योप्यविद्यान्तये मीय नन्दत् चाइमानन्द्रपतिप्रख्यातवशिष्टर । [।६<sup>\*</sup>] <sup>३</sup>एतिस्सिन्नममाप्तविद्रम्भस्तासप्रण-ध्व[द्रिपु]व्रातत्र्योकचकर्षणैकरिमक[प्रो]-
- 7 युक्तपाणिद्वय । त्रीमान्वाक्वितिराजनामन्द्रपतिर्निद्धारिसीलिर्ग्यन्यालाटुर्क्वेलिता-लिजालजटिलीसृता[िक्व]पीठोभवत् ॥ [७\*] 'यस्य प्रस्थानकाले तरसतर-चलत्स्विसिसघातपा[तप्रोत्खाता] — ७ —
- 8 गुस्रगितदिवमक्षधासघूमीक्रताशा । यात्राप्रारभसगप्रवण्जलधरास्यागसस्यातिसा-दान्मुखस्रीणासवापु सरसमसरयो निर्भरालिङ्गना[नि] ॥ [पर् संवर्गित' क्रतनयो नयस्त्रयुक्त[: श्री-]

<sup>&</sup>lt;sup>1</sup> Metre Anushtubh

<sup>2</sup> Metre Śalini

<sup>\*</sup> Metre Sardulavikridita

<sup>4</sup> Read वियोध

<sup>5</sup> Metre Sragdharā

<sup>•</sup> Read नहा • Read कहास

Read व्नदृष्या

<sup>&</sup>lt;sup>6</sup> Supply °दस्रें

<sup>1</sup>º Metre Vasantatilaks

- 9 सिङ्गान दित तस्य सुतो व(व)भृव । प्राप्तैकवि ् पुर्प [विमलानुरा-ग?] सिङ्वन निजगुणैरिह यो नहास ॥ [८\*] ेस्टा: स्टिकता [ज्ञ]णेन भगवन्जोणीस्त: स्मातले माधा[त्र]प्रसुखा: प्रसि[ह्य] ् —'
- 10 नून त्वयानेकशः । तेष्वासीत्किमु कथिटीदृगतुलैः श्लाच्यो गुणैर्भूपितः कीर्तिः प्रदुमिव प्रजापितमगाद्यस्थेति तद्वाम किं ॥ [१०\*] <sup>6</sup>ततीभवदुक्षभराज-नामा सुनुर्द्विरस्तोद्वतराजरा[जि: ।]
- 11 परैरनुद्ध[िक्व]तशासनत्वाहुर्क्षध्यमेत यमिहासनन्ति ॥ [११\*] श्विषाने जलयं] गतानि निलनीपचाणि दावाग्निना निर्देश्या घरणीत्रहोपि विरला- स्तेषामिदानीं वर: । इस्य प्रावर्णे निविष्ट 🗸 🗸 रे — 🗸
- 12 श्रोकाकुलैरासोशित्तनमंडलस्य परितस्तद्वेरिदारैर्व्वनि ॥ छ॥ [१२\*] अग्रासीटस्र सुनिईधीचिरिति यः स्वास्थीन्यपि स्वर्गिणां स्वास्थाय प्रवितीर्णवानप्रहरण-प्राप्तप्रर्थसभ्यर्थितः । तस्रंतानभुवां पुरा नय[गुण]-
- 13 श्रेणीसतां भूसतां तन्नामेन दधीचिकति विदितो वयः प्रसिद्धिंगिमः ॥ [१३\*]

  10 स[सुन्न]तिधरः श्रीमान्यमितारिदवद्युतिः । सेघनादो जनानन्दी तिस्म
  नमेघ दवाभवत् ॥ [१४\*] वृत्त्वलिससहस्रनिष्ठुरखुरप्रोह्नेखितेषु
- 14 चरकीलालान्युरमेचितेषु समरचेत्रेष्वयकोवपत् । यः [स्वच्छन्द]विदारित-दिपघटाकुभाखलप्रोच्छलजालेयामलमीक्तिकानि व(व) हुशो वी(वी) जानि कीर्ते-रिव ॥ [१५\*] <sup>10</sup>तस्यासीन्यासटानान्ती
- 15 प्रती<sup>12</sup> हितु: कुलस्थिते: । इंद्राणीव महेन्द्रस्य लच्छीक्षेच्छीपतेरिव ॥ [१६\*]
  <sup>13</sup>तस्यामभूदसमसत्वगुणीपपत्रः श्रीवैरिसिन्ह<sup>16</sup> इति सयति लव्बकीर्त्ति: ।
  यो वैरिकुंजरघटाघनकुश्वपीठान्या-
- 16 घाटयन्स्सुटमगीयत सि[द्व] एव ॥ [१७\*] <sup>10</sup>प्रयच्छतापि सर्वेखमर्थिभ्यो येन संयुगे । न दत्तं दिषतां पृष्ठ महाविजयत्रण्या ॥ [१८\*] <sup>10</sup>स ग्रहात्रमधर्मस्य सम्यक्तालनलालसः । दुन्दाख्यां ग्रहिणी प्राप [वि]-
- 17 धिवद्वमीचारिणीं ॥ [१८\*] 10 चचनामा सृतस्तस्या. 16 सत्वत्यागगुणान्वित: । स्वर्धन्या दव गांगेय: सत्यव्रतपरीभवत् ॥ [२०\*] 17 च्छिरातनिधवपुलालय-क्रमण्यमप्रवीणयतुर: कुण्णास्रये 18 श्रम्मास्त्रधारा-

<sup>1</sup> Bead सिहरान

<sup>4</sup> Supply विश्वसी.

<sup>&</sup>lt;sup>1</sup> Bead स्वास्थाय

<sup>10</sup> Metre Anushtubh

<sup>12</sup> Metre Vzsantatilakā

<sup>18</sup> Read HE

<sup>2</sup> Read सिष्ठवज

Metre Upajāti.

<sup>8</sup> Bead तन्नाचैव

<sup>11</sup> Read श्रीमाञ्क्रिम°

<sup>14</sup> Read offer

<sup>17</sup> Metre Vamsastha, read 1907

<sup>&</sup>lt;sup>1</sup> Metre Sardūlavikridita

Bead °वंने.

Bead 'चिकेति

<sup>12</sup> Read पत्नी

<sup>21000 701</sup> 

<sup>15</sup> Read <sup>©</sup>सिइ 15 Read कुशाइये

18 सु गतीक्षतार्व्वतस्तुरंगनाट्यचरतां नगाम यः ॥ [२१*] ¹अप[त्याद्या]
स्रोके सकलविषया दु:खविषया:³ चितापाय: काय: प्रक्रतिचपला यौव <b>न-</b>
कला । श्रवित्यापत्सपंदुदि [वि] U U —³
19 वेत्य विधिवन्तृणामेकी धर्मः परमिष्ठ पग्चापि सुखदः ॥[२२*] 'दत्या-
कलय्य सकलं चपलस्वभाव श्रेयस्करं सुक्ततमेव पर विचित्य। कैलास-
ग्रैलिशिखराक्ति तेन सीध[मेत] 🔾 — 🍼
20 त गुभं भवनं भवान्या: ॥[२३*] <sup>6</sup> यग्र:पुष्ट इति ख्यातस्तस्य पुत्रो
यघोनिघि: । अभृदुदृतगोत्रत्वाद्वीमानुदृरणोपर. ॥[२४ <sup>‡</sup> ] <sup>7</sup> यावच्छ्याक्यकलं
गिरसीखरस्य यावन्नभस्तल U — U U —
21 विवस्नान्। यात्सर्मुखमुखेषु <sup>®</sup> वसन्ति वेदास्ताव[चका]स्तु ग्रहमेतदिहाम्वि-
(स्वि)काया: ॥[२५*] <sup>6</sup> गौडकायस्ववशेभूच्छ्रीकत्यो नाम सत्ववि: । स्तु-
स्तस्य महादेवः प्रथस्तिं° ८ ८ — ८ — ॥[२६*]
22 स्वत् १०५६ वैशाख सुदि <sup>10</sup> त्र्यचहतीया[या] रवी[१] · · ·
यो विद्धे व कुल दिह्यक जातं •
23 मस्तोद्दामल • • • स्य • • • • दी • • • •

# No 12—NAMMURU GRANT OF AMMARAJA II By Professor E Hultzsch, Ph D , Halle (Saale)

Ink-impressions of this inscription were sent to me by Rao Sahib H Krishna Sastri, who had received the original plates from Mr G V Appa Rao, B A, of Vizianagram.

As Mr Krishna Sastri informed me, these are three copper-plates with ring and seal The plates measure roughly  $4\frac{1}{2}$  by  $9\frac{3}{4}$ . The ring is  $\frac{1}{2}$  in thickness, and the circular seal  $2\frac{3}{4}$  in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend  $\hat{sri}$ -Tribhuvanāmhuśa, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The juhvāmūlīya occurs once (line 29), and the upadhmānīya five times (II 6, 20 [twice]), 23 [twice]), it is identical in shape with the

<sup>&</sup>lt;sup>1</sup> Metre Śikharini

<sup>2</sup> Read °विषयाश्विता°

s Supply oसशता

Metre Simboddhatā.

s Supply "हारचा".

Metro Anushtubh

<sup>7</sup> Metre Vacantatilahā

E Read °शतुर्माख°

supply व्यद्धादिमाम्

<sup>18</sup> Read भाषायव°

Telugu  $\underline{r}$  of -Kanderväd: (1 21) A final form of n is employed in 11 7, 11, 30 (wrongly for m), and one of m in 11 4, 5, 9, 29, 32 The length of  $\overline{\imath}$  is generally marked by a point in the centre of the circle which represents the secondary form of  $\imath$ . The superscribed r, if combined with the latter, is expressed by a slight indenture on the right of the circle (11 15, 18)

The language of the inscription is Sanskrit, prose and verse five verses are inserted in the panegyrical introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in Il 27-28 is in a mixture of Sanskrit and Telugu.

The record opens with the usual genealogy of the Eastern Chālukya family (1 4) from Kubja-Vishnuyardhana to Ammarāja II (1 19) Vijayāditya II surnamed Narēndramrigarāja is stated in verse 1 (1 9) to have leigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II allots to him a reign of forty-eight years 1 Verse 2 (11 13-16) reports that Bhīma II, the younger brother of Ammarāja I by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve, years The three next verses praise Amma II, his son by Lōkamahādēvī (v 3), in general terms The two first of these verses are already known from other inscriptions, the third (v 5) contains the following fanciful statement —

"While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers"

II 19-26 record that "he who bore the glorious surname Ammarāja (II), Samastabhuvanāśraya, the glorious Vijayāditya (VI) Mahārājādhirāja-Paramēsvara Paramabhattāraka, the very pious one," informs the inhabitants of the Gudla-Kandervādi district (vishaya) that, at the occasion of a winter-solstice (uttarāyana, 1 25), he has granted a field in the village named Nammūru to the learned Vishnuśarman, who resided at Gēranda and was the son of Chāmyanaśarman and the grandson of Vishnuśarman of the Kāśyapa gōtra—The field lay to the east of the village and required as seed twelve khandikās of grain (kōdrava) by the royal measure (1 26)

The boundaries of the field are specified in 11 27-28 — "In the east the boundary (18) a poud with a demarcation stone 3 In the south the boundary (18) the very boundary of the pannasa 4 of Pandi-Peddēri' In the west, the eastern boundary of Kroppēru In the north, the Indula-guntha', 5

Tam unable to identify any of the localities mentioned in this grant. With the district of Gudla-Kandervādi may be compared Kanderuvādi-vishaya, Uttara-Kanderuvādi-vishaya, and Doddi-Kandravādi in other inscriptions of the Telugu country 6

Above, Vol IX, p 51, text line 12 f, and p 55, note 1

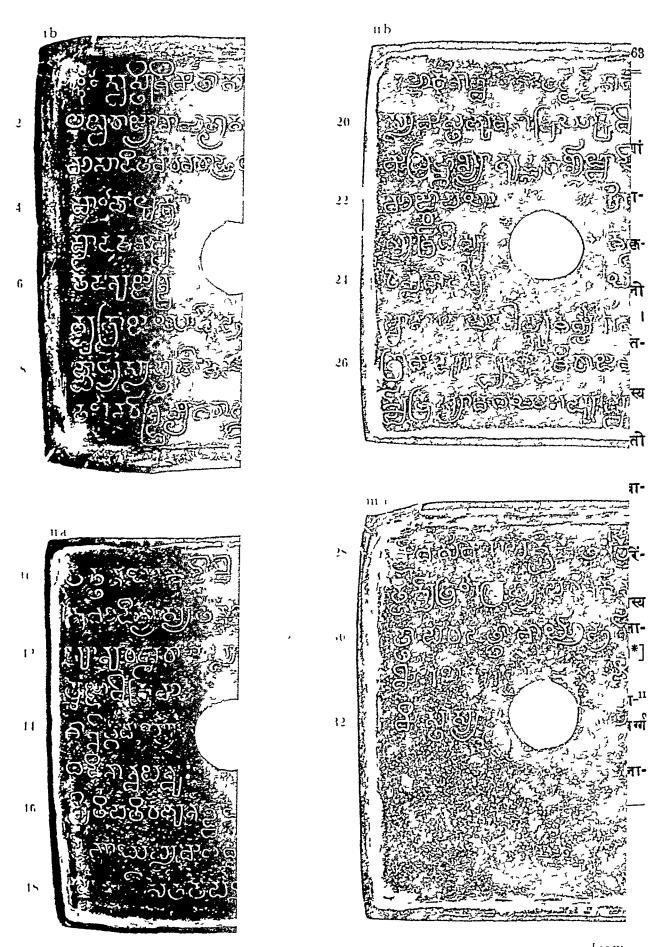
<sup>&</sup>lt;sup>2</sup> See above, Vol. V, p 121, note 14; Ind. Ant, Vol XIII, p. 250, text line 27, and the Sanskrit and Telugn dictionaries, \$ v. kodrava

<sup>&</sup>lt;sup>2</sup> Cf. above, Vol JX, p. 54, text lines 58 and 59

<sup>4</sup> See above, Vol. V, p. 141, note 8

<sup>\*</sup> Rao Sahib Krishna Sastri explains this by 'the pend of indu (or idu) trees' Cf idu' a tree called kalavania or roshanamu, n Brown's Telugu Dictionary

Sec above, Vol VI, p 148



STATE SOUTH DELICATION SOUTH S

#### TEXT.1

# First Plate, Second Side

- 1 🖶 स्रस्ति चीमता सक्तलभुवनसस्त्र्यमानमानव्यसगीवाणां ष्टारीतिपुवाणां कीशीकिवरप्रसा[द]-2
- 2 लव्यराच्याना<sup>3</sup> मातृगण्परिपालिताना स्तामिमहासेनपादानुध्यायिना भगवन्ना-रायणप्रसादस-
- 3 मासादितवरवराहलाळ्कनेचणचणवशीक्षतारातिमण्डलानामथ्यमेधावस्यसानपवित्रीक्ष-तवपु-
- पाम् चालुकाना कुलमलकरिणो()सात्याययवत्तमेन्द्रस्य भात[ा\*] कुलविणुवर्द्धनो
- ष्टादश वर्षाणि वेंगीमण्डलमपालयत् ॥ तटात्मनो जयसिइस्तयस्त्रिंशतम् ।
- 6 तटनुजेन्द्रराजनन्दनी विष्णुवर्दनो नव ॥ 'तत्तनुमांगियु[व\*]राज≻पचिविधित-[H\*] । त-
- त्पुत्रो जयसिष्टस्त्रयोदग । त[द]वरज[:\*] कोिक्किलिष्यणमासान् ॥ च्चेष्ठो भ्नात[ा\*] विप्णुवर्डनस्तसु-
- चाट्यसप्ति वर्षाणि । तलुत्रो विजयादित्यभट्[ा\*]रकोष्टाद्य । विष्णुवर्डनण्यट्विश-
- 9 तम् । नरेन्द्रसगराजाख्यो सगराजपराक्रमः [।\*] विजयादित्यभूपानः रिशल्समास्समः । [१\*]

Second Plate , First Side

- तत्तनय[.\*] कलिविप्णुवर्डनोध्य[र्ध\*]वर्ष । तत्ततुजो विजयादित्यसतुश्चलारि-10 श्रत । तङ्गातुव्वि-<sup>10</sup>
- 11 क्रमादित्यस्य तनयश्चालुक्यभीमभूपालस्त्रिंशतं। तत्पुत्रो विजयादित्यष्परमासान्। तस्य
- सृनुरमाराजस्वप्त । तटनन्तरन्तालपराजो मासमेक । तमुचाव्य चालकाभीमभूपाला-
- 13 वाजी विक्रमादित्यसावतारं । तदनु तालपराजाताजो गुहमससार । इत्त [॥\*] प्तन्दे-
- 14 शान्तिर्गंभय्य प्रथितमतितरामग्मराजानुजन्मा धीरी हैमातुरीत्यिहिजमुनिवनिताना-11
- घटीनान्यवन्सु [।\*] बन्धूना कासधेनुद्रिजसुजविजितारातिभूपालवर्गी[:\*] स्वर्गी वन्त्रीव भीम-
- चितिपतिरभुवनग्हादशान्दानि धाती । [२\*] तस्य शिमीलमूतिरुमासमाना-16 क्तति[:\*]<sup>12</sup> कुमारसमान [।\*] लीकमचा-

u Read oतरीसिं

<sup>1</sup> From ink impressions supplied by Rao Sahib H Krishna Sastri

<sup>&</sup>lt;sup>2</sup> Bead कौशिकी<sup>0</sup>

<sup>·</sup> Read °रान्याना.

<sup>4</sup> Rend <sup>0</sup>ध्याचिना

s Bead व्युपा

<sup>8</sup> This doubling of 4 is prohibited by Panini, VIII 4, 49

s Read ° बान्य सप्त 10 Read °तुर्वि°

<sup>7</sup> Read तत्सृनुर्मा गि°. • Read oपालयला

<sup>12</sup> Resd शाशिमौिंबमूर्तेवना .

- 17 देवा यस्ममभवदरिन्दपतिहृदयवनदवदह्न: । [२\*] यस्मिन्शासति<sup>1</sup> राजनि परिपक्तानेकसस्यस-2
- 18, पच्छाली [I\*] सततपयोधेनुरभीर्द्विरितरपरुग्निरस्तचोरी<sup>3</sup> देश: [॥ ४\*] यस्प्रिन्त्र-जित महीये बहिरयाना-

### Second Plate. Second Side

- 19 वलोकनार्स्थ भीता: ।\* तहिग्देशाधीशा दिशन्ति मणिकनकद्वयगजिन्द्र-पतितं । [५\*] श्रीमदमाराज[ा\*]भिधान-
- स्मास्तभुवनाश्चयश्चीविजयादित्यमहाराजाधिराजपरमेश्वर 🖂 परमभट्टारक 🖂 पर-20
- मब्रह्माखो गुदलकार्छे वािडिविषयनिवासिनी राष्ट्रकूटप्रमुखान्कुट्विनस्ममाङ्चयेख-
- विश्वदतरकाम्यपगीवप्रसृतस्य सकलकलागमकुणल-22 साजापयति 11
- स्य श्रीविशाभ्रमीण४पीताय मनुमतचरितनिरतस्य चाम्यनभर्मानी४पुत्राय गी-23
- रण्डवास्तव्याय वेदवेदागपारगाय षट्कमीनिरताय स्वासिभक्ताय 24
- ष्ठानपराय विश्वाममी सर्वेकरपरिहारमुदकपूर्वेमुत्तरायणनिमित्तेन 25 ना[स\*]-
- ग्रामपूर्वेस्यान्दिशि राजमानेन दादशखिरङकाकोद्रवावाप चेत्रमसाभिईत-26 मिति ॥ श्रस्य
- चित्रस्यावधयः । पूर्व्वतः स्थापितिश्रानागुग्छ सीम ॥ दिचागत पन्दिपेहेरि-27 पद्मस[सि]-<sup>6</sup>

# Third Plate, First Side

- 28 मैव सीम ॥ पश्चिमतः क्रोप्पेटि तूर्प्सीम ॥ उत्तरतः ईन्दुलगुग्छ ॥ एतेषामाध्यव-
- ति<sup>7</sup> चेत्रम् । अस्योपरि न केनचिद्वाधा कर्त्तव्या [।\*] यङ्करोति स 29 पंचमहापातको भवति । खद-
- त्तां परदत्ता वा यो हरेत वसुन्धरान्<sup>8</sup> [।\*] पष्टिं वर्षसहस्राणां विष्टायां<sup>8</sup> ज[ा\*]यते क्त-
- मि: । [६\*] बहुमिर्व्वसुधा दत्ता बहुमिश्चानुपालित [1\*] यस्य यस्य यदा भू-
- मिस्तस्य तस्य तदा फलम् ॥ [७\*]

<sup>1</sup> Bead यसिक्शास्ति

<sup>&</sup>lt;sup>2</sup> The anusvāra stands at the beginning of the next line

<sup>&</sup>lt;sup>2</sup> Read °र्मिरीति°

Beed <sup>o</sup>श्मीण पुत्राय

प Read विश

Bead विष्ठायां.

<sup>·</sup> Read perhaps पदातीन

<sup>6</sup> Read °सोमेव

<sup>8</sup> Read यसुन्धराम्

# No 13-NIDHANPUR COPPER PLATES OF BHASKARAVARMAN

By Professor Padmanatha Bhaitacharta Vidyavinoda, M.A., Gauhati

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhanda, Sylhet, while levelling down a mound for making a buffaloe-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a ladle. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, BA of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Panshada at Rangpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarāpa Anusandhāna Samiti (Historical Research Society) at Gauhāti, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.

The grant was issued by Bhāskaravarman, king of Kāmarūpa, whom we have hitherto known from two different sources, the Harshacharita of Bānabhatta and the Hsi-Yu-chi of Yuan Chwang, who paid a visit to the capital of Bhāskaravarman in 643 A.D while on pilgrimage in India. It was issued from his camp at Karnasuvarna. Two main problems present themselves before us at the outset, (1) How and when Kainasuvarna, which is found separately mentioned in Yuan Chwang's book, came under the sway of Bhāskaravarman, and (2) Whether or not Sylhet formed part of the kingdom of Kāmaiūpa, and, if not, how the plates could be found in a place within the district of Sylhet

But before taking up these points we must first of all ascertain the locality of Karnasuvarna. This is a matter in which Doctors are found to disagree, but as it has been fully discussed in Mr. Watters' Yuan Chwang<sup>2</sup>, and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further

The kingdom of Karnasuvarna was contiguous with the kingdom of Kamarapa, and as Yuan Chwang reached Karnasuvarna travelling south-east from Paundravardhana, and Kāmarūpa travelling east from Paundravardhana, Karnasuvarna was consequently south of Kamarapa, and in the map attached to Mr Watters' Yuan Chwang, it has been shown southwest of Kamarupa Yuan Chwang mentions Śaśanka as the late king of Karnasuvarna, and in the Harshacharita of Bana, the same king has been designated as king of Gauda (1 e Paundravardhana) Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Sthanvisvara (Thanesar) by killing his elder brother Rajyavardhana in a rather treacherous way, and Bhaskaravarman, the king of Kamarupa, being the ruler of a neighbouring territory, was in constant dread of Śaśanka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, mimically disposed towards one and the same third power, should become friendly to each other, and so we find, in the Harshacharita, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhaskaravarman approached Harsha with valuable presents in order to win the friendship of the great monarch monarchs were thus united in a bond of friendship almost at the commencement of the reign

<sup>2</sup> Fide Vol II, pp 191 193

of Harsha (about 606 AD), they could do no material injury to the king of Karnasuvarna, for a very long time afterwards we find Śaśānka in power, in 619 AD1 Nor did Śaśānka die in battle Yuan Chwang, who paid a visit to Karnasuvaina, believed that Śaśānka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha After the death of Śaśānka his kingdom must have passed into the hands of Haisha, who was then in the zenith of his power Yuan Chwang in the description of his visit to Kainasuvarna does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weakoi king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karnasuvarna. As a matter of fact Bhaskara, who survived his great friend Haisha, rendered valuable assistance to the powerful Chilese invader Wang-hinen-tsi (in 648 49 A D ) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise We may assume that Bhaskaravaiman was rewarded with the possession of Karnasuvarna, and it may be that in commemoration of his triumphant entry into the capital of Karnasuvarna this shrewd king of Kāmarūpa made this grant of land to a Biāhman of the locality

The ong nal copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself. The fractured, bent and defaced seal2—which was apparently not nenewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressedly stated in the last verse.

Let us now take up the second point, whether Sylhet formed part of Bhāskaravarman's territory, and if not, how the plates could be found there. This question would not have arisen at all if the inscription were complete, unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brāhman who got the grant. If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kāmai ūpa during the 7th century AD when Bhāskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place. As we have already said, the grant, issued from the camp Karnasuvarna, must have related to a locality within the jurisdiction of that territory 3

The fact that the copper plates have been found in Sylhet does not prove that the land must have belonged to that district. The copper plates inscribed under the orders of Vardyadeva, king of Kāmarūpa, were found in Kamaruli near Benares City, and the plates now under consideration can have been similarly transferred. The loss of the third plate is also remarkable, the three existing plates have been found tightly fastened by the ring, so that the less of the missing plate must have occurred before the existing ones could have come over to the place they have been found in Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

<sup>1</sup> See the Gangam copper plate inscriptions of the Gupta year 300, Ep Ind , Vol VI, pp 143 ff

The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the scale of the later kings of hamarapa, who claimed descent from Naraka and Bhagadatta

It is an internal evidence in support of this. In the incomplete description of the boundaries of the land for tall we have the mention of Ganginilä in three out of the five sides and this term occurs in another this in one (size Dharmapala's copper plate grant, Ep Ind., Vol IV, pp 213 ff.) which relates to the same locality, a Nor herr B upil, where even now the word gangina is used to denote a dried river bed

<sup>\*</sup> Vide Lp Ind , Vol II, pp 347 ff

occurred subsequent to Rhaskara's time-, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhaskaravarman, belonged politically to Kamarapa siderations lead me to this conclusion -

- 1 While trivelling in India, Yuan Chwang went from Kāmarūpa southwards to Samatata, and before turning back from Samatata, he got information of certain regions one of which was This has been taken to mean Śrikshatra, and Mr Watters and Mr Vincent A Smith have taken great pains to localize it, but our Bengali writers of historical books have found no difficulty in identifying Shihlichatolo with Śrīhatta. In fact what the people whom Yuan Chwang consulted said was certainly Śrihatta, which the pilgrim heard as Śrikshatra and reproduced in his defective Chinese tongue as Shihlichatolo. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of Srihatta, which is still used in Bengali, existed independently of the kingdom of Kamarupa in Yuan Chwang's and, consequently, in Bhāskaravarman's time
- 2 The Sampradayıka Brahmans of Sylhet who are said to have come from Mithila, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A D, and that the very locality where the plates have been found was allotted to those five Biahmans—and so the place was called Pancha-This event took place two years before Yuan Chwang heard of Shihlichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including Panchakhanda the place of the find, belonged to the king of Tipperah at that period
- 3 The name of Scihatta has very curiously found its place in an inscription of a date prior to Bhaskarvarman, viz, in the prasasti2 of the temple of Lakkha Mandal at Madha in the Just on the top of the inscription, we read the word Srihattādhisvarē-Jaunear Bäwar district bhyah, and although Dr Bühler, who read the inscription and assigned to it a date about 600 AD, was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date, they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake At any rate, it becomes evident that by 600 AD there was a place called Srihatta, which had its own adhisvaras (lords) 3

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra over, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kamarupa? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kamarupa, who is mentioned in the piesent grant as well as in other ancient copper plates Let us examine if there is any basis of truth in these It is stated in the Yoginitantra that Kamarupa extended from the Kanchana mountain matters

bet is certainly later than that of the prafusti, and no inference can be drawn for the time about A D 600 -S K.]

They identify it with the Tipperah district. 1 See Watter's Fuan Chwang, Vol II, pp 188 189, and p 340 the northern part whereof was formerly included in Sylhet The headquarters of Tipperah is Comilla which is identifiable with Kamalangka of Yuan Chwang

<sup>\* [</sup>There is no indication that the words in question should be inserted anywhere in the inscription The alpha

of Nepal up to the junction of the Brahmaputra, beginning from the Karatoyā up to the Dikkaravāsinī, its boundaries being, to the north, the Kaūjagirī, to the west, the Karatoyā, to the east, the Dikshu, to the south, the confluence of the Brahmaputra with the Lākshā 1

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of Kāmākhyā (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the Manu-Samhitā of Āryāvarta, Brahmāvarta, etc. Moreover the boundary line given in the Yōginītantra does not stand the test of a close historical scrutiny. The Yōginītantra contains the name of Viévasimha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the Yōginītantra especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river Kalotu² by name, and this can only be the Karatoyā of the Yōginītantra. Now from the fact that the western boundary of the Tantra coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the Tantra was also right with regard to the remaining boundaries, at least for the days of Bhāskaravarman

As to the popular notion about Bhagadatta's place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kāmarūpa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in those spots and returned without gaining any permanent footing

This explanation is also supported by the fact that even in the Yōginītantra the name. Srīhatta occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precints of Kāmarūpa 8

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kāmarūpa or Prāgjyōtisha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over ¡Kāmarūpa from the middle of the fourth to the middle of the seventh century AD. The names of the last five of them occur in the Harshacharita, and thus the one corroborates the other, although there are small literal

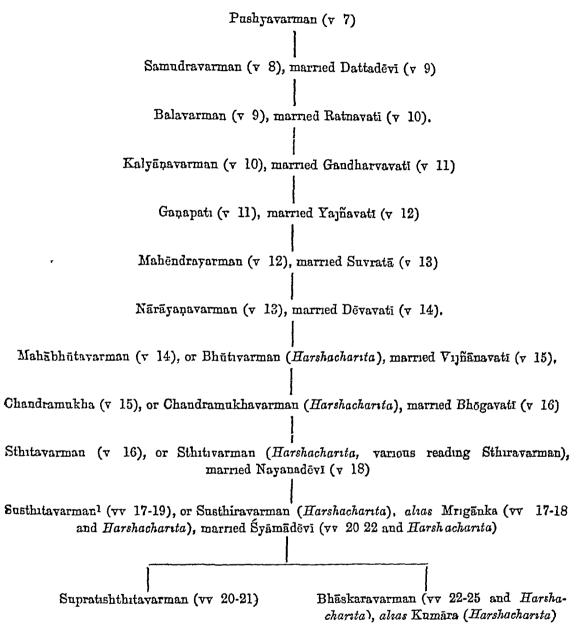
Nēpālasya Kāñchanādrım Brahmaputrasya samgamam | Karatöyām samārabhya yāvad Dikaravāsinīm || pttarasyām Kañyagirih Karatöyā tu paśchimē | tīrthaśrēshţhā Dikshunadī pūrvasyām, girikanyakē || dakshinē Brahmaputrasya Lākshāyāh samgamāvadhi | Kāmarūpa iti khvātah sarvaśāstsēshu niśchitah || Yöginītantra, Patala XI

Mr Watters commenting on this writes (Yuang Chwang, Vol II, p 187) "The river 'Kalotu' of the Tang Shu may be the large river of the present passage which is possibly the Brahmaputra" This view has not been rectified by his editors

<sup>3</sup> Although the people of Daces, Mymensingh and even of Sylhet have resented the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kamarupa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoise, which the people of Western Bengal do not

<sup>\*</sup> Uchchheasa, VII, p 246, in the Nirnaya Sagara Press edition, Bombay, 1892 and p 295 in Führer's edition Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bana or in the copies of the Harsha-charita The genealogy is given below:—



It is an instance of curious coincidence that the first name in this list should begin with Pushya, as the founders of two other very powerful dynasties had names beginning with the same word Pushyamitra was the first king of the Sunga dynasty, and Pushyabhūti² was the name of the first royal ancestor of the great Harshayardhana The second in the list also

¹ That the form Susthitavarman is the correct one is proved by its occurrence also in the Aphsad inscription of Adityasāna, see Gupta Inscr., p 203

<sup>&</sup>lt;sup>2</sup> Dr Bühler in accounting for the name of Pushyabhüti, Ep Ind, Vol. I, p 68, footnote, gives as its meaning "He to whom Pushya (Constellation) may give welfare" But Pushya is derived from the root push, to grow, to enhance, and bhüti is a generic appellation of the Vaisyas, to which caste Pushyabhüti belonged, bhūtir dattas cha vaisyasya

curiously enough corresponds in name to the second king of the Gupta dynasty, viz Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after A65ka

Two points in the above comparative lists are worthy of notice—in the Harshacharita—the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription—We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost—The appellation Kumāra means a prince or a bachelor, and it is highly improbable that Bhāskaravarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him—Perhaps—he retained the designation Kumāra, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period—For similar reasons Harshavardhana is said by Yuan Chwang¹ to have assumed the name of Rājaputra Śilāditya, though later on he styled himself Mahārājādhirāja²

Let us now examine the text of the inscription The opening verse is perhaps an addition made while renewing the document, and so is the last verse —of which more afterwards. The original inscription would then have begun with Svasti Mahā-nau-hasty-aśva-, just as the copper plates of Harshavardhana.<sup>3</sup> Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (Tri-ratna) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the Harshacharita clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."4

We feel therefore more surprised at seeing him sing the glory of the Buddhistic divinity, though in a Hindū guise, than at finding him issue the grant from his "glorious camp of Karnasuvarna" Probably the locality had something to do with the praise of Dharma We know from Yuan Chwang's description of Karnasuvarna that the place was teeming with Buddhist statues and temples Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandson Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the Kālilāpurāna, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāšīrsha, Madavat and Sumālin box Vajradatta does not occur in that hist. Similarly

<sup>1</sup> See Watter's Yuan Chwang, Vol. I, p 343

<sup>&</sup>lt;sup>2</sup> See above, Vol IV, plate opposite p 210

<sup>\*</sup> Ep Ind, Vol 1, p. 72, Vol IV, p 210

<sup>\*</sup> The Harga carata, transl by Cowell and Thomas, p 217

Ritumatyam tu jäyäyäm kälä sa Narakah kramät l Bhagadattam Makätirsham Madavantam Sumähnam l ehaturo janayam äsa putran ölän kshitëh sutah ll

we find Vajradatta mentioned as a son of Bhagadatta in the Mahabharata 1 This is certainly Mr Gait, in his History of issum (p 14), has, on the other hand, adopted the version of the later copper plates when he says 'This king (Bhagadatta), it is said, was succeeded by his bother Bije idatta, and the latter by his son Bajrapani ' I do not know where he has got this last king—Vajrapāni—from

The inscription then goes on to inform us (v 7) that after Vajradatta his descendants governed for three thousand years, and then Pushyavarman became king Then follows the crumeration of his immediate successors down to Bhaskaravarman, the king who issued the He is princil in vi 22 25 and in the ensuing prose passage, but part of the panegyric on him his been lost, owing to the disappearance of the third plate. The last plate, now the third, orens in the midst of the description of the boundaries of the land gianted, then fellow the names of some officers, evidently such as, had something to do with the grant and the The i co ne a couple of the customary verses praising a donor of land and earsing these who reight take it a cap? Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore be looked on as forged

The one-tion no to when and by thom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself, for, as stated in Mr. Gait's invaluable Ristory of Assam3, the dynasty of Bhastariraman une soon after his time overthrown by a barbarian Salastambha by name Morcover, if somebody elsa-even his successor-lenewed the grant, his name would have been incidestally mentioned in the renewed inscription in an additional verse.

Ynan-Chwang has described Bhasharavarraan as a Brahman Probably his descent from Narayana Diva and his staurch adherence to the Brahmanical creed, and possibly also the fact that he per-onated Brahma—the fountain head of all Brahmans—in the procession of Haishavardhana who himself figured as Sakri, led the Chinese traveller to this conclusion other hand, Mr Vincent A Smith has asserted that "almost certainly he (Bhāskara) must have been a hinduised Kach aborigine "5 The inscription under review is not in favour of As a matter of fact, few kings of medieval and anoient India could show this assumpt on Naraka, though styled an Asura for his such a brilliant record of illustrious ancestors iniquities, was a mighty monarch where exploits were recorded in various Paranas, who was the 19-ue of one incarnation of Vishna (Varaba), and killed by another (Srikrishna), Bhagadatta played a very prominent part in the story of the Mahabharata, Vajradatta was as heroic as

<sup>1</sup> See Makahh , MIV , lexv, 1

Prāq, yō'isham ett sābhyētea vyacharai ea hayðilamah l

Birgadati ötrzijas tatra siryayau rarakarlatah 11

Sa hayaw Pāndu putrasya rishayāntam upāgatam l

yuyudhe Bharatalerishtha Tafradatto mahipatsh 11

Be Uhinirgaya ragarad Bhaqadatla sito nyipah l

afram äyäntam unmatkya nagaräbhimul hö yayau ll

It is of interest to note that these two verses, which are taken from the Brikaspati Samhitā, occur in almost all the copper plate grants of the Bengal lings, but are absent from all other Assum plates hitherto published, The only exception is the grant of Vaidyadeva (Ep Ind., Vol II, pp 347 ff), who, however, was originally the minister of the Bengal ling Kumarapala, and not an indigenous king of Kamarapa

<sup>\*</sup> See p 28

The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century

Early History of India, 2nd edition, p 341.

his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his Raghuvamša did not consider his hero glorified until he was honoured by the king of Kāmarūpa, and Raghu's son treated his competer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha. It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagriha. The reason was not to much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern Iudia who came to attend Harsha's ceremonies

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Āryā, for his verses which is not much sythmical, and the prose in the description of the royal donor's attributes is in the style of Bunabhatta, who lived at the court of Harshavardhana. Even his use of the Āryā would be found defective if tested by the rules of the various ganas given in the propodical treaties. But the short-coming of the poet that way was made up'by his knowledge of grammatical specialities and rhetorical subtleties. His special forte seems to have been the Aleska, which he has sometimes carried to excess

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between ba and ta, and this confusion also occurs in other copper plates of Kämarūpa discovered up to date. In the vernacular of modern Kāmarūpa (i.e. Assamese), there is at present a sort of distinction observed in writing and pronouncing those two letters, but in the vernacular of modern Karnasuvarna (i.e. Bengali) there is no distinction whatever between the two. There are frequent omissions of the Anuseāra and the Visarga, compare 11, 7, 12, 13, 23, 24, 25, 30, etc., where the Anuseāra has been left out, and 11, 5, 6, 8, 10, 11, etc., where the Visarga has been omitted

There are also other instances of carelessness Thus we find a for in taluta-, 1 39; =upakalpat, 1 30, -rachata-, 1 40, a for u in frata-, 1 42, and u for u in -uduya-, 1 34, u for ū in -murtter=, 1 22, sunus=, 1 23, j for n in -ujvalām, 1 2, t for tt in =ūblara tasya, 1 11, engigana tanayam, 1 26, esatva-, 1 41, tt for t in expinatte, 1 27, sp for ps in =uchchilishispor=, 1 5, y has been omitted in mātsa-, 1 10, r in -thiti, 1 5, n whole syllable in The last plate abounds in mistakes and omissions, and contains, morcover, several curious words The cutting of the letters is sometimes unsatisfactory More especially, the loop at the bottom of the alsl ara sa consists of two strokes, one going downwards and the There are on the whole some features which would, in ordinary circumother backwards stances, throw doubt on the genumeness of the plates. As has already been mentioned, however, the Alya at the end of the last plate informs us that the original plates were burnt and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities diawn attention to above The alphabet used assigns the plates to about A D 600, and it is very likely that Piofessor Padmanatha is right in thinking that the renewal of the burnt plate- took place not much later —S K ]

<sup>1</sup> Kāmas ūpešvaros tasya hīmapīthādhidēvatām l ratnapushpopahārīna chhāyām ānascha pādayoh ll Raghus IV, 84

<sup>&</sup>lt;sup>2</sup> Tatō 'vatīry=āśı Karēnulāyāh sa Kāmarūpēsvaradattahastah 1
Vaida, bhanirdist {am athō vivēša nārīmanāms=īva chatushkam antah !! Raghur VII, 17.

#### TEXT

#### First Plate

- I [Om]¹ ²Praṇamya dēvam śaśi-śekhara-priyam pinākina[m\*] bhasma-kaṇair=vibhū, shita[m\*] [l\*] vibhūtayē bhūtima[tām dvija]-
- 2 nmanām karomi bhūya³ sphutavācham=u[j\*]jvalām || [|\*] Svasti mahā-nau-hasty-asva⁴-patti-sampaty-upāta-jaya-śavd-ānva-
- 3 rtha-skandhāvārāt Karnnasuvarnņa-vāsakāt || <sup>5</sup>Bhōgiśvara-krita-parikaram=īkshaṇalita-kāma-rūpam=a-
- 4 vimuktam [[\*] paramēśvarasya rūpam nija-bhūti-vibhūshitam jayati [[2\*] Jayati jagad-ēkavandhur<sup>6</sup>=lōka-dvita-
- 5 yasya sampado hētu[h\*] [|\*] parahita-mūrttir=adrishtah phalānumēya-sthiti[r\*]= dharmma[h\*] || [3\*] Dhātrīm=uchchikshispō-
- 6 r=amvunıdhē<sup>7</sup> kapata-kola-rūpssya [|\*] chakrabhrıta[h\*] sūnur=abhūt pārthıva-vrındā-rakō Naraka[h\*] || [4\*]
- 7 Tasmād-adrishta-narakān-Narakād-ajanishta nripatir-Indra-sakhah [[\*] Bhagadattah lhyāta-jayam Vijaya[m\*]
- 8 yudhı yah samāhvayata 11 [5\*] Tasy=ātmaja[h\*] kshat-ārēr=vajragatir= Vajradatta-nām=ābhūt [1\*] Šatama-
- 9 kham=akhaṇda-vala8-gatır=atōshayad=yah sadā samkhyē II [6\*] Vamsyēshu tasya nripatishu varsha-saha-
- 10 sra-trayam padam=avāpya [|\*] yātēshu dēvabhūyam kshitisvara[h\*]
  Pushyavarmm=ābhūt || [7\*] Māts[y\*]a-nyāya-
- 11 virahita[h\*] prakāśa-ratna[h\*] suto dvaratha-laghu[h\*]<sup>9</sup> [|\*] pańchama iva hi samudra[h\*] Samudravarmm=ābhava[t\*] tasya [|| 8\*]
- 12 Avikhandita-vala-varmmā<sup>10</sup> Valavarmmā tasya sūnur ajanishta [i\*] kshitipasya Dattadēvyā[m\*] sēnā ya-
- 13 sy=ābhyamıttriyā || [9\*] Tasy=āpi Ratnavatyā[m\*] nripatih Kalyānavarmmanām=ābhūt [|\*] tanayas=taniyasā-
- 14 m=api yō dōshāṇām=anāvāsah || [10\*] Gandharvavatī tasmād±Gaṇapatim=iva dāna-varshaṇam=ajasram [[\*]
- 15 Gaṇapatım-agaṇita-guṇa-gaṇam-asūta kalı-hānayē tanayam [[11\*] Tan-mahishī Yajñayatī

# Second Plate, First Side.

16 yajñavat=īv=āraṇi[h\*] sutam asūta [l\*] yajñavidhinām=āspadam=analam=iva Mahēndravarmmānam u [12\*] Tasmā[d=a]-

<sup>1</sup> Seems to be expressed by a symbol

<sup>2</sup> Metre. Vameasths.

The Visarga is here optional, cf Vartika on Panini VIII, 111, 36

<sup>4</sup> Read afra-pattı sampatty upātta jaya sabd.

Metre of verses 2-25 Arya

Bead -bandhur ..

<sup>7</sup> Read -kshipsor=ambunidheh

Read -bala -.

<sup>•</sup> Read dearratha, note the wrong cadence.

<sup>10</sup> Read -balacarmma Bala-.

- 17 janayad=ātmajam=ātmavidah Suvratā bhuval sthitayā[[\*] Nārāyaṇavarmmānam Janakam=iv=ādhigata sāmkhy-ārtham (i [13\*]
- 18 Prakritu-iva tasya pumsō Dēvavatī sthira-guņ-ānuvandhāya² [[\*] shashtham=iva mahābhūtamn=dadhau<sup>8</sup> Mahā-
- 19 bhūtavarmmānam || [14\*] Chandramukhas=tasya sutas<sup>4</sup>=chandra īva kalā-kalāpa-ramaṇīyaḥ [|\*] Vijnānava-
- 20 tī dyaur=ıva yam sushuvē dhvānta-sāntikaram || [15\*] Bhōgavatī bhōgavatī bhūteh Bthitavarmmaṇa[s\*]
- 21 tato hētuh [|\*] āsīd=bhogipatēr=īva bhūmībhrīto=nantabhogasya || [16\*] Tasmād=agādha-
- 22 murtter = akalıta-ratnad=upodha-lakshmikat [|\*] kshırodadber=iva arıpad= akalanka[h\*]
- 23 śri-Mrigānkō=bhūt (1 [17\*] Udapādi Nayanadēvyā[m\*] sunus<sup>6</sup>=tasya svavāhu<sup>7</sup>-dhrita-
- 24 rājyah [i\*] dēva[h\*] Susthitavarmmā yah khyātah śri-Mrigānka iti it [18\*] Pratyurasam vilasanti[m\*]
- 25 taddhana 'iva yā[m\*] mudā Harir=vahati [i\*] sā śrīr=arthijancbhyah kshitir= iva viśrāṇitā yēna || [19\*]
- 26 Kārttayug=iva Syāmādēvī tasmād=ajijana[t\*] tanayam [j\*] śaśinam=iva Supratishthita-
- 27 varmmānam=apāstayē ta[ma\*]sām II [20\*] Yasy=onnatti<sup>8</sup> parārthā vidyādhara-chakravartti sēvyasya[i\*] saga-
- 28 jasya supratishthita-katakasya kulächalasy=aiva<sup>9</sup> 11 [21\*] S=aiva Śyāmādčvī tasy=ānujam=a-
- 29 kalīt-ōdayam=asūta [i\*] śri-Bhāskaravarmmānam bhāskaram=iva tējasām nīlayam [||\*] [22\*]

## Second Plate, Second Side

- 30 Eko=pi hi yah pu[m\*]sam hridayeshv=abhilakshita[h\*] [svabhavcna]10 [i\*] suddheshu darpan[e\*]shv=iya yahu11 susha-
- 31 man sanmukhinēshu<sup>12</sup> II [23\*] Yasy=āvēm(vi)hatam=atanubhis=tojōbhir=lakshma nripati-bhavanēshu [|\*] uda-
- 32 pāttreshv<sup>18</sup>=ıva bhūrishu vilbkyatē bhāskarasy≠ēva 11 [24\*] Avyālah svārōha[h\*] kalpadruma-
- 33 vat=samrıddhı-bhūrı-phala[h\*] [l\*] chchhāy-āpāśrıtal4-janatā-parıvēshtīta-pāda-mūlō yah [l1\*] [25\*]
- 34 Ity=apı sa jagad-uduya<sup>15</sup>-kılpan-āstamaya-hētunā bhagavatā Kamala-sambhavēn=ā-

<sup>1</sup> The Visarga is here optional; of Vartika on Pamni'VIII, in, 36

<sup>2</sup> Read -bandhaya

Corrected from chandras

<sup>\*</sup> Read sunus=

<sup>·</sup> Read =onnatih

<sup>20</sup> The reading of this word is uncertain.

<sup>11</sup> Read sammukhī

<sup>14</sup> Read chhāyōpāintas

<sup>\*</sup> Read bhūtath dadhau

Bead martters,

<sup>1-</sup>D-- 1-724

Boad -bahu.

<sup>•</sup> Read = ēva.

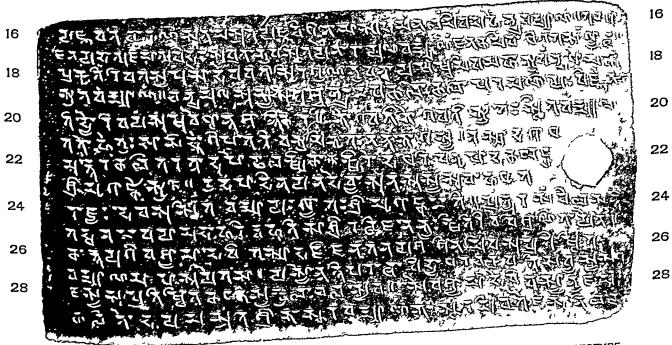
<sup>11</sup> Read bahu

<sup>18</sup> Read -pātreshym.

<sup>15</sup> Read -udaya.

# Nidhanpur plates of Bhaskaravarman

u a



W SCHEEL & CO , PHOTOTYPE

- 35 vakirnna-varnn-āsrama-dhamma-pravibhāgāya nirmmıtō bhuvanapatir=iv=odayānurakta-mri(ma)nda-
- 36 lo yathayatham=uchita-kara-nika[ra\*]-vitarap-akulita-kali-timaral-sanchaya-
- tay[ā\*] prakāšit-āryadharmmāloka[h\*] sva-bhuja-vala<sup>9</sup>-tulita-sakala-sāma-
- 38 nta-chakra-vikrama<sup>3</sup> sthiti-vinayam4-samstav-opachita-bhaktishn prakritishu parampariņāsu
- nikāmam=upakalpat<sup>5</sup>-ānēka-bhōgīna-vartmrā<sup>6</sup> samara-vijita-narapati-śata-vahita-7
- vividha-nutivachana-kusuma-rachata8-ruchira-kirtti-chittr-ävatans9 ankah Śivir≃iva
- 41 pakāra-viśrāņan-ābhirata-satva<sup>10</sup>-vrittir=yathā-samayam=udita-guņa-vidhi-vibhāga-
- samvandhall-patutayā suragurur=iv=āparč<sup>19</sup> parair=avahita-prabhava[h\*] śrata-13 śaurya-dhairya-
- fantirya-sucharitair=alankrit-ātmavrittih pratipaksha-samsraya-nirākritair=iva viva-
- dosharr-achalita-nirantara-prapaya-rasa-bhar-akrishta-Kamarupa-lakshmissamā-14

#### Last Plate.

- ganganık15=adumvari-chchhēda-samvēdya16 II paschimēn=adhunā sīma-45 paschimena | paśchi[mo]gangınıkā
- gangınıkā prāg-bhujyamān=ōtiarēna cha 46 ttarcna kumbhakāra-garttas=s=aiva vrihaj-jātalī<sup>17</sup> || uttarapū-
- 47 rvīna vyavahārī-Khāsōka-pushkiriņī 18 s=aiva sushka-Kausīkā 19 ch=ēti | ājñā satā prāpayıtā
- Chandrapuri-nāyaka[h\*] sīmā-pradātā 48 prāpta-pancha-mahāsavda<sup>20</sup> śrī-Gopāla[h\*] | Srikshikundah
- vyavahārı-Haradatta-kāyastha-Dundhunātha-49 nyāya-karanika Janardanasvami prabbrutayah<sup>21</sup>
- mahāsāmanta bhāndāgār-ādhikrita 50 śāsaītā<sup>22</sup> cha Vasuvarana lekbayıta Divakaraprabha[h\*]
- 51 utkhētayītā Dattakārapurnno<sup>23</sup> i sēkyakāra Kālīyā i Shashtīmm<sup>24</sup>=varsha-sahasra-
- 52 ņī svargē modatī bhūmidah [i\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt [11\*] [26\*]

- 14 The remainder of this word was written on the missing plate,
- 11 Read ganginik=odumbari. Cf ganginikā, above, Vol IV, p 249 17 Read brikas
- 19 Read pushkarını The same mustake is also found in the plates of Indrapals and Balavarman, Journ Beng.
- As Soc., Vol LXVI, Pt I, pp 123 ff, 289 ff
  - 19 Perhaps -Kösikā is written,
  - 11 Read -prabhritayah 22 Read perhaps -pūrnnah.

- 20 Read fabdah.
- 22 Read sasayıta se Read shashfim varshasahasrani

<sup>2</sup> Read -bala-1 Read -timira-<sup>2</sup> The Visarga is here optional, cf. Vārtika on Pānini VIII, iii, 36, 6 Read -upakalpit-4 Read -tinaya-7 Read -vihita-8 Read -vartmā \* Bead -chitravatamsarkah 8 Read -rachita-11 Read .sambandha. 10 Read -sattra-12 Read -aparah

- [[\*]] vishthäyäm ' yasundharām 88 Svadattām paradatām=vāl harēta 70 krımır=bhutvā<sup>2</sup> pitribha saha pachyatē [11\*] [27\*]
- tebhyo4 aksharāni 54 <sup>8</sup>Śāsanadāhād=arvāg=abhınava-lıkhıtānı bhinnarüpäņi [1\*] yasmā-
- 55 t-tasmā[a\*] n-aitāni kūtāni 11 [28\*].

#### TRANSLATION.

Om (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (pināka), adorned with particles of ashes, I once again make clear (what was already) plain words (ie of the destroyed plates) for the benefit of the (spiritually) prosperous Brahmans

- From the camp located at Karnasuvarna, with the appropriate epithet (Inne 2) Hail of victory owing to possession of splendid ships, elephants, horses and foot soldiers
- (V 2) Victorious is the form of the great Lord (Mahādēva), never forsaken (in contemplation by the devotees), bedecked with its own splendour,6 that has a girdle made of the lord of snakes, (and) that destroyed the body of Kama7 (Cupid) at a mere glance.
- (V 3) Victorious is (also) Dharma (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results
- (V 4) Naraka, the chief of the rulers of the earth, was the son of the wielder of the chakra (1 e Vishnu), who with a view to lift up the Earth\_from (beneath) the Ocean, assume) the disguised form of a boar
- (V 5) From that Naraka, by whom naraka (hell) was never seen, was born king Bhagadatta, the friend of Indra, who challenged in fight Vijaya (i.e. Arjuna), renowned for conquesta
- (V 6) Of that killer of (his) enemies (there) was a son named Vajradatta whose course was like (that of) the thunderbolt (vajra), who with an army of uninterrupted progress always pleased in fight the performer of hundred sacrifices (i e Indra)
- (V 7) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, Pushyavarman became the lord of the
- (V 8) His son was Samudravarman, who like a fifth samudra8 (Ocean) was devoid of excesses (or exit of fish),9 shining with gems, and quick in duels 10
- (V 9) That king had a son born of (his queen) Dattadevi, (named) Balavarman, whose force and armour11 never broke up and whose army would easily march against enemies
  - (V 10.) His son born of (queen) Ratnavatī was the king named Kalyānavarman, who was not the abode of even very small faults

<sup>1</sup> Read -dattam vä

Metre Āryā

<sup>2</sup> Read =bhūtvā pitribhih

<sup>4</sup> Read tebhyā=ksharām

This seems to refer to the former plates that were reduced to ashes

Bhuli also means 'ashes' cf v 1

<sup>7</sup> Here is a flēsha, the donor's kingdom Kāmarūpa being alluded to

<sup>\*</sup> There are four samudras, and hence he was a fifth as it were

The word mateyanyaya has a double sense In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish' Maisya nyaya is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes cat the small ones.

<sup>10</sup> In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

<sup>11</sup> Here the words bala and varma have been used in alliteration with the king's name,

- (V 11) From him, (queen) Gandharvavatī begot a son Ganapati (by name) who was incessantly raining gifts as (the god) Ganapati (rains) ichorl, who was endowed with innumerable qualities, for the extermination of strife (as Ganapati) is born to destroy the Kali age 2
- (V 12) His queen Yajnavatī, brought forth a son Mahēndravarman, as the sacrificial<sup>3</sup> fire (produces) fire, who was the repository of all sacrificial rites (like fire)
- (V 13) From him who mastered his self. Suvratā generated a son Nārāyanavarman for the stability (of the rule) of the world who like Janaka (or his father)<sup>4</sup> was well versed in the principles of the Philosophy of the (supreme) Self <sup>5</sup>
- (V 14) From him, Dēvavatī, like Prakriti from Purusha, bore Mahābhūtavarman, the sixth Mahābhūta (element)<sup>6</sup> as it were, for the steady succession of (all) the properties
- (V 15) His son wis Chandramukha, who was charming by (possessing) all the arts as the moon (by the digits), whom Vijñānavatī brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness)<sup>8</sup>
- (V 16) Thereafter (queen) Bhōgavatī of (good) enjoyment became the cause (of birth) of Sthitavarman, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhōgavatī (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods 9
- (V 17) From that king of unfathomable nature of innumerable gems, and the spouse of the (goddess) Lakshmi, was born srī-Mrigānka, who had no blemish, just as the moon, 10 free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmi was produced.
- (V 18) His<sup>11</sup> (*i e* Sthitavarman's) son king Susthitavarman was born of Nayanadëvi, he who held the kingdom in his own hand, and was renowned as *sri*-Mrigānka.
- (V 19) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmi (i e wealth) whom (god) Hari like a miser bears with joy in his bosom 12
- (V 20) From him Syāmādēvī, (divine) like that goddess (Syāmā) of the Krita (1e. golden) age, generated a son Supratishthitavarman, the moon as it were to dispel (all) gloom

<sup>1</sup> Play on dana, gift or ichor

<sup>2</sup> Kalı means 'quarrel' and 'the Kalı age'

Here the word yajñaratī has been used in alliteration with the queen's name.

<sup>4</sup> Janaka means 'father' as well as the famous philosopher king of Mithila

Here  $s\bar{a}m^{2}hya$  does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the Bhagaradgīlā, Chapter II. The word is explained by Śridbarasiāmin in his commentary on v 39 as follow,—samyak khyāpyatē, prakāsyatē rastilatīvam anayzēti samkhyā samyagīnānam Tasvām prakāsyamānam ālmatatīvam sāmkhyam. It is very clever of the author that speaking of the Sāmkhya here he brings in Parusha and Prakriti in the next verse

There are five mahābhūtas and the king is likened to a sixth one. Here the simile is a little faulty Mahābhūtas are not the immediate progeny of prakriti, is was the king of Devavati. Out of prakriti was evolved riahat, thence ahanhāra, whence five tanmātras and therefrom the mahābhūtas

<sup>7</sup> Kalā means 'art' and 'digit'

The word dhranta has a double meaning, referring to the king it means mental gloom and referring to the Moon, darkness of the night.

<sup>•</sup> Playing on words runs through the whole verse rather to an exce-sive degree Bhōga means 'enjoyment' and 'the hood of a snake,' and Bhōgavatī, the name of the queen, is also the name of the city of the snakes, (as well as of the Gangā that flows in Pātāla, the region of the snakes) Bhūti means 'birth,' as well as 'prosperity,' and bhūmibhrit means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way

<sup>10</sup> Here the play is on the name of the king which also means the 'Moon'

<sup>11</sup> Here the composition is faulty, as tasya would naturally refer to Srimriganka, in the immediately preceding verse [If it were not for the statement in the Harshacharita, we would in v 17 find a prince Mpganka, the son of Sthitavarman and Lakshmi, and the father of Susthitavarman —S K]

<sup>12</sup> Lakshmi being considered as his only treasure, he keeps her in his bosom

- (V 21) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *hulāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyādharas, is rich in elephants, and has a ridge
- (V 22) The same Śyān.ādēvī also brought forth his younger brother śrī-Bhāskara-varman, who like the sun was of incalculable rise and the abode of all light
- (V 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him
- (V 24) Whose mark (i.e. picture) was seen in the houses of kings, untarnished on account of great lustre, like the disc of the sun in several water pots
- (V 25) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well growing, abounds in rich fruits, and whose roots are surrounded by people who want shade

(Lines 34 44) Moreover he (Bhaskaravarman, who has been) created by the holy lotusborn (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up, who by (his) rise has made the circle of (related) powers become attached like the Lord of the World1 (the Sun), whose disc becomes coloured when it rises, who has revealed the light of the Arya religion by dispelling the accumulated darkness of (this) Kali age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the Kali age by spreading the mass of its pleasant rays), who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm, who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability, who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle, whose virtuous activities, like (those of) Sivi2 were applied in making gifts for the benefit of others, whose powers, as (of) a second preceptor of the gods (Bribaspati). Were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments, whose own conduct was adorned by learning, valour, patience. prowess and good actions, . who was avoided by faults as if they were overcome on account of (his) taking to the other (ie Virtue's) side, by whom the Likshmis4 (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love.

#### Last Plate

(Ll 45-51) To the (south-) west the dried river bed marked by a cut down fig tree, to the west now the boundary of the dried river bed, to the north-west a potter's pit and the

Bhuvanapati does not only mean the sun, but also the king who was likewise the Lord of the World Similarly mandala means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

<sup>&</sup>lt;sup>2</sup> Sivi, son of Usinara was a famous king whose pious acts of charity are recounted in the Mahābhārata. Ouce he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him, and at another time he sacrificed his own son to feed a brāhman (see Mahābhārata, III, Chapters 196 f)

<sup>&</sup>lt;sup>2</sup> Guna denotes the six expedients of politics, sandhi, rigraha, etc Guna-vidhi vidhāga sambandha-paļuta may also mean skill (paļutā) relating to the discrimination of qualities (guna) and actions

According to Pānini, V, 1v, 151, the suffix ka should be added to lakshmī, if the singular number is intended It is however doubtful whether the rule should be urged The simple meaning of the sentence is that Kāmarūpa was prosperous under Bhāskaravarman in various ways.

<sup>\*</sup> Ganginikā, now gānginā, means a dried river bed

<sup>\*</sup> Adhuna, the reading adopted, means "now," but why this qualifying word should be used here, is not elebr.

(said) dired river bed, bent eastwards; to the north a large jātalī tree (se Bignoma suaveolens), to the north-east the pond of the tradesmanl Khāsoka and that dried (niver) Kansikā. The officer issuing hundred commands is Śrīgopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrikshikunda. The nyāyal araniba? (is) Janārdana Svāmin. (Witnesies (?) are) the tradesman Haradatta, the Kāyastha Dundhunātha, and others. Sāsayitrī and writer is Vasnvarman. Master of the treasure (is) the Mahāsāmanta Divākaraprabha. Tax collector (is) Dattakāra Pūrna Engraver (is) Kāliyā

[Here follow two of the customary imprecatory verses]

(V 23) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

### No. 14 -THE PLANETARY TABLES.

Br Peotesson H Jacobi, Ph D., Bonn

My Planetary Tables', which are based on the Sūrya Siddhānta without bija, serve to calculate the position of planets for any date between 300 and 2000 A. D in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees, from this we find in what a gn the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs, the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000 There are five tables

Tables I—III together yield the mean Longitude of the five planets and the sun, tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude 5

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., i.e. for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries, e.g. 1917 is the corresponding year of 317, 417, 517, 617, etc., 1956, of 356, etc. (The letter L. after 1956 indicates that the year was a leap year) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year, e.g. for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

<sup>2</sup> Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute

\* Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses were composed by the court poet.

<sup>1</sup> It is possible that cyacahārin, which also occurs again leter on among the list of functionaries in connection withithe issue of this grant, may be a general term indicative of court-going people

<sup>\*</sup>These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largeteau's tables of the moon, which will be found convenient to scholars of the West.

<sup>\*</sup> These tables have been calculated from those in Warren's Kalasankalita.

round In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year

The items taken from the tables I-III should be added together, the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Lauka), eg for the 12th April 1168 A.D our calculation stands as follows—

	Mercury	Venus	Mars	Jupiter	Saturn	Sun
1968 A.D . 800 Years . 12 April (L) .	281° 50′ 197 52 57 25	159° 49′ 233 39 163 25	324° 54′ 248 21 53 27	123° 51′ 200 20 8 29	349° 15′ 309 28 3 25	256° 8′ 19 43 100 32
Sum = orl	537° 57 177° 7′	556° 53′ 196° 53′	626° 42′ 266 42	332° 40′	662° 8′ 302 8	376° 23′ 16 32

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes. This is rather a wearisome process which requires four calculations for each planet the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn. In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations of the argument is found in the first column (on the left side), the equation is positive, if it is in the last column (on the right sight), it is negative

## 'Rules for converting mean Longitude into true Longitude

### I -MERCURY AND VENUS.

- 1 Subtract mean Sun from mean Mercury (or Venus), take out the corresponding equation from the Commutation Table, apply half of it to mean Sun, Result Mercury (or Venus) once corrected
- 2 Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II), take out the corresponding equation from the Anomalistic Table, apply half of it to Mercury once corrected Result Mercury twice corrected
- 3 Subtract Mercury twice corrected from Mercury's Apsis, take out the corresponding equation from the Anomalistic Table, apply it (whole) to mean Sun Result Mercury thrice corrected
- 4 Subtract Mercury thrice corrected from mean Mercury, take out corresponding equation from the Commutation Table, apply it (whole) to Mercury thrice corrected Result true Mercury

#### II -Mars, Jupiter, Saturn

- 1 Subtract mean Mars<sup>2</sup> from mean Sun, take out the corresponding equation from the Commutation Table, apply half of it to mean Mars Result: Mars once corrected
- 2 Subtract Mars once corrected from Mars' Apsis (see bottom of Table II), take out the corresponding equation from the Anomalistic Table, apply half of it to Mars once corrected. Result Mars twice corrected
- 3 Subtract Mars twice corrected from Mars' Apsis, take out the corresponding equation from the Anomalistic Table, apply it (whole) to mean Mars Result Mars thrice corrected
- 4 Subtract Mars thrice corrected from mean Sun, take out corresponding equation from the Commutation Table, apply it (whole) to Mars thrice corrected. Result true Mars

<sup>&</sup>lt;sup>1</sup> Subtracting 360° where the Longitude exceeds 360°.

Or Jupiter or Saturn, and so in the sequel.

#### III -True Longitude of the Suk.

Subtract mean Sun from Sun's Apsis, viz :-

77° 16′, or in case the Longitude is greater, from 437° 16′; the remainder is the Sun's anomaly Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude Result true Longitude of the Sun. Eg for mean Long of the Sun 20° 11′, we find Anomaly 77° 16′—20° 11′= 57° 5′, equation for the latter from Anomalistic Table + 1° 50′, 20° 11′ + 1° 50′ = 22° 1′ true Sun, 2nd example — mean Long 115° 6′, Anomaly 437° 16′—115° 6′ = 322° 10′, equation —1° 21′, true Long of the Sun·115° 6′ — 1° 21′ = 113° 45′

I now give examples for the Rules I and II We have calculated the mean Longitudes of the planets for 12th April 1168 A D, and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II)

First example—Mean Venus = 196° 53', Mean Sun 16° 23', Apsis of Venus 79° 51' (bottom of Table II)

1st step — mean Venus

196° 53', subtract

mean Sun

16° 23'

result: Commutation= $180^{\circ}$  30', corresponding equation from Commutation Table -10' 19', half of equation  $\rightarrow$  0' 40', applied to mean Sun 16' 23'  $\rightarrow$  0' 40' = 15' 43'. This is Venus once corrected.

2nd step - From Venus Apsis

79° 51' subtract

Venus once corrected

15° 43', result

Venus' Anomaly

64° 8', corresponding equation from Anomalistic

Table .+1° 36', half of it +0°48', added to Venus once corrected 15°43'+0°48'

 $= 16^{\circ} 31'$ 

Result . Venus twice corrected

3rd step -- From Venus' Apsis

79° 51' subtract

Venus twice corrected

16° 31', result ·

corrected Anomaly

63° 20', corresponding equation from Anomalistic

Table .+1° 35′, add whole of it to mean Sun  $16^{\circ} 23'+1^{\circ} 35 = 17^{\circ} 58′$ , Result

Venus thrice corrected

4th step -From mean Venus

196° 53' subtract

Venus thrice corrected

17° 58', result.

corrected Commutation · 178° 55', corresponding equation from Commutation Table +2° 51', add whole of it to Venus thrice corrected · 17 58'+2° 51'=20°

49, Final Result true Venus (Mēsha 20°49')

Second example — Mean Saturn . 302° 8', mean Sun 16° 23' or (adding 360°) 376° 28', Saturn's Apsis 236° 27' (bottom of Table II) or 596° 27'.

1st step -From mean Sun .

376° 23′, subtract

mean Saturn

302° 8', result

Saturn's Commutation 74° 15', corresponding equation from Commutation Table · +5° 55', half of it +2° 57' added to mean Saturn . 302° 8' + 2° 57' =305° 5' Result Saturn once corrected

2nd step.—From Saturn's Apsis.

596° 27'; subtract

Saturn once corrected .

305° 5', result.

Saturn's Anomaly.

291° 22', corresponding equation from Anomalistic

Table — 7° 9' half of it —3° 34' added to Saturn once corrected . 305° 5'—3° 34'=301° 31'. Result · Saturn twice corrected.

596° 27′, subtract 3rd step — From Saturn's Apsis . 301° 31′, result

Saturn twice corrected:

294° 56', corresponding equation from Anomalistic corrected Anomaly. Table-6° 57', add whole of it to mean Saturn 302° 8'-6° 57'=295° 11',

Result Saturn thrice corrected.

4th step,-From mean Sun 376° 23', subtract

295° 11', result Saturn thrice corrected

81° 12', corresponding equation from Commutation corrected Commutation Table +6° 9', add whole of it to Saturn thrice corrected 295° 11'+6° 9'= 301° 20'. Result true Saturn (Kumbha 1° 20')

#### Hints for Calculation.

1 If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation The sign in which the Sun stands directly gives the solar month, eg Sun is the following in Mēsha ındıcates solar Vaısākha First calculate new moon in the solar month thus found My general Tables furnish the solar date of new moon, eg. in 1168 AD it occurred on the 16th solar Vaisākha The place of the moon at new moon is the same as that of the Sun in the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date, in our example Mesha 16° Now it is easy to find approximately the place in which the moon is after a given number of days. For the moon by her mean motion travels 13° 10' each day For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

days		D	đ	D	d.		D	đ	D
1	•••	13	8	105	15	••	198	22	290
2	•••	26	9	119	16	•	211	23	303
3	***	40	10	132	17		224	24	316
4	••	53	11	. 145	18	•	237	25	329
5	***	66	12	158	19	•	250	26	. 342
6	••	79	13	171	20	•	263	27	356
7		92	14	184	21		277	28	369

In our last example new moon occurred on the 16th solar Vaisākha, when did the moon enter Vrisha and how long did she remain in that sign? As Vrisha covers the part of the Ecliptic from 30° to 60,' it will be seen that she entered Vrisha on the next day For new moon occurred ın Mēsha 16° and there are 14° of Mēsha left,¹ she will be in Vrisha for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Ashādha, the problem is how many days before or after the 20th Ashādha occurred the above constellation of Sun and Moon New moon on 20th Ashādha is in space Mithuna 20°, or 80° Longitude; Dhanus is from 240° to 270° Longitude

<sup>1</sup> For convenience of calculation we assume solar months of 30 days each, in a first approximation the difference between mean and true colar time may be neglected.

reach the beginning of Dhanus the moon has to travel 240°—80°=160°, which takes her between 12 and 13 days as shown by the above table She is, therefore, in Dhanus about 12 days after the 20th Āshādha, or about the 2nd solar Śrāvana (Karkata) But by this time the Sun has entered Karkata, since her daily motion is about one degree Accordingly the constellation is no more the one proposed, we must select that time before the new moon on 20th Āshādha when the moon had been in Dhanus, or 28 days before the 2nd Śrāvana, viz the 4th solar Āshādha The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Āsādha or one of the two next. For calculation it would be best to select the 5th solar Āsādha, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about 12 × 28 = 336 years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4 65 denotes that the planet stood in the fifth sign (counting from Mēsha), viz Simba, and had gone through 0 65 of it —The working of the tables will be best understood by an example

Example — Given Jupiter in Simha (5th sign), Saturn in Dhanus (9th sign) Required the corresponding year of 44th century K Y

Answer—The mean Longitude (according to the notation in these tables) was 4 400... 500, h 800 900

Rule —From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 1200 to the former, and then subtract tabular value

These values mark the beginning of Simha for  $\mathcal{U}$ , and Dhanus for  $\mathcal{V}$ , the end of these signs are accordingly marked by (126) ie) 069 and 1033 respectively. Now look out in table VII in the column  $\mathcal{V}$ , 933 or the next higher cipher up to 1033, and see whether the corresponding value of  $\mathcal{V}$  lies between 1169 and 069. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4723 is 1127, after an increase of 042 it will have the required minimum value 1169. Table VIII shows that 042 is the increase of 5 complete months. Accordingly the given constellation occurred between KY 4323 VI (mean solar Asvina) and KY, 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Märgasira, (however both cases may prove wrong when true places are calculated, for the time of the constellation in the first case is but 3 months, and in the second about one month) In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.

TABLE 1.

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A D

Year	Mercury.	Venus.	Mars.	Jupiter.	Saturn	Sun
1901	218 43	193 71	101 37	250 23	250 56	257 27
1902	272 25	58 28	292 53	280 43	263 9	257 12
1903	826 7	283 15	124 9	311 3	275 22	256 56
1904L	14 49	148 2	315, 25	341 23	287, 34	256 41
1905	77 36	14 26	147 12	11 48	299 48	257 25
1906	131 18	239, 13	338 <b>2</b> 8	42 7	312 1	257 10
1907	184 59	104 0	169 44	72 27	324 13	256 54
1908L	238 41	328 47	1 0	102 47	336 25	256 39
1909	296 28	195 10	192 48	133 12	348 40	257 23
1910	350 10	59 57	24 4	163 32	0 52	257 7
1911	43 52	284 44	215 20	193 51	13 4	256 52
1912L	97 '34	149 31	46 36	224 11	25 16	256 37
1913	155 21	15 54	238 23	254 36	37 31	257 21
1914	209 3	240 41	69 40	284 56	49 43	257 5
1915	262 45	105 28	260 56	315 16	61 55	256 50
19161	316 26	. §30 15	92 2	345 36	74 8	256 85
1917	14 14	196 38	283 59	16 0	86 22	257 19
1918	67 55	61 25	115 15	46 20	98 34	25,7 3
1919	121 37	286 12	306 31	76 40	110 47	256 48
19201	175 19	150 59	137 47	107 0	122 59	256 33
1921	233 6	17 22	329 35	137 25	135 13	257 17
1922	286 48	242 9	160 51	167 44	147 26	257 `1
1923	340 30	106 56	352 7	198 4	159 38	256 46
19247	34 12	331 43	183 28	228 24	171 50	256 31
1925	91 59	198 6	15 10	258 49	184 5	257 14

TABLE I—contd.

Cobbesponding tear of the Twentieth Century AD.—contd.

					<del></del>								
Ye	ear	Merc	iry	Venu	JS.	Mar	ž,	Jupit	ær	Satu	m.	, Su	2.
19	26	145	41	. 62	53	206	26	289	9	196	17	256	59
19	27	239	22	287	40	37	42	319	28	208	29	256	44
19	28L	293	4	152	27	228	58	349	48	220	42	256	29
19	929	310	51	18	50	60	46	20	13	232	56	257	12
19	980	4	<b>33</b>	243	37	252	2	<b>5</b> 0	33	245	8	256	57
19	931	58	25	108	24	83	<b>18</b>	80	53	257	21	256	42
19	932L	112	7	333	11	174	34.	121	12	269	33	256	26
19	933	169	44	199	35	106	21	141	37	281	49	257	10
19	934	223	26	64	22	297	37	171	57	294	0	256	55
19	935	277	8	289	9	128	53	202	<b>i</b> 7	306	12	256	40
19	936L	330	49	153	56	320	9	232	37	318	24	256	24
• 19	937	28	37	20	19	151	57	263	1	330	39	257	8
1:	938	82	18	245	6	343	13	293	21	342	51	256	53
1:	939	136	0	109	53	174	29	323	41	355	3	256	38
1	940L	189	42	334	40	5	45	354	1	7	16	256	22.
1	941	247	29	201	3	197	32	. 24	<b>2</b> 6	19	30	257	Ġ
1	942	301	11.	65	50	28	48	54	45	31	42	256	51
1	.943	354	53	290	37	220	4	85	5	43	54	256	36
1	944L	<b>4</b> 8	35	155	24	51	20	115	25	56	7	256	20
]	1945	106	22	21	47	243	8	145	50	68	21	257	4
,	1946	160	4	246	34	74	24	176	10	80	33	256	49
	1947	213	45	111	21	265	40	206	30	92	46	256	33
] ]	19 <b>4</b> 8L	267	27	336	8	<sup>1</sup> 96	56	286	49	104	58	256	18
1:	1949	325	14	202	31	288	43 '	267	14	117	12	257	2
:	1950	18	3 56	67	18	119	59	297	34	129	25	256	47

Year	Mercury	Venus	Mars.	Jupiter.	Saturn	Sun.
1951	72 38	292 5	311 15	327 54	141 37	256 31
1952 L	126 20	156 52	142 31	358 14	153 49	256 16
1953	184 7	23 15	334 19	28 38	166 4	257 0
1954	237 49	248 2	165 35	58 58	178 16	256 45
1955	299 31	112 49	356 51	89 18	190 28	256 29
1956 I	345 12	837 36	188 7	119 38	202 41	256 14
1957	43 0	204 0	19 54	150 3	214 55	256 58
1958	96 41	68 47	211 10	180 22	227 7	256 43
1959	150 23	293 34	42 26	210 42	239 20	256 27
1960	L 204 5	158 21	233 42	241 2	251 32	256 12
1961	261 52	24 44	65 30	271 27	263 46	256 56
1962	315 34	249 31	256 46	301 47	<b>275 5</b> 9	256 41
1963	9 16	114 18	88 2	332 6	288 11	256 26
1964	L 62 58	339 5	279 18	2 26	300 23	256 10
1965 1	120 45	205 28	111 5	32 51	312 38	256 54
1966	194 27	70 15	302 22	63 11	324 50	256 38
1967	228 8	295 2	133 38	93 31	337 2	256 23
1968	L 281 50	159 49	324 54	123 51	349 15	256 8
1969	339 37	26 12	156 41	154 15	1 29	256 52
1970	33 19	250 59	347 57	184 35	13 41	256 36
197	1 87 ]	115 46	179 13	214 55	25 54	256 21
197	2 L 140 48	340 33	10 29	245 15	88 6	256 6
197	3 198 3	206 56	202 17	· 275 39	50 20	256 50
197	4 252 1	2 71 43	83 33	305 59	62 32	256 34
19	304 5	4 296 30	224 49	336 19	74 45	256 19

TABLE I—contdCoppessonding year of the Twentieth Century AD

Year	Mercu	r <b>y</b>	Venu	8	Mars		Jupi	ter	Satu	rn	Su	n,
1976 L	359	35	161	17	56	5	9	39	86	57	256	4
1977	57	23	27	40	247	52	37	4	99	11	256	48
1978	111	4	252	27	79	8	67	24	1111	24	256	32
1979	164	46	117	14	270	24	97	43	132	36	256	17
1980 L	218	28	342	1	101	40	128	3	135	48	256	2
1981	276	15	208	24	293	27	158	23	148	3	256	45
1932	329	57	73	11	124	43	188	48	160	25	256	30
1983	23	39	297	58	315	59	219	8	172	37	256	15
1981 L	77	21	162	45	147	15	249	27	184	50	256	0
1985	135	8	29	9	339	2	279	52	196	54	256	43
1986	188	50	253	56	170	18	310	12	209	6	256	28
1987	212	31	118	43	1	34	340	32	221	19	256	13
1988 L	296	13	343	30	192	50	10	52	233	31	255	57
1989	354	0	209	53	24	38	41	16	245	45	256	41
1990	47	42	74	40	215	54	71	36	257	58	256	26
1991	101	24	299	27	47	10	101	56	270	10	256	11
1992 L	155	6	164	14	<b>2</b> 38	26	132	16	282	22	255	55
1993	212	53	30	37	70	13	162	41	204	37	256	39
1994	266	35	255	24	261	29	193	0	306	49	256	24
1995	320	17	120	11	92	45	223	20	319	1	256	3
1996 L	13	58	344	58	284	1	253	40	331	14	255	53
1997	71	46	211	21	115	49	<b>2</b> 84	5	343	28	256	35
1998	125	27	76	8	307	5	314	25	355	40	256	20
1999	179	9	300	55	138	21	344	44	7	52	256	5
2000L(c)	233	51	165	42	329	37	15	7	20	5	255	49

TABLE II.

CENTUBIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH CENTURY

Years elapsed	Mercu	ry	Vent	8	Mai	78	Jupi	ter	Sati	ırin	So	ın
	o	,	0	,	0	•	0	,	0	,	0	,
1600	342	32	86	29	129	53	39	35	258	30	26	36
1500	54	27	284	53	189	42	194	41	39	52	25	45
1400	126	22	123	17	249	30	349	46	181	15	24	53
1300 ~	198	17	321	40	309	19	144	52	322	37	24	1
1200	270	12	160	4	9	7	299	57,	103	59	23	9
1100	342	7	358	28	68	56	95	3	245	21	22	18
1000	54	2	196	52	128	44	250	9	26	44	21	27
900	125	57	35	16	188	33	45	14	168	6	20	35
800	· 197	52	233	39	248	21	200	20	309	28	19	43
700	269	47	72	3	308	9	855	25	90	50	18	51
600	341	42	270	27	7	58	150	31	232	13	18	0
500	53	37	108	51	67	46	305	37	13	35	17	8
400	125	32	307	14	127	35	100	42	154	57	16	16
J 300	197	27	145	38	187	23	255	48	296	19	15	24
G 200	<b>2</b> 24	21	326	25	241	26	49	59	77	20	3	42
G 100	292	11	163	12	300	43	204	59	218	40	1	51
						:				1	1	OI .
Apsis	0	,	0	,	0	,	9	,	0	,	,	/a
1300A D	220	27	79	51	130	2	171	20	236	37	77	
moves 1' m	54. year		37. year		980 Year		22: year		5,12 year		51' year	

TABLE III

# FOR THE DAYS OF A WHOLE YFAR

#### January.

Common.	Leap year	Merçu	ry	Ven	us	Mar	ន	Jup	iter	Sati	arn	Su	1	Elapsed days
		o	,	o	,	o	,	o	,	٥	,	۰	,	
1	1	0	0	0	0	0	0	0	0	0	0	0	0	0
2	2	4	6	1	36	0	31	0	5	0	2	0	59	1
3	3	8	11	3	12	1	3	0	10	0	• 4	1	58	2
-4	4	12	17	4	48	1	34	0	15	0	6	2	57	3
5	5	16	22	6	25	2	6	0	20	0	8	3	57	4
6	6	20	28	8	1	2	37	0	25	0	10	4	56	5
7	7	24	33	9	37	3	9	0	30	0	12	5	55	6
8	8	28	39	11	13	3	40	0	35	0	14	6	54	7
9	9	32	44	12	49	4	12	0	40	0	16	7	53	8
10,	10	36	50	14	25	4	43	0	45	0	18	8	52	9
11	11	40	55	16	1	5	14	o	50	0	20	9	51	10
12	12	45	1	17	37	5	46	0	55	0	22	10	50	11
13	13	49	6	19	14	6	17	1	0	0	24	11	50	12
14	14	53	12	20	50	6	49	_1	5	0	26	12	49	13
15	15	57	18	22	26	7	20	1	10	0	28	13	48	14 .
16	16	61	23	24	2	7	52	1	15	0	30	14	47	15
17	17	65	29	25	38	8	23	1	20	0	32	15	46	16
18	18	69	34	27	14	8	54	1	25	0	34	16	45	17
19	19	73	40	28	50	9	26	'n	30	0	36	17	44	18
20	20	77	45	30	26	9	57	1	35	0	38	18	44	19
21	21	81	5]	32	3	10	29	1	40	0	40	19	43	20

#### FOR THE DAYS OF A WHOLE YEAP

#### January-concld

Common	Ledy year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
		o ,	<i>。</i> ,	o ,	a ,	0 ,	0 ,	
22	22	85 <b>5</b> 6	33 39	11 0	1 45	0 42	20 42	21
23	23	90 2	35 15	11 32	1 50	0 44	21 41	22
24	24	94 7	36 51	12 3	1 55	0 46	22 40	23
25	25	98 13	38 27	12 35	2 0	0 48	23 29	24
	00	-0.	10 0	30.0		<b>a</b>		
26	26	102 18	40 3	13 6	2 5	0 50	24 38	25
27	27	106 24	41 39	13 37	2 10	0 52	25 38	26
28	28	110 30	43 15	14 9	2 15	0 54	26 37	27
29	29	114 35	44 52	14 40	2 20	0 56	27 36	28
30	30	118 41	46 28	15 12	2 25	<b>0</b> 58	28 35	29
31	31	122 46	48 4	15 43	2 30	1 0	29 34	30

## February.

				_										
1	1	126	52	49	40	16	15	2	35	1	2	30	33	31
2	2	130	57	51	16	16	46	2	40	1	4	31	32	32
3	3	135	3	52	52	17	18	2	45	1	6	32	32	33
4	4	139	8	54	28	17	49	2	50	1	8	33	31	34
5	5	143	14	56	5	18	20	2	55	1	10	34	30	35
1	1			}		}		}		}		ł		
6	6	147	19	57	41	18	<b>52</b>	2	59	1	12	35	29	36
7	7	151	25	59	17	19	23	3	4	1	14	36	28	37
8	8	155	31	60	53	19	55	3	9	1	16	37	27	38
				<del></del>		<u> </u>		<b>{</b>		l		l		1 1

TABLE III-contd

# FOR THE DAYS OF A WHOLE YEAR

#### February-concld

Соттоп	Leap year.	Mercury	Venus	Mars.	Jupiter	Saturn	Sun	Elapsed days
9	9	159 36	62 29	20 26	3 14	1 18	38 26	39
10	10	163 42	64 5	20 58	3 19	1 20	39 25	40
11	11	167 47	65 41	21 29	3 24	1 22	40 25	41
12	12	171 53	67 17	22 1	3 29	1 24	41 24	42
13	13	175 58	68 54	22 32	3 34	1 26	42 23	43
14	14	180 4	70 30	23 3	3 39	1 28	43 22	44
15	15	184 9	72 6	23 35	3 44	1 30	44 21	45
16	16	188 15	73 42	24 6	3 49	1 32	45 20	46
17	17	192 20	75 18	24 38	3 54	<b>1</b> 34	46 19	47
18	18	196 26	76 54	25 9	3 59	1 36	47 19	48
19	19	200 31	78 30	25 41	4 4	1 38	48 18	49
20	20	204 37	80 6	26 12	4 9	1 40	49 17	50
21	21	208 42	81 43	26 44	4 14	1 42	50 16	51
22	22	212 48	83 19	27 15•	4 19	1 44	51 15	52
23	23	216 55	84 55	27 46	4 24	1 46	52 14	53
24	24	220 59	86 31	28 18	4 29	1 48	53 13	54
25	25	225 5	88 7	28 49	4 34	1 50	54 12	55
26	26	229 10	89 43	29 21	4 39	1 52	55 12	56
27	27	233 16	91 19	29 52	4 44	1 54	56 11	57
28	28	237 21	92 55	30 24	4 49	1 56	57 10	58
-	29	241 27	94 32	30 55	4 54	1 58	58 9	59

# FOR THE DATE OF A WHOLF YEAP

#### March.

Соттоп	Leap year	Mercury		Ven	us	Ma	ra	Juj	nter	841	t *n.	1:	i i	Evit and lays
1		241 2	7	91	32	30	55	4	51	1	<b>5</b> 8	26	9	57
2	1	245 3		96	8	31	26	1	59	2	0	57	В	(0)
3	2	249 3		97	44	31	58	5	4	2	2	60	7	61
4	3	253 4		99	20	32	29	5	ų.	2	- 3	61		
5	4	257 4		100	56	}		5		1			6	62
ľ	#	201 4	y	100	DO	33	1		14	2	G	C2	б	63
6	5	261 5	1	102	32	33	32	5	19	2	8	63	5	64
7	6	266	0	101	8	34	4	5	24	. 2	10	G:	4	65
8	7	270	6	105	45	34	35	5	29	2	12	65	3	66
9	8	274 1	1	107	21	35	7	5	34	2	14	ce	2	67
10	9	278 1	7	108	57	35	38	5	39	2	16	67	1	<b>c</b> 8
,,	7.0	000 0	0		00									
11	10	282 2	- 1	110	33	36	9	5	41	2	18	CS	1	69
12	11	286 2		112	9	36	41	5	49	2	20	60	0	70
13	12	290 3		113	45	37	12	5	51	2	22	69	59	71
14	13	294 3	9	115	21	37	41	5	59	2	21	70	58	72
15	14	298 4	4	116	57	38	15	6	4	2	26	71	57	73
16	15	302 5	0	118	34	38	47	6	9	2	00	***		
17	16	306 5	5	120	10	39	18	6			28	72	56	74
18	17	311	1	121	46	39	50	6		2	30		55	75
19	18		7	123	22	40	21	6	19	2	32		54	76
20	19	319 1		124		40	52	6	24	2	31	75	58	77
	!			_ <b></b>		40	U4	b	29	2	36	76	53	78
21	20	323 1	8	126	34	41	24	6	34	2	38	77	52	79

TABLE III—contd

## FOR THE DAYS OF A WHOLE YEAP

#### March-concld

Соштоп	Leap year	Merc	u-y	Ven	us	Mar	-8	Jup	iter	Sati	arn	Su	n.	Elapsed days
22	21	_327	23	128	10	41	55	6	39	2	41	78	51	80
23	22	331	29	129	46	42	27	6	44	2	43	79	50	81
24	23	335	34	131	22	42	58	6	49	2	45	80	49	82
25	24	339	40	132	59	43	30	6	54	2	47	81	48	83
26	25	343	45	134	35	44	1	6	59	2	49	82	47	84
27	26	347	51	136	11	44	32	7	4	2	51	83	47	85
28	27	351	56	137	47	45	4	7	9	2	53	84	46	86
29	28	356	2	139	23	45	35	7	14	2	55	85	45	87
30	29	0	7	140	59	46	7	7	19	2	57	86	44	<b>8</b> 8
31	30	4	13	142	35	46	38	7	24	2	59	<b>-87</b>	43	<i>i</i> 89
-	31	8	19.	144	12	47	10	7	29	3	1	88	42	90
	1	1		(		1		[						

## Aprıl

	1		8	19	144	12	47	10	7	29	3	1	88	42	90
	2	1	12	24	145	48	47	41	7	34	3	3	89	41	91
	ន	2	16	30	147	24	48	13、	7	39	3	5	90	41	92
	4	3	20	35	149	0	48	44	7	44	3	7	91	40	93
	5	4	24	41	150	36	49	16	7	49	8	9	92	39	94
ı							1						İ		İ
	6	5	28	46	152	12	49	47	7	54	3	11	93	38	95
١	7	6	32	52	153	43	50	18	7	59	3	13	94	37	96
	8	7	36	57	155	24	50	50	8	4	3	15	95	36	97
	9	8	41	3	157	1	51	21	8	9	ડ	17	96	35	98
3			1		i		i					_ [			

## FOR THE DAYS OF A WHOLE YEAR.

## April-concld

Common	Lenp year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
10	9	45 8	158 37	51 53	8 14	3 19	97 34	99
11	10	49 14	160 13	52 24	8 19	3 21	98 31	100
12	11	53 19	161 49	52 56	8 21	3 23	99 33	101
13	12	57 25	163 25	53 27	8 29	3 25	100 32	102
14	13	61 31	165 1	53 58	8 34	3 27	101 31	103
15	14	65 36	166 37	54 30	8 39	3 29	102 30	104
16	15	69 42	168 14	55 1	8 44	3 31	103 29	105
17	16	73 47	169 50	55 33	8 48	3 33	101 28	106
18	17	77 53	171 26	56 4	8 53	3 35	105 28	107
19	18	81 58	173 3	56 36	8 58	3 37	106 27	108
20.	19	86 4	174 38	57 7	9 3	3 39	107 26	109
21	20	90 9	176 14	57 39				
22	21	94 15	177 50	58 10	9 8	3 41	108 25	110
23	22	98 20	179 26	58 41	9 13	3 43	109 24	111
24	}	102 26	181 3	59 13	9 18	3 47	110 23	112
25		106 31	182 39	59 44	9 28		111 22	113
	}		102 00	00 31	9 28	3 49	112 22	114
26	1	110 37	184 15	60 16	9 33	3 51	113 21	115
27		114 43	185 51	60 47	9 38	3 53	114 20	116
28	ì	118 48	187 27	61 19	9 43	3 55	215 19	117
29		122 54	189 3	61 50	9 48	3 57	116 18	118
30	29	126 59	190 39	62 21	9 53	3 59	117 17	119
-	- 30	131 5	102 15	62 53	9 58	4 1	118 16	120

#### FOR THE DAYS OF A WHOLE YEAR

## Мау

Common	Lonp your	Mercury	7	Veni	15	Ma	rs	Jup	ıter	Sati	170	Sur	ı	Flapsed days
1		131	5	192	15	62	53	9	58	4	1	118	16	120
2	1	135 1	0	193	52	63	24	10	3	4	3	119	15	121
3	2	139 1	6	195	28	63	55	10	8	4	5	120	15	122
4	3	143 2	1	197	4	64	27	10	13	4	7	121	14	123
5	4	147 2	7	198	40	64	59	10	18	4	9	122	13	124
6	5	151 3	2	200	16	65	30	10	23	4	11	123	12	125
7	б	155 3	8	201	52	66	2	10	28	4	13	124	11	126
8	7	159 4	.3	203	28	66	33	10	33	4	15	125	10	127
9	. 8	163 4	9	205	4	67	4	10	38	- 4	17	126	9	128
10	9	167 5	55	206	41	67	36	10	43	4	19	127	9	129
11	10	172	0	208	17	68	7	10	48	4	21	128	8	130
12	1	176	6	209	53	68	<b>3</b> 9	10	53	4	23	129	7	131
13	2	180 1	11	211	29	69	10	10	58	4	25	130	6	132
14	3	184 1	L7	213	5	69	42	11	3	4	27	131	5	133
15	4	188 2	22	214	41	70	13	11	8	4	29	132	4	134
16	5	192 2	28	216	17	70	45	11	13	4	31	133	3	135
17	6	196 3	33	217	54	71	16	11	18	4	33	134	3	136
18	7	200 3	39	219	30	71	47	11	23	4	35	135	2	137
19	8	204 4	14	221	6	72	19	11	<b>2</b> 8	4	37	136	1	138
20	9	208 5	50	222	42	72	50	11	33	4	39	137	0	139
21	20	212 5	55	224	18	73	22	11	38	4	41	137	59	140
22	21	217	1	225	54	73	53	11	43	4	43	138	58	141

# FOR THE DAYS OF A WHOLE YEAR

# May-concld

Common	Leap year	Mercury	Venus	Mars	Jupiter	. Saturn	Sun	Blapsed days
23	22	221 7	227 30	74 25	11 48	4 45	139 57	142
24	23	225 12	229 6	74 56	11 53	4 47	140 56	143
25	24	229 18	230 43	75 28	11 58	4 49	141 56	144
26	25	433 23	232 19	75 59	12 3	4 51	142 55	145
27	26	237 29	233 55	76 30	12 8	4 53	143 51	146
28	27	241 34	235 31	77 2	12 13	4 55	144 53	147
29	28	245 40	237 7	77 33	12 18	4 57	145 52	148
30	29	249 45	238 43	78 5	12 23	4 59	146 51	149
31	30	253 51	240 19	78 36	12 28	5 1	147 50	150
1 21	31	257 56	241 55		12 20	5 3		
	1 31	257 56	241 55	79 8	12 53	3 3	148 50	151

#### June

					-									
1		257	56	241	55	79	8	12	38	5	3	148	50	151
2	1	262	2	243	32	79	<b>3</b> 9	12	35	5	5	149	49	152
3	2	266	7	245	8	.80	10	12	43	5	7	150	48	153
4	3	270	13	246	44	80	42	12	48	5	9	151	47	154
5	4	274	19	248	20	81	13	12	53	5	11	152	46	155
1	1	1		1		)		)		1				
6	5	278	24	249	56	81	45	12	58	5	13	153	45	156
7	6	282	30	251	32	82	16	13	3	5	15	154	45	157
8	7	286	35	253	8	82	48	]3	8	5	17 '	155	44	158
9	8	290	41	254	44	83	19	13	13	5	19	156	43	159
io	9	294	40	256	21	83	51	13	18	5	21	157	42	160
<u> </u>				1		{		{		(		1		1

Ľ

## TABLE III-contd.

# FOR THE DAYS OF A WHOLE YEAR.

#### June-concld

Сошшоп	Loap year	Mercury	Venuś	Mars	Jupiter	Saturn	Sun	Elapsed days
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
14	13	311 8	262 45-	85 56	13 38	5 29	161 38	164
15	14	315 11	264 21	86 28	13 43	5 ,31	162 37	165
							2 10	
16	15	319 19	265 57	86 59	13 48	5 33	163 37	166
17	16	323 25	267 34	87 31	13 53	5 35	164 26	167
18	17	327 31	269 10	88 2	13 58	5 37	165 35	168
19	18	331 36	270 46	88 34	14 3	5 39	166 34	169
20	19	335 42	272 22	89 5	14 8	5 41	167 33	170
		,					1	
21	20	339 47	273 58	89 36	14 13	5 43	168 32	171
22	21	343 53	275 34	90 8	14 18	5 45	169 31	172
23	22	347 58	277 10	90 39	14 23	5 47	170 30	173
24	23	352 4	278 46	91 11	14 28	5 49	171 30	174
25	24	356 9	280 23	91 42	14 33	5 51	172 29	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176-
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
_	30	20 43	289 59	94 51	- 15 2	6 3	178 24	181

#### FOR THE DAYS OF A WHOLE YEAR.

July.

Common	Leap year	Morcu	ıry	Venu	8	Mar	8	Jupi	itor	Satu	rn	Sui	1	Elapsed days
1	_	20	43	289	59	94	51	15	2	6	3	178	24	181
2	1	24	48	291	35	95	22	15	7	6	5	179	23	182
3	2	28	54	293	12	95	54	15	12	6	7	180	22	183
4	3	32	59	294	48	96	25	15	17	6	9	181	21	184
5	4.	37	5	296	24	96	57	15	22	6	11	182	20	185
6	5	41	10	298	0	97	28	15	27	б	13	183	19	186
7	6	45	16	299	36	97	59	15	32	6	15	184	18	187
8	7	49	21	301	12	98	31	15	37	6	17	185	18	188
9	8	53	27	302	48	99	2	15	42	6	19	186	17	189
10	9	57	32	304	24	99	35	15	47	6	21	187	16	190
11	10	61	<b>3</b> 8	306	1	100	5	15	52	6	23	188	15	191
12	11	65	43	307	37	100	36	15	57	6	25	189	14	192
13	12	69	49	309	13	101	8	16	2	6	27	190	13	193
14	13	73	55	310	49	101	39	16	7	6	29	191	12	194
15	14	78	0	312	25	102	11	16	12	6	31	192	12	195
16	15	82	6	314	1	102	42	16	17	6	33	193	11	190
17	16	86	11	315	37	103	14	16	22	6	35	194	10	197
18	17	50	17	317	13	103	45	16	27	6	37	195	9	198
19		94	. 22	318	50	104	16	16	32	6	39	196	8	199
20	19	98	28	320	26	104	48	16	37	6	41	197	7	200
21	20	102	33	822	2	105	20	16	42	6	43	198	6	201
22	2 21	106	39	323	38	105	51	16	47	6	45	199	6	202

TABLE III-contd

# FOR THE DAYS OF A WHOLE YEAR

## July-concld

Common	Lonp 3 oar	Mercury	Venus,	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	110 44	825 14	106 23	16 52	6 47	200 5	203
24	23	114 50	326 50	106 54	16 57	6 49	201 4	204
25	24	118 55	328 26	107 25	17 2	6 51	202 3	205
26	25	123 1	330 3	107 57	17 7	6 53	203 2	206
27	26	127 7	<b>3</b> 31 <b>3</b> 9	108 28	17 12	6 55	204 1	207
28	27	131 12	333 15	109 0	17 17	6 57	205 0	208
29	28	135 18	334 51	109 31	17 22	6 59	205 59	209
80	29	139 23	336 27	110 3	17 27	7 1	206 59	210
31	30	143 29	338 3	110 34	17 32	7 3	207 58	211
	31	147 34	339 39	111 5	17 37	7 5	208 57	212

#### August

										1				
1	-	147	34	339	39	111	5	17	37	7	5	208	57	212
2	1	151	40	341	15	111	37	17	42	7	7	209	56	213
3	2	155	45	342	52	112	8	17	47	7	9	210	55	214
4	3	159	51	344	28	112	39	17	52	7	11	211	54	215
5	4	163	56	346	4	113	11	17	57	7	13	212	53	216
				1										j j
6	5	168	3	347	41	113	42	18	2	7	15	213	<b>5</b> 3	217
7	6	172	7	349	16	114	14	18	7	7	17	214	52	218
8	7	176	13	350	52	114	45	18	12	7	19	215	51	219
9	8	180	19	352	28	115	17	18	17	7	21	216	50	220
10	9	184	24	354	4	115	48	18	22	7	23	217	49	221
					<u> </u>									

# FOR THE DAYS OF A WHOLE YEAR

# August-concld.

Common		Lenp year	Mercury	Venus	Mars	Jupiter	Saturn	Suu	Elapsed days
11		10	188 30	355 41	116 20	18 27	7 25	218 48	222
12	,	11	192 35	357 17	116 51	18 32	7 27	219 47	223
12	3	12	196 41	358 53	117 23	18 37	7 29	220 46	224
14	<u>ا</u> ا	13	200 46	0 29	117 54	18 42	7 31	221 46	225
1	5	14	204 52	2 5	118 26	18 47	7 33	222 45	226
1	6	15	208 57	3 41	118 57	18 52	7 35	223 44	227
1	7	16	213 3	5 17	119 29	18 57	7 37	224 43	228
1	8	17	217 8	6 53	120 0	19 2	7 39	225 42	229
1	.9	18	221 14	8 30	120 31	19 7	7 41	226 41	230
2	20	19	225 20	10 6	121 3	19 12	7 43	227 40	231
2	21	20	229 25	11 42	121 34	19 17	7 45	228 40	232
	22	21	233 31	13 18	122 6	19 22	7 47	229 39	233
1	23	22	237 36	14 54	122 37	19 27	7 49	230 38	234
1	24	23	241 42	16 30	123 9	19 32	7 51	231 37	235
1	25	24	245 47	18 6	123 40	19 37	7 54	232 36	236
	26	25	249 53	19 43	124 12	19 42	7 56	233 35	237
	27	26	253 58	21 19	124 43	19 47	7 58	234 34	238
1	28	27	258 4	22 55	125 14	19 52	8 0	235 34	239
	29	28	262 9	24 31	125 46	19 57	8 2	236 33	240
	30	29	266 15	26 7	126 18	20 2	8 4	237 32	241
	31	30	270 21	27 43	126 50	20 7	8 6	238 31	242
		31	274 26	29 19	127 21	20 12	8 8	239 30	243

TABLE III—contd

FOR THE DAYS OF A WHOLE YEAR

September.

Common	Leap year	Mercu	ıry	Ven	us	Маг	rs	Jup	nter	Sat	urn	Su	n	Elapsed days
1	-	274	26	29	19	127	21	20	12	8	8	239	30	243
2	1	278	32	30	55	127	52	20	17	8	10	240	29	244
3	2	282	37	32	32	128	23	20	22	8	12	24]	28	245
4	3	286	43	34	8	128	55	20	26	8	14	242	27	246
5	4	290	48	35	44	129	26	20	31	8	16	243	27	247
6	5	2)4	53	37	20	129	57	20	36	8	18	244	26	248
7	6 *	298	59	38	56	130	29	20	41	8	20	245	25	249
8	7	* 303	5	40	32	131	0	20	46	8	22	246	24	250
9	8	307	10	42	8	131	32	20	51	8	24	247	23	251
10	9	311	16	43	44	132	3	20	56	8	26	248	22	252
11	10	315	21	45	21	132	35	21	1	8	28	249	21	253
12	11	319	27	46	57	133	6	21	6	8	30	250	21	254
13	12	323	32	48	33	133	37	21	11	8	32	251	20	255
14	13	327	38	50	9	134	9	21	16	8	34	252	19	256
15	14	331	44	51	45	134	40	21	21	8	36	253	18	257
16	15	335	49	53	21	135	12	21	26	8	38	254	17	258
17	16	339	55	54	57	135	43	21	31	8	40	255	16	259
18	17	344	0	56	33	136	15	21	36	8	42	256	15	260
19	18	348	6	198	10	136	46	21	41	8	44	257	15	261
20	19	352	11	59	46	137	18	21	46	8	46	258	14	262
21	20	356	17	61	22	137	49	21	51	8	48	259	13	263
22	21	0	22	62	58	138	20	21	56	8	50	260	12	264

#### FOR THE DAYS OF A WHOLE YEAR

## ${\tt September-} concld$

Common	Leap year	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Elapsed days
23	22	4 28	64 34	138 52	22 1	8 52	261 11	265
24	23	8 33	66 10	139 23	22 6	8 54	262 10	266
25	24	12 39	67 46	139 55	22 11	8 56	263 9	267
26	25	16 44	69 23	140 26	22 16	8 58	254 8	263
27	26	20 50	70 59	140 58	22 21	9 0	265 8	269
28	27	24 56	72 35	141 29	22 26	9 2	266 7	270
29	28	29 1	74 11	142 1	22 31	9 4	267 6	271
30	<b>2</b> 9	33 7	75 47	142 32	22 36	9 6	268 ^ 5	272
_	30	37 12	77 23	143 3	22 41	9 8	269 4	273

#### October

1		37	12	77	23	143	3	22	41	9	8	269	4	273
2	1	41	18	<b>7</b> 8	59	143	35	22	46	9	10	270	3	274
3	2	45	23	80	35	144	6	22	51	9	12	271	2	275
4.	3	49	<b>2</b> 9	82	12	144	38	22	56	9	14	272	2	276
5	4	53	34	83	48	145	9	23	1	9	16	273	1	277
6	5	57	40	85	24	145	41	23	6		70	074	^	0.00
		ļ			24	140	#T	25	O	9	18	274	0	278
7	6	61	45	87	0	146	12	23	11	9	20	274	59	279
8	7	65	51	88	36	146	44	23	16	9	22	275	58	280
9	8	69	<b>5</b> 6	90	12	147	15	23	21	9	24	276	57	281
10	9	74	2	91	48	147	<b>4</b> 6	23	26	9	26	277	56	282
				1				ļ						
11	10	78	8	93	24	148	18	23	31	9	28	278	56	283
12	11	82	13	95	1	148	49	23	36	9	30	279	55	284

#### FOR THE DAYS OF A WHOLE YEAR

#### October-concld

Соттоп	Leap year	Mercur	<b>y</b>	Ven	ıns	Mar	rs	Jup	oiter	Sat	Saturn		10	Elapsed days
13	12	86 1	19	96	37	149	21	23	41	9	32	250	54	285
14	13	90 2	24	98	13	149	52	23	46	9	34	281	53	286
15	14	94 3	30	99	49	150	24	23	51	9	36	282	52	287
16	15	98 3	35	101	25	150	55	23	56	9	38	283	51	288
17	16	102 4	41	103	1	151	26	24	1	9	40	284	50	289
18	17	106 4	<b>4</b> 6	104	37	151	58	24	6	9	42	285	49	290
19	18	110 5	52	106	13	152	29	24	11	9	44	286	49	291
20	19	114 5	57	107	50	153	1	24	16	9	46	287	48	292
										}				}
21	20	129	3	109	26	153	32	24	21	9	48	288	47	293
22	21	123	8	111	2	154	4	24	26	9	50	289	46	294
23	22	127 1	14	112	38	154	35	24	31	9	52	290	45	295
24	23	131 2	20	114	14	155	7	24	36	9	54	291	44	296
25	24	135 2	25	115	50	155	38	24	41	9	56	292	43	297
							1							
26	25	139 3	31	117	26	156	9	24	46	9	58	293	43	298
27	26	143 3	36	119	3	156	41	24	51	10	0	294	42	299
28	27	147 4	42	120	39	157	12	24	56	10	2	295	41	300
29	28	151 4	47	122	15	157	43	25	1	10	4	296	40	301
30	29	155 8	53	123	51	158	15	25	6	10	6	297	39	302
											_		00	200
31	30	159	58	125	27	158	47	25	11	10	8	298	38	303
	31	164	4	127	3	159	18	25	16	10	10	299	37	304

#### FOR THE DAYS OF A WHOLE YEAR

#### November.

Common	Leap year	Moro	cury	Ver	us	Ma	rs	Ju	piter	Sa	turn	s	un	Elapsed day s.
1	-	164	4.	127	3	159	18	25	16	10	10	299	37	304
2	1	168	9	128	39	159	50	25	21	10	12	300	37	305
3	2	172	15	130	15	160	21	25	26	10	14	301	36	306
4	3	176	20	131	52	160	52	25	31	10	16	302	35	307
5	4	180	26	133	28	161	24	25	36	10	18	803	34	308
6	5	184	32	135	4	161	55	25	41	10	20	304	33	309
7	6	188	37	136	40	162	27	25	46	10	22	805	32	310
8	7	192	43	138	16	162	58	25	51	10	24	306	31	311
9	8	196	48	139	52	163	30	25	<b>5</b> 6	10	26	307	30	312
10	9	200	54	141	<b>2</b> 8	164	1	26	1	10	28	308	30	313
11	10	204	59	143	4	164	33	26	6	10	30	309	29	311
12	11	209	5	144	41	165	4	26	11	10	32	310	28	315
13	12	213	10	146	17	165	35	26	16	10	34	311	27	31 <sub>0</sub>
14	13	217	16	147	53	166	7	26	20	10	36	312	26	317
15	14	221	21	149	29	166	38	26	25	10	38	313	25	318
16	15	225	27	151	5	167	10	26	30	10	40	314	24	319
17	16	229	33	152	41	167	41	26	35	10	42	315	24	320
18	17	233	38	154	1,7	168	13	26	40	10	44	316	23	321
19	18	237	44	155	53	168	44	26	45	10	46	317	22	322
20	19	241	49	157	<b>3</b> 0	169	16	26	50	10	48	318	21	323
21	20	245	55	159	6	169	47	26	55	10	50	319	20	324
22	21	250	0	160	42	170	18	27	0	10	52	320	19	325

#### FOR THE DAYS OF A WHOLE YEAR

#### November-concld

Common	Leap year	Merc	ury	Vent	as	Ма	rs	Jup	Jupiter		Saturn		Sun	
23	22	254	6	162	18	170	50	27	5	10	54	321	18	326
24	23	258	11	163	54	171	21	27	10	10	56	322	18	327
25	24	262	17	165	30	171	53	27	15	10	58	323	17	328
26	25	266	22	167	6	172	24	27	20	11	0	324	16	329
27	26	270	28	168	43	172	56	27	25	11	2	325	15	330
28	27	274	33	170	19	173	27	27	30	11	4	326	14	301
29	28	278	39	171	55	173	58	27	35	11	6	327	13	302
30	29	282	45	173	31	175	30	27	40	11	8	328	12	383
	30	286	50	175	7	175	1	27	45	11	10	329	11	334

#### December

				1		1		1		1		1		1
1	_	<b>2</b> 86	50	175	7	175	1	27	45	11	10	329	11	334
2	1	290	56	176	43	175	33	27	50	11	12	330	13	385
3	2	295	1	178	19	176	4	27	55	11	14	331	10	336
4	3	299	7	179	55	176	36	28	0	11	16	332	9	337
5	4	303	12	181	32	177	7	28	5	11	18	333	8	308
6	5	307	17	183	8	177	39	28	10	11	20	334	7	339
7	6	311	23	184	<b>4</b> 4	178	10	28	15	11	22	35	6	340
8	7	315	29	186	20	178	41	28	20	11	24	336	5	341
9	8	319	34	187	<b>5</b> 6	179	13	28	25	11	26	337	5	342
10	9	323	40	189	32	179	44	28	30	11	28	333	4	343
11	10	327	<b>4</b> 5	191	8	180	16	28	35	11	30	339	3	344

# TABLE III—concld FOR THE DAYS OF A WHOLE TEAR

December-concld

Common	Lesp year	Mercury	Venus	Магв	Jupiter	Saturn.	Fee	Elaps-d drys
12	11	331 51	192 44	180 47	28 40	11 32	319 2	345
13	12	335 57	194 21	181 19	25 45	11 31	311 1	345
14	13	340 2	195 57	181 50	28 50	11 36	312 0	337
15	14	314 8	197 33	182 22	28 55	11 33	312 59	318
16	15	318 13	199 9	182 53	29 0	11 10	343 59	349
17	16	352 19	200 45	183 24	29 5	11 42	311 58	350
18	17	356 21	202 21	183 56	29 10	11 11	315 57	351
19	18	0 30	203 57	181 27	29 15	11 16	316 56	352
20	19	4 35	205 33	181 59	20 20	11 48	347 55	353
21	20	8 41	207 10	185 30	29 25	11 50	318 54	
22	21	12 46	208 46	186 2	29 30	11 52	349 53	351
23	22	16 52	210 22	186 33	29 35	11 54	350 52	355
24	23	20 57	211 58	187 5	29 10	11 56	351 52	356
25	24	25 3	213 34	187 36	29 45	11 58	352 51	357
							002 01	358
26	25	29 9	215 10	183 7	29 50	12 0	353 50	359
27	26	33 14	216 46	188 39	29 55	12 2	354 49	360
28	27	37 20	218 22	189 10	30 0	12 4	355 48	361
29	28	41 26	219 59	189 42	30 5	12 6	356 47	362
30	}	45 31	221 35	100 13	30 10	12 8	357 16	363
31	30	49 37	223 11	190 45	30 15	12 10	358 46	364
	31	53 42	224 47	191 16	30 20	12 12	359 45	365

TABLE IV
COMMUTATION TABLE

Equation+	Mercury	Venus	Mars	Jupiter	Saturn	Equation —
argument.	0 /	0 ,	0 ,	۰ ,	0 1	argument
0	0 0	0 0	0 0	0 0	0 0	360
1	0 16	0 25	0 24	0 10	0 6	359
2	0 32	0 51	0 47	0 20	0 12	358
3	0 49	1 16	1 11	0 29	0 18	357
4	1 5	1 41	1 35	0 39	0 23	356
5	1 21	2 6	1 58	0 49	0 29	355
6	1 37	2 31	2 22	0 59	0 35	354
7	1 53	2 57	2 45	1 8	0 41	853
8	2 9	3 22	3 9	1 18	0 47	352
9	2 25	3 47	3 33	1 28	0 53	351
10	2 41	4 12	3 56	1 38	0 59	350
11	2 57	4 38	4 20	1 47	1 4	349
12	3 14	5 3	4 44	1 57	1 10	348
13	3 30	<b>5 2</b> 8	5 7	2 7	1 16	347
14	3 46	5 53	5 31	2 17	1 22	346
15	4 1	6 18	5 54	2 26	1 28	345
16	4 17	6 43	6 18	2 36	1 34	344
17	4 33	7 8	6 41	2 46	1 39	343
18	4 49	7 33	7 4	2 56	1 45	342
19	5 5	7 58	7 28	3 5	1 51	341
20	5 21	8 23	7 51	3 15	1 56	340
21	5 36	8 48	8 14	3 24	2 2	339
22	5 52	9 13	8 38	3 34	2 8	338

TABLE IV—contd
COMMUTATION TABLE

Equation +	Mercu	ıry	Venu	14	Ma	rs	Jup	ter	Sato	ırn	Equation —
argument	0	,	0	,	0	,	0	,	o	,	argument
23	6	8	9	33	9	1	3	43	2	13	337
24	6	23	10	3	9	21	3	53	2	19	836
25	6	39	10	28	9	48	4	2	2	24	335
26	6	55	10	53	10	11	4	11	2	30	334
27	7	10	11	18	10	34	4	21	2	36	333
28	7	26	11	43	10	57	4	30	2	41	332
29	7	41	12	8	11	21	4	39	2	47	331
30	7	56	12	33	11	44	4	49	2	52	330
31	8	12	12	58	12	7	4	58	2	57	329
32	8	27	13	23	12	30	5	7	3	3	328
33	8	42	13	48	12	53	5	16	3	8	327
34	8	58	14	12	13	16	5	25	3	13	326
35	9	12	14	37	13	39	5	34	3	18	325
36	9	27	15	2	14	2	5	43	3	24	324
37	9	42	15	26	14	24	5	52	3	29	323
. 38	9	57	15	51	14	47	6	1	3	31	322
39	10	12	16	16	15	10	6	10	3	39	321
40	10	27	16	40	15	33	6	18	3	44	320
41	10	` 41	17	5	15	56	6	27	3	48	319
42	10	56	17	29	16	18	6	35	3	54	l l
43	11	10	17	54	16	41	6	44	8	59 59	318 317
44	11	25	18	18	17	3	6	52	4	3	
45	11	39	18	42	17	26	7	1	4	8	316 315

TABLE IV—contd
COMMUTATION TABLE

Equation+	Mercury	7	Venus	,	Mars	a	Jupi	ter	Satu	rn	Equation —
argument.	0	,	0	,	0	,	0	,	0	,	argument
46	11	53	19	7	17	48	7	9	4	13	314
47	12	7	19	31	18	0	7	17	4	17	313
48	12	22	19	56	18	23	7	25	4	22	312
49	12	36	20	20	18	55	7	33	4	27	311
50	12	49	20	44	19	17	7	41	4	31	310
51	13	3	21	9	19	39	7	49	4	35	309
52	13	17	21	33	20	1	7	57	4	40	308
53	13	31	21	57	20	23	8	4	4	44	307
54	13	44	22	21	20	45	8	12	4	48	306
55	13	57	22	44	21	7	8	19	4	52	305
56	14	10	23	8	21	29	8	27	4	56	304 /
57	14	23	23	32	21	51	8	34	5	0	303
58	14	36	23	56	22	13	8	41	5	4	302
59	14	49	24	20	22	34	8	48	5	8	301
60	15	2	24	44	22	56	8	55	5	12	300
61	15	15	25	7	23	17	9	2	5	15	299
62	15	27	25	31	23	39	9	9	5	19	298
63	15	40	25	54	24	0	9	15	5	22	297
64	15	52	26	17	24	21	9	22	5	25	296
65	16	4	26	40	24	42	9	28	5	29	295
66	16	16	27	4	25	3	9	34	5	32	294
67	16	28	27	28	25	24	9	40	5	35	293
68	16	40	27	50	25	45	9	46	5	38	292

TABLE IV—contd.
COMMUTATION TABLE.

Equation +	Morcu	ry	Vent	18	Mar	5	Jupi	ler	Satu	m,	Equation —
argument	0	,	o	,	0	,	0	,		,	argament.
69	16	51	28	12	26	5	9	52	5	41	291
70	17	2	28	35	26	26	9	58	5	44	290
71	17	13	28	58	26	46	10	3	5	47	289
72	17	24	29	20	27	6	10	9	5	49	288
73	17	35	29	43	27	27	10	14	5	52	287
74	17	46	30	5	27	47	10	19	5	55	286
75	17	56	30	28	28	7	10	24	5	57	235
76	18	6	30	50	28	26	10	28	5	59	284
77	18	16	31	12	28	46	10	33	6	1	283
78	18	26	31	35	29	5	10	38	6	3	282
79	18	36	31	57	29	25	10	42	6	6	281
80	18	45	32	19	29	44	10	46	6	7	280
81	18	54	92	40	30	3	10	50	6	9	279
82	19	4	33	2	30	22	10	54	6	11	278
83	19	13	33	23	30	41	10	58	6	12	277
84	19	21	33	45	31	0	11	1	6	14	276
\ 85	19	30	34	6	31	18	11	4	6	15	275
86	19	39	34	28	31	37	11	8	6	16	274
87	19	46	34	49	31	55	11	10	6	18	273
88	19	54	35	10	32	13	11	13	6	18	272
. 89	20	2	35	31	32	31	11	16	6	19	271
90	20	9	35	52	32	48	11	18	6	20	270

TABLE IV—contd
COMMUTATION TABLE.

Equation+	Mercur	y	Venu	5	Mare	5.	Jupit	er	Satu	71	Equation —
argument.	0	,	0	,	0	,	0	,	0	,	argument
91	20	16	36	12	33	5	11	20	6	21	269
92	20	23	36	32	33	22	11	22	6	21	268
93	20	29	36	52	<b>3</b> 3	39	11	24	6	22	267
94	20	36	37	12	33	56	11	26	6	22	<b>2</b> 66
95	20	41	37	32	34	12	11	27	6	22	265
96	20	47	37	51	34	28	11	28	6	23	264
97	20	52	38	11	34	44	11	29	6	23	263
98	20	57	38	31	35	2	11	30	6	22	262
99	21	2	38	49	35	18	11	31	6	22	261
700	21	6	39	8	35	34	11	31	6	22	260
100	21	11	39	27	35	50	11	31	6	21	259
101	21	14	39	47	36	4	11	31	6	21	258
102	21	17	40	4	36	19	11	31	6	19	257
103	21	21	40	22	36	33	11	31	6	18	256
104	21	24	40	39	36	48	11	80	6	18	255
105	21	26	40	56	37	1	11	29	6	17	254
106 107	21	28	41	13	37	14	11	28	6	15	253
1	21		41		87		11	26	6	14	252
108 109	21		41		37	40	11		6	18	251
109	21	OI.	21	21		20					
110	21	31	42	3	37	52	11	23	6	11	250
111	21	32	42	19	38	4	11		6-	9	249
112	21	32	42	36	38	16	l	18	6	7	248
113	21	32	42	51	38	28	11	16	6	5	247

TABLE IV—contd
Commutation Table.

Equation +	Mercur	y	Venus	3	Mars		Jupit	er	Satur	'n	Equation —
argument	0	,	o	,	o	,	0	,	0	,	argument
114	21	31	43	6	38	38	11	13	6	3	246
115	21	30	43	20	38	49	11	10	6	1	245
116	21	28	43	35	38	59	11	7	5	59	244
117	21	26	43	48	39	8	11	3	5	56	243
118	21	23	44	1	39	17	10	58	5	53	242
119	21	20	44	14	39	25	10	55	5	51	241
120	21	19	44	٥٣		0.4	_	<b>.</b>			
121	21			27	39	34	10	51	5	48	240
1		13	44	39	89	41	10	<b>4</b> 6	5	45	239
122	21	8	44	50	39	47	10	41	5	42	238
123	21	4	45	1	39	53	10	36	5	38	237
124	20	58	45	12	39	59	10	31	5	35	236
125	20	52	45	21	40	3	10	25	5	31	235
126	20	45	45	30	40	7	10	19	5	28	234
127	20	39	45	40	40	11	10	13	5	24	233
128	20	31	45	48	40	14	10	7	5	20	232
129	20	22	45	55	40	15	10	0	5	16	231
130	20	14	46	2	40	16	9	54	5	12	230
131	20	5	46	8	40	17	9	47	5	8	229
132	19	55	46	13	40	16	9	39	5	4	228
133	19	44	46	16	40	14	9	31	4	59	227
134	19	32	46	20	40	11	9	23	4	55 55	226
135	19	21	46	23	40	9	9	16	4	50	225 225
136	19	8	46	23	40	3	9	7	4	45	224 224

TABLE IV—contd
COMMUTATION TABLE

			1				1				1
Equation +	Merc	ury	Ven	us.	Ma	78	Jup	ıter	Sati	urn	Equation -
argument.	0	,	0	,	0	,	٥	,	0	,	argument
137	18	55	46	23	39	57	8	59	4	40	223
138	18	41	46	23	39	50	8	50	4	35	222
139	18	28	46	22	39	43	8	41	4	30	221
140	18	12	46	16	39	32	8	32	4	25	220
141	17	56	46	11	39	21	8	22	4	20	219
142	17	41	46	6	39	10	8	13	4	14	218
143	17	24	45	58	38	56	8	8	4	9	217
144	17	6	45	48	38	39	7	52	4	3	216
145	16	48	45	37	38	21	7	42	3	58	215
146	16	30	45	26	38	4	7	31	3	52	214
147	16	9	45	10	37	42	7	20	3	46	213
148	15	49	44	52	37	18	7	õ	3	40	212
149	15	28	44	34	36	55	6	58	3	34	211
150	15	7	44	17	36	31	6	47	3	28	210
<b>1</b> 51	14	44	43	49	35	59	6	35	3	21	209
152	14	20	43	22	35	27	6	23	3	15	208
153	13	57	42	55	34	54	6	11	3	9	207
154	13	33	42	25	34	20	5	59	3	3	206
155	13	8	41	45	33	38	5	46	2	56	205
156	12	42	41	6	32	56	5	34	2	50	204
157	12	16	40	27	32	14	5	21	2	48	203
158	11	50	39	41	31	26	5	8	2	36	202
159	11	22	38	47	30	33	4	55	2	30	201

TABLE IV—concld.

# COMMUTATION TABLE

Equation+	Merca	ny	Ven	IT8	Mse	73	Jupi	èr	Satu	TD.	Equation —
argument.	o	,	0	,	0	,	0	ı	0	,	argament.
160	10	54	37	43	29	<sub>4</sub> 0	4	42	2	23	200
161	10	26	36	49	28	.47	4	29	2	16	199
162	9	56	35	52	27	43	4	15	2	9	198
163	9	26	34	39	26	37	4	2	2	2	197
164	8	56	33	27	25	31	3	48	1	55	196
165	8	26	32	14	24	25	3	35	1	48	195
166	7	54	30	39	23	4	3	21	1	41	194
167	7	22	29	5	21	44	3	7	1	34	193
168	6	50	27	29	20	23	2	53	1	27	192
169	6	18	25	47	19	0	2	39、	1	20	191
<b>3</b> 70	5	44	-23	47	37	25	2	24	1	13	190
371	- 5	11	21	47	15	31	2	10	1	6	189
172	4	38	19	47	14	<b>I</b> 7	1	<b>5</b> 6	0	58	188
173	4	4	17	<b>36</b> .	12	28	1	41	0	51	187
174	3	29	15	13	10	34	1	27	0	44	186
175	2	55	12	50	8	49	1	12	0	37	185
176	2	20	10	27	7	4	0	58	0	29	184
177	1	45	7	53	5	35	0	<b>4</b> 3	0	22	183
178	1	10	5	15	3	43	0	29	0	15	182
179	0	35	2	38	1	51	0	14	0	7	181
180	0	0	0	0	o	0	0	0	0	0	180
											1
											`

TABLE V. Anomalistic Table

Equation+	Mercury	Venus	Mars	Jupiter	Saturn	Sun	Equation -
0 0	0 ,	0 /	0 /	0 ,	0 ,	0 (	0 0
0 or 180	0 0	0 0	0 0	0 0	0 0	0 0	180 or 360
1 " 179	0 5	0 2	0 13	0 6	0 8	0 2	181 ,, 359
2 ,, 178	0 10	0 4	0 25	0 11	0 16	0 5	182 ,, 358
3 ,, 177	0 15	0 6	0 37	0 16	0 24	0 7	183 " 357
4 ,, 176	0 20	0 8	0 50	0 22	0 33	0 9	184 ,, 356
5 " 175	0 25	0 10	1 2	0 27	0 41	0 12	185 " 355
6 , 174	0 30	0 12	1 15	0 33	0 49	0 14	186 " 354
7 ,, 173	0 34	0 14	1 27	v 38	0 57	0 16	187 " 353
8 " 172	() 40	0 16	1 39	0 44	1 5	0 19	188 " 352
9 ,, 171	0 44	0 18	1 51	0 49	1 13	0 21	189 " 351
10 " 170	0 49	0 20	2 4	0 54	1 21	0 23	190 ,, 350
11 " 169	0 54	0 22	2 16	1 0	1 29	0 25	191 " 349
12 " 168	0 59	0 23	2 28	1 5	1 37	0 28	192 " 348
13 " 167	1 3	0 25	2 40	1 10	1 45	0 30	193 ,, 347
14 " 166	18	0 27	2 52	1 15	1 53	0 32	194 " 346
15 " 165	1 13	0 29	3 4	1 21	2 1	0 34	195 " 345
16 " 164	1 17	0 31	3 15	1 26	2 8	0 37	195 " 344
17 ,, 163	1 22	0 33	3 27	1 31	2 16	0 39	197 " 343
18 " 162	1 27	0 35	3 39	1 36	2 24	0 41	198 " 342
19 " 161	1 31	0 36	3 50	1 42	2 31	0 43	199 " 341
20 ,, 160	1 36	0 38	4 1	1 47	2 39	0 45	200 ,, 340
21 " 159	1 40	0 40	4 13	1 52	2 46	0 48	201 ,, 339

 $\mathbf{q}$  2

TABLE V—contd

Anomalistic Table.

	tion +	Mer	cury	<b>V</b> (	enus	М	are	Ju	piter	Ent	arn	٤	Sun.	Fqui	ition —
0	0	0	1	0	,	0	,	•	,	•	,		,	0	o
22 or	r 158	1	45	0	42	4.	24	1	57	2	53	0	50	202	or 338
23 "	157	1	49	0	43	4	35	2	2	3	1	0	52	203	,, 337
24 ,,	, 156	1	53	0	45	4	46	2	7	3	9	0	54	204	" 336
25 ,,	, 155	1	58	0	47	4	58	2	11	3	16	0	50	205	,, 335
26 ,	, 154	2	2	0	48	5	9	2	16	3	23	0	58	206	,, 334
27 ,	, 153	2	6	0	49	5	19	2	21	3	30	1	0	207	,, 333
28 ,	, 152	2	10	0	51	5	80	2	26	8	37	1	2	208	,, 332
29 ,	, 151	2	14	0	52	5	41	2	30	3	45	1	4	209	" 331
30 ,	, 150	2	18	0	55	5	52	2	35	3	52	1	6	210	,, 330
31 ,	, 149	2	22	0	<b>5</b> 6	6	2	2	40	3	58	1	8	211	
32 ,	, 148	2	26	0	58	6	12	2	44	4	5	1	10	212	" 328
33 ,	, 147	2	30	1	0	6	22	2	49	4	12	1	12	213	,, 327
34 ,	, 146	2	34	1	1	6	32	2	53	4	19	1	14	214	" 326
35 ,	, 145	2	38	1	2	6	42	2	58	4	25	1	16	215	" 325
36 ,	, 144	2	42	1	4	6	52	3	2	4	32	1	18	216	,, 324
37 ,	, 143	2	46	1	5	7	1	3	6	4	38	1	19	217	,, 323
	, 142	2	49	1	7	7	11	3	10	4	45	1	21	218	" 322
39 ,	, 141	2	53	1	8	7	20	3	14	4	51	1	23	219	" 321
40 ,	, 140	2	56	1	10	7	29	3	19	4	57	1	25	220	,, 320
1	, 139	3	0	1	11	7	39	3	23	5	3	1	26	221	" 319
ł.	, 138	3	3	1	12	7	48	3	27	5	9	1	28	Ì	" 318
43 ,	, 187	3	6	1	14	7	56	3	30	5	15		30	i	,, 317

TABLE V—contd
ANOMALISTIC TABLE

·							
Equation +	Mercury	Venu <b>s</b>	Mars	Japıter	Saturn	Sun	Equation —
0 0	0 ,	0 /	o ,	0 /	0 /	۰ ،	0 0
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 " 135	3 13	1 16	8 14	3 38	5 27	1 33	225 ,, 315
46 " 134	3 16	1 17	8 22	3 42	5 32	1 35	226 ,, 314
47 ,, 133	3 19	1 19	8 30	3 45	5 37	1 36	227 " 313
48 " 132	3 22	1 20	8 38	3 49	5 43	1 38	228 ,, 312
49 ,, 131	3 25	1 21	8 46	3 52	5 48	1 39	229 ,, 311
50 ,, 130	3 28	1 22	8 54	3· 56	5 52	1 41	230 " 310
51 ,, 129	3 31	1 23	9 1	3 59	5 57	1 42	231 " 309
52 ,, 128	3 34	1 24	9 9	4 2	6 2	1 43	232 " 308
53 " 127	3 37	1 25	9 16	4 6	6 8	1 45	233 " 307
54 " 126	3 39	1 26	9 23	4 9	6 13	1 46	234 ,, 306
55 ,, 125	3 42	1 27	9 30	4 12	6 17	1 47	235 " 305
56 ,, 124	3 44	1 28	9 37	4 15	6 22	1 49	236 " 304
57 , 123	3 47	1 29	9 43	4 18	6 26	1 50	237 ,, 303
58 , 122	3 49	1 30	9 49	4 20	6 31	1 51	238 " 302
59 ,, 121	3 51	1 31	9 56	4 23	6 35	1 52	239 " 301
60 , 120	3 54	1 32	10 2	4 26	6 39	1 53	240 "300
61 ,, 119	3 56 ~	1 33	10 8	4 28	6 43	1 55	241 " 299
62 " 118	3 58	1 34	10 13	4 31	6 46	1 56	242 298
63 " 117	4 0	1 35	10 19	4 33	6 50	1 57	243 ,, 297
64 " 116	4 2	1 36	10 24	4 36	6 54	1 58	244 , 296
65 " 115	4 4	1 36	10 29	4 38	6 57	1 59	245 ,, 295

TABLE V—contd.
Anomalistic Table.

Equ	atio	n +	Мет	cury	Ve	nus	Me	ers	Juj	oiter.	Sat	urn		Sun	Equ	ation —
•		0	0	,	0	,	o	,	0	,	o	,	0	,	0	0
66	or	114	4	6	1	37	10	33	4	40	7	0	2	0	246	or 294
67	,,	113	4	7	1	37	10	38	4	42	7	4	2	0	247	,, 293
68	,,	112	4	9	1	38	10	43	4	44	7	7	2	1	248	" 292
69	"	111	4	11	1	39	10	47	4	<b>4</b> 6	7	9	2	2	249	,, 291-
70	,,	110	4	12	1	39	10	51	4	48	7	12	2	3	250	" 290
71		109	4	14	1	40	10	55	4	50	7	15			OFT	000
72	"	108	4	15	1	40	10	59	4	51	7	17	2 2	4	251	,, 289
73	"	107	4	17	1	41	11	2	4	53	7	19	2	4	252	••
74	"	106	4	18	1	41	11	6	- 4	54 54	7	22	2	<b>5</b> 6	253 254	,, 287
75	"	105	4	19	1	42	11	9	4	56	7	24	2	6	255	••
	,,			-					"	00	•	<i>2</i> -3		Ü	200	,, 285
76	12	104	4	20	1	42	11	12	4	57	7	26	2	7	256	,, 284
77	"	103	4	21	1	43	11	14	4	58	7	28	2	7	257	" 283
78	,,	102	4	22	1	43	11	17	5	0	7	29	2	8	258	" 282
79	,,	101	4	23	1	43	11	20	5	0	7	31	2	8	259	<b>"</b> 281
80	"	100	4	24	1	44	11	21	5	1	7	32	2	9	<b>2</b> 60	,, 280
81	,,	99	4	24	1	44	11	23	5	2	7	34	2	9	261	070
82	"	98	4	25	1		11	25	5	3	7	35	2	9	262	,, 279
83	17	97	4	26	1		11	27	5	4	7	36	2	10		,, 278
84	23	96	4	26	1		11	28	5	4	7	37	2	10		,, 277
85	,,	95	4	27	1	45	11	29	5	5	7	38	2	10		" 276
86		94		Ω=		4 12						İ	~		200	" 275
87	••	98	1	27	1	_	11	80	5	5	7	38	2	10	226	,, 274
	77	συ	1	27	1	45	11	31	5	5	7	39	2	10	227	" 273

TABLE V-concld
Anomalistic Table.

Equ	ation	+	Mer	curg	Ve	nus	М	ors	Jap	nter	Sal	turn	£	Sun	Equ	stion —
° 88	or	° 92	р 4	, 27	1	, <u>4</u> 5	ه 11	31	ه 5	., 6	ء ح	<b>3</b> 9	° 2	, 10	。 <b>2</b> 68	o or 272
89	71	91	4	27	1	45	11	32	3	6	7	39	2	11	269	,, 271
90	27	90	4	28	1	45	11	32	5	6	7	40	2	11	270	" 270
								!								
												,				
		-														
															<u> </u> 	
					-											
-									-							
					1											

041

1.01

12th

0.87

0 93

11th

034

081

10th

63

0.76

क्ष

0.14

034

0.10

0 25

0 20

0.51

6th

617

क्र

023

0.59

7th

027

190

8th

TABLE VIII.

INCREASE OF LONGITUDE

FOR COMPLETE MONTHS

Long

Mean 7

,,,

603

0 08

200

017

TABLE VII

INGREASE OF LONGITUDE FOR THE TEARS OF A CENTURY.

End of mean solar months	lst	2nd .	3rd .	4th .	5th .
······································					
۵	4 29	4 5 5 5 5 7 7 7 7 7 7 7		6 32 6 73 7 13	7 95
94 Fr	447	6 48 7 60 8 60 8 61	5	953 1054 1155	056 157
۵	0.21	6.62 1.03 1.43 84 1.43	5	2 25 2 66 3 06	3 47 3 88
8 #	6.35	7.38 9.37 9.39	2	11 41 0 42 1 43	346
۵	8.14	8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	: :	10 18 10 58 10 59	11 40
02 #	86 8	925 1026 1127	97.0	1 29	4 4 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8
ab Oz	3.	5 4 48 5 29 5 29	2 20	6 11 6 51 6 93	7 33
Si za	6. 6.	11 13 0 14 1 15	2 16	3 18 4 19	4 2 2 3 4 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
	8	0 41 0 81 1 22	163	23 23 42 44 94	3 28 3 28 3 86 3 86
7		2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	4 05	50 05 607 807	908
Years	1	2 14 80	4	10 व्य	~86

Signs 11.10 | 9.40

Long

Mean #

Centuries of Kali-Yuge

יה

3200 3300 3400 633

11 29

3 82

963

1 68

6 12

3600 3700 3800 3900 5 96

114

280 1.61

> 4100 4200 4300 4400

3 38

11 48

431 10 67

071 5 52

4 65 7 82 2 39

4500 4600 4700 4800 4900

1 33

6 50

ھ	0 64 1 05 1 186 2 2 27	2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
& ≠	7 05 8 06 9 08 10-09 11 10	011 2113 3113 416
۵	8 57 8 98 9 39 9 79 10 20	10 66 11 01 11 42 11 83 0-24
09 #	8 94 9 95 10 95 11 97 0 98	6 0 4 4 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
20	4 4 50 4 91 6 72 6 13	654 694 735 776 816
± 70	10 82 11 83 0 84 1 85 2 87	388 489 489 489 489
,55	0 43 0 84 1 24 2 06 2 06	2 46 2 87 3 28 4 09
8 4	070 171 273 374 476	6778 977 978 980 981
4	8 36 8 76 9 17 9 58 9 98	10 39 10 80 11 21 11 61 0 02
28 #	2 5 8 3 60 4 61 5 63	7 64 8 66 9 67 10 68 11 69
Yeare	0-1004	ರಾಜ-ನಾರ್

041

1.01

0.37

0 93

0.34

084

031

0.76

024

0.29

0 20

0 51

0.17

0.42

**5th** 

0 27

190

014

250

4th

0.10

0.25

3rd

200

0.17

2nd

<del>0</del>03

0 08

1st

TABLE VIII.

INGREASE OF LONGITUDE

FOR COMPLETE MONTER

Long F

Mean 24

End of mean solar months

TABLE VII

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

INGREASE OF LONGITUDE FOR COMPLETE CENTURIES

TABLE VI.

_			
	ھ	4 4 4 29 5 21 0 5 5 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 1 0 0 0 1 0 0 0 1 1 0 0 0 0 1 0 0 0 1 0 0 0 0 1 0	6 32 6 73 7 13 7 54 7 95
	유	4 47 5 48 6 49 7 50 8 51	953 1155 1155 167
	۵	0 21 6 52 1 03 1 48 1 84	2 25 2 66 3 06 8 47 8 88
	S #	6 35 7.36 8 37 9 39 10 40	11 41 0 42 1 43 2 44 3 46
	۵	8 14 8 55 8 96 9 36	10 18 10 58 10 99 11 40
	02 #	8 23 9 26 10 26 11 27 0 28	1 2 2 2 4 7 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
INCREASE OF LICHARD FOR	a	4 07 4 48 4 48 5 29 5 70	6 11 6 51 6 92 7 33 7 73
	01 #	10 12 11 13 0 14 1 15 2 16	3 18 4 19 5 20 6 21
	۵	00 041 081 122 163	22 22 22 22 22 22 22 24 24 24 24 25 25 25 25 25 25 25 25 25 25 25 25 25
	7	0 0 1 1 0 1 2 0 2 8 0 4 4 0 5	5 06 607 7 08 8 09 9 11
	Years	01284	202-20

6tр	7th .	8th •	446	10th .	11th .	12th .
	۵	0 64	444 488 788 788 788		2 68 3 09 49	3 90 4 31
	% **	7 05	9 8 9 10 10 10 10 10 10 10 10 10 10 10 10 10		0 11 1 12 2 13	3 15 4 16
	a	8 57	8 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6		10 66	11 83 0 24
	09 ≉	8 94	10 95 11 97	}	1 99 8 01 4 03	604
	۵	4 50	6 2 2 3 1 4 2 2 3 1 5	2	6 54 8 94 8 94	7 76 8 16
	70	10 82	11 83 0 84 1 85	0 1	88 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	4 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8
	't'	0 43	0 84 1 24 1 65	3	2 46	8 88 8 88 8 69
	24	070	171 273 374	Q).#	6 77 6 77	9 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8
	ř.	8 36	8 76 9 17 9 58	n n n	10 39	000
	\$ #	2 58	8 60 4 61 5 62	9 63	7 64 8 66 1	9 67 10 68 11 69
	Years	0		4	1001	~∞6

Long	Q.e.m.	9 40	2 11	6 83	11 54	4 25	8.96	1 68	689	1111	3 82	8 53	124	2 96	10 67	3 38	 8 10	0.71	5 52	10 24	2 95	7 67
Mean	) 8	11 10	4.27	9 44	261	7.78	80	6 12	11 29	4 46	9 63	 2 80	181	114	431	11 48	 4 65	7 82	2 39	8 16	1 33	6 50
Centuries of Kall Yuga		3000	3100	3200	3300	3400	8 07 07 07	0098	3700	3800	3900	4000	4100	4200	4300	4400	4500	4600	4700	4800	4900	2009

# No 15 - TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

BY K V SUBRAHMANYA AIYAP, BA, MEAS, Octacamund

The subjoined inscription is engraved on the north wall of the dilapidated Vedapuriśvara temple at Tirnkkalittattii This village is situated at a distance of two miles from Tirnvidamarudur, a station on the S T Railway and the head quarters of a Deputy Tahsildar ancient times it was included in the large village of Vēmbarrūr i e the modern Vēppattūrl and was called Srikudittitii Tenkudittittai (i e. the southern Kudittittai) of the Deiāram is It is interesting to note that Tiruviśalūr2 another village near probably identical with it Veppattur also formed part of the same town In the records of Parantaka I3, Aditya U4, and of an unidentified Parakesarivarman5 found at Tiruvisalii, Vembarrur is called Amaninaiavanachaturvēdimangalam While the inscriptions of Rajaraja I, dated in the 10th and 28th years,6 retain this other name of the town, one belonging to his 29th year gives Solamariandachaturvēdimangalam instead The latter name is used in the records of Farakesarivarman Rājēndra-Chōla also B During the reign of Kulöttunga III, Vēmbarrūr bore the name Edirilisola chaturvedimangalam 3 The division in which the town was situated is given in the records of Rājarāja I and Rājēndra-Chōla I as Manni-nādu a district of Rājēndiašinga-vaļanādu <sup>10</sup>In later times the name of the district was changed into Virudarājabhayankara-valanādu<sup>11</sup>

The inscription is in tolerably good preservation and contains six lines of Tamil prose The characters in which it is engraved, do not appear to belong to the 10th century A D to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No. 302 of 1908, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet Pon[malign=tlunijina-delar] (i.e. the king who died at the golden palace), for him

The doubling of the final consonant n when it combines with ana and en, eg in -vēlann-ana and Pichchannen, (ll 2f. and 6), of m in suramm=iraklina (l 1) and of l in =Pperumāllukku (l 2), is against the rules of Tamil grammar The use of the colloquial forms sēdu, sēgira and ilichchi for seydu, seygira, and ilittu is worthy of mention

<sup>1</sup> Vēppattūr is quite close to Tirukkalittattai

The Sivaj oganāthasvāmin temple at Tiruvisalūr is called in its inscriptions. Tiruvisalūr udaiya Mahādēva at Vēmbarrūr and this indicates that Tiruvisalūr was a part of Vēmbarrūr in ancient times. During the time of Chōla supremacy much importance was attached to Tiruvisalūr. It was within the walls of the Siva temple at this place that Rājarāja I, one of the greatest of the Chōla kings of the 10th century AD, performed the tulābhāra ceremony in the 29th year of his reign (= AD 1014) when one of his queens, Dantisaktiviṭankiyār alias Lōkamahādēviyār, passed through a gold cow, is performed the hēmagarbha (No 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Ganga king Prithivīpati I fought with the Pāndya king Varaguna at Tiruppu-ambiyam, not very far from Tiruvisalūr where we have a record of Varaguna (No 17 of the same collection). The authors of the Dēvāram have contributed stanzas in praise of the gods at Tiruvisalūr and Tirukkalittaṭtai (Tenkudittittai).

<sup>2</sup> No 35 of the Madras Ppigraphical collection for 1907

No 51 of the same collection

<sup>5</sup> No 10 ditto

<sup>&</sup>lt;sup>6</sup> Ncs 3 of 1907 and 301 of 1908

<sup>7</sup> No 42 of 1907

<sup>8</sup> As Rājēndra Chōla I appears to have been the co regent of Pājarāja I in the last years of the latter, we may not be wrong in inferring that Solamārtānda was a surname of either of these two kings

No 14 of the Madras Epigraphical collection for 1907

<sup>10</sup> Nos 1 of the same collection and 301 of 1908

<sup>11</sup> No 47 of the collection for 1907.

The inscription is dated in the 7th year of the reign of Sundara-Chōla "who drove the Pāṇdya (king) into the forest" It registers a grant made by his general Pirāntakan Siriyavēlār alias Tirukkarraļi-Pichchan in oldei to piovide for offerings to the temple at Śrīkudittittai in Vēmbarrūr on the northein bank (of the Kāvēri) The donor is said to have purchased for 156 kaļañju of gold a piece of land measuring half (a vēli) and made it rentfree before giving it to the temple.

Śiriyavēlāi mentioned in this iecord appears as donor in a few other inscriptions. Three of these come from Turuyśalūr, and two of them are dated in the 2nd¹ and 4th² years of a certain Rājakēsarivarman. They register gifts of land by Śiriyavēlāi, who gets here the additional name Pirāntakan Irungölar. About the third record³ Rai Bahadur Venkayya remarks "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara Chōla and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Rājakē-arī or Parakēsari cannot be made out at present "¹ The fourth record which mentions Pirāntakan Śiriyavēlār comes from Tirukkalittattar and belongs to the time of Sundara-Chōla but its date is lost to The full name of the donor, as gathered from all these records, is Pirāntakan Śiriyavēlār alias Irungōlar. It is not unlikely that this individual is identical with the general of Sundara-Chōla mentioned in the subjoined inscription with the other name. Tirukkaṛṣalī-Pichchan. No. 317 of the Epigraphical collection for 1908 states that he was a native of Kodumbālūr 7.

Chola history during the interval between the death of Paiāntaka I and the accession of Rājarāja I. has not yet been satisfactorily made out. The first question to settle is whether

7 This place is identical with the village of the same name in the Pudukköttai State, 8 miles from Manappārai, a station on the S I Railway The Tamil poem Śilappadigāram mentions it as being situated in the Pāndya country on the road to Madura. It was the birth place of Idangali Nāyaṇār, a prince of the Solar race and one of the 63 Saiva devotees who flourished before the 9th century A D. Several battles appear to have been fought here. According to the Sendalai pillar inscriptions, a Pāṇdya king gained a victory at Kodumbājūr, and the Vēļvikudi plates report that Tōr Māṇan defeated the Pallayas in the same place. (Annual Reports on Epigraphy for 1909, p. 7 and 1908, pp. 63 and 87)

<sup>1</sup> No 317 of the Madras Epigraphical collection for 1907

<sup>2</sup> No 320 of the same collection

No 40 of the same collection

<sup>4</sup> Annual Report on Epigraphy for 1906 07, p 71, paragraph 36

<sup>&</sup>lt;sup>5</sup> No 302 of the Madras Epigraphical collection for 1908

It is worthy of note that the family to which Siriyavelar belonged, viz Irungotelar, of which Irungolar is apparently a contraction, is an ancient one Tamil literature gives a number of chiefs who were members of the Velir family They appear to have settled in several places The wife of Uruvappahrei Ilanjetchenni, the father of the famous Karıkûla Chöla was the daughter of Ulundür Vēl 🏻 Karıküla hımself ıs saıd to have marrıed Nängür-Věl's daughter Paramalaı, also called Parambu, ın Mılalaı-kürram was the capital of Vel Pari, whose daughters were given in marriage to Deyvikan, the Malayaman king of Tirukkovalur Paritann adaikkala ppennas Malayarkk udavı occurs ın an inscription of Rajaraja I at Tirukoilur Aykudı in the Podiyamalaı bilis was the chief town of Vel Andiran The account given of Irungovennan, one of the 49 Velir who lived soon after Vel Pari, is interesting. He is said to have been the lord of Tuvarapati (identified by Mahamahopadhyaya Swaminathier with Dvarasamudram) and to have sprung from the homa kunda of a sage. At the instance of an ascetic, this Irungövönmän killed a tiger that came to interrupt his austerities (Puram 201 and 202) Adigaimän Nedumän Anji, whose capital was Tagadur (Dharmapuri in the Calem district), is said to have conquered the Chera, Chola, Pāndys, Tidiyan, Erumaiyūran and Irungovenman It is evident from this that the country over which Irungovel ruled, formed one of the provinces of Southern India in ancient times The Kodumbalur inscription of Vikramakësari, also called Tennavan Hangovöl, declares that he belonged to the Yadava race It is worthy of note that the Hoyselas belonged to the same race, and that the account given of their first aucestor Sala coincides with what is recorded in Tamil works about Irungövenmän If Tuvarapati is identical with Dvarasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Sala be identical with Irungovel, the earlier members of the Hoysala family have to be looked for among the Velir At any rate, the Hoysalas could not have risen up all of a sudden in the 10th or 11th century A D

Sundara-Chōla mentioned in the subjoined record was a Parakēsarivarman or a Rājakēsarivarman For doing tais it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājakēsari and Parakēsari by the successive Chōla kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōla) family. This suggests that Chōla princes, who did not actually reign, had no claims to either of the titles

The way in which Rajaditya, Gandaraditya and Ariñjaya, the three sons of Parantaka I. and the events connected with them and their successors are mentioned in the Chola copper-plates, makes one believe that they succeeded each other 2 This view seems to have gained strength by the supposition that Parantala's reign lasted for 40 years, from about A.D 907 to A.D 947, and that Rajaditya was crowned in A D 948 and was killed in about A D 949, se soon after Parantaka's death 3 But the facts appear to be otherwise. The latest known date of Parantaka I is not his 40th year as has been generally assumed, but the 45th which corresponds to A D 953, and Rajaditya's encounter with the Rashtrakûta king Krishna III, in the battle of Takkolam in which he was killed by Būtuga, must have happened about A D 947-8 Krishna III's actual entry into Tondai-mandalam, however, may have occurred earlier, in or before A D 945 The large number of inscriptions of Krishna III, (called in Tamil Kannaradeva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year5 of his reign to the 30th6, and the king's conquest of Kachchi and Tanjai is mentioned even in the earliest of them The inscriptions with Éaka dates of the same sovereign range from 862 (=AD 940)7 to 834 (=AD 902)8 But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Saka 862 represents Krishna III's first year, we get AD 945 for the record of his fifth year which mentions the Chola conquest. It is thus evident that the Rashtrakūta occupation of the Chöla country was effected some time before A D 945. And if Saka 862 is not the first year, the event must be still carlier

It is now plain, that Rājāditya could not have survived his father. Gaṇdarā litya should, therefore, have succeeded Parāntaka I with the title of Rājakēsarīvarman, and he was not without issue? His only son Madhurāntakan Uttama-Chōla did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gandarāditya's death because his mother Sembiyanmahādēvi lived unt.1 at least AD 1009 10. This would satisfactorily account for his exclusion from the

<sup>1</sup> Ll 18 and 19 of the Leyden grant

<sup>&</sup>lt;sup>2</sup> See the large Leyden grant published in Archaelogical Survey of Southern India, Volume IV, pp 204 ff and the Tirus Ilangadu plates noticed in the Linnual Report on Epigraphy for 1906, p 66

<sup>\*</sup> Above, Vol VII, p 194 While all the other records of Krishna III found in the Tamil country are dated in the ordinary regnal years of the king, his Sölspuram inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Saka 871 which is the second year of the king calculated after his killing the Chöla prince Rājāditya and entering Tondai mandalam'. If this intripretation is admitted, it would show that the Rīshtrakūta occupation of the Chöla country was effected some time about AD 9478 when Krishna III defeated and killed Rājāditya

<sup>\*</sup> No 15 of the Madras Epigraphical collection for 1895

<sup>5</sup> This inscription comes from Siddhalingamadam in the South Arcot district (No. 375 of the Madras Episgrapical collection for 1909)

No 232 of the Madras Epigraphical collection for 1902 from Kilür

Appendix to Ep Ind , Vol VII, No 93

<sup>\*</sup> Ibid No 99

<sup>\*</sup> Two of Gandaraditya's queens are known, viz Viranaraniyar and Sembiyan mahalovi. The former appears in a record of the 24th year of Paraataka I (= A D 931) as the builder of a mandapa at Valuivai, is Jambai in the Tirukoilur taluka of the S Arcot district (No 103 of the Epigraphical collection for 1936). She must have been the senior queen and she does not appear to have had any issue.

<sup>10</sup> Sembiyanmahadovi figures as donor in an inscription of the 24th year of Rajaraja I (= A D 1009)

throne immediately after his father and also establish his claim for the Chola dominion which he eventually obtained <sup>1</sup> After Gandarāditya, his younger brother Ariñjaya was probably anointed king<sup>2</sup> with the title Parakēsalivarman Naturally, therefore, his son Parāntaka II. alias Sundara-Chōla would be a Rājakēsalivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman Another point which may be uiged in favour of the view that Sundara-Chōla was a Rājakēsarivarman, is that Pirāntakan Śiriyavēlār, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruvenkādu<sup>3</sup> of the time of Rājarāja I states that Śiriyavēlār died on a battle-field in Ceylon in the 9th year of Ponmaligais tinājinadēvar which wis an epithet of Sundara-Chōla. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II alias Sundara-Chōla and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus—

- (1) Paiāntaka I died in or after A D. 953
- (2) Rājādītya's death took place in about AD 947-8, and consequently he did not survive his father
- (3) Gandaiādītya probably succeeded Parāntaka I. with the title Rājakēsarīvai man
- (4) Arinjaya was probably the successor of Gandaraditya and a Parakesarivarman.
- (5) Palāntaka II alias Sundara-Chōla was a Rājakēsarīvarman

Some facts connected with the reign of Sundara Chola will not be without interest to the student of Chola history

- (1) One of his queens Parantakandevi-Ammanar was the daughter of a Chera king and lived until at least A D 1012,4
- (2) An earlier queen was Vānavanmahādēvi who, to judge from hei name, was also a Chēra princess. She is said to have committed suttee on the death of the king <sup>5</sup> This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājarājēśvara temple at Tanjore, presented jewels and provided foi daily worship <sup>6</sup>
- (3) The king's general, as pointed out already, was Pirāntakan Śiriyavēlār, a Kodumbālūr chief He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chola's reign 7 The general's wife was Rājādichchi, his daughter Kunjaramalli and his son Vēlān Sundarasolan<sup>8</sup>

Against this view it might be urged that there was a certain Madhurāntakan Gandarādittanār who figures in some of the early records of Rājarāja I and who might be considered as a probable son of Uttama-Chōla (South-Ind Insers, Vol III, p, 102) If this were so, it would prove that Uttama Chōla could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōla copper plates or stone inscriptions which Live a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

<sup>&</sup>lt;sup>2</sup> See note 2, p 123, above So far no inscriptions of Arinjaya have yet been found or assigned to his time

No 116 of the Epigraphical collection for 1896

Ditto

<sup>5</sup> Verses 65 and 66 of the Tiruvalangadu plates

South Ind Insers, Vol II, pp 73 and 76 and Annual Report on Epigraphy for 1906, Part II, p 68

Y See note 3, above

The first two are mentioned in a record of the 17th year of Rājakēsarīvarman (No 299 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Rājarāja I, at Tiruvengādu dated in the 27th plane

- (4) The king fought a sanguinary battle at a place called Chēūr (Śēvūr) causing great destruction to the enemy! whose name, however, is not known
- (5) He claims to have driven the Pandya (king) into the forest 2
- (6) He is stated to have died in a golden palace and was, on that account, known in later times as Ponmīligai=ttuñjiṇa-dēvar 3

The causes that led to Śiriyavēlāi's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle Mahāvamsa The Pandyas who were defeated by Parantaka I in several encounters,4 appear to have revived their activities and given trouble to Sundara-Chola, whose victory over the Pandyas earned for him the title Pandiyanai suram= rakkına "1e who drove the Pandya (king) into the forest" That Vîra-Pandya must have been the Pandya king about this period may be concluded from the title Vīra-Pandiyan-talaikonda assumed by Sundaia Chola's son Aditya II Vikramakesari of Kodumbalur and Pārthivēndravarman — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts - assumed the same title If the encounters in which these were concerned are identical with that which earned for Aditya II the title 'who took the head of Vīra-Pāndya', we may not be far wrong in assuming that Aditya II and the two other allies were engaged in a war with the Pandyas and that the victory achieved was the occasion for assuming the title Vira-Pandiyan talai konda by the conqueiois That the Kodumbālūr chief Vikramakūsari was a feudatory of the Cholas may be gathered from the fact that he figures in the inscriptions of the Chola kings 5

The troubles with the Pandyas probably brought Sundara-Chola into conflict with the One of his inscriptions at Tirokkalittittai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables Ila but the details about this war, in which the parties were the Singhalese and the Cholas, are preserved in the Mahīvamsa 'Udaya III. (AD 964-972) became a drunkard and a sluggard, and when the Chola king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pandu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pandu left there when he fled But the king refused to yield them Whereupon the Chola king, who was very powerful, raised an army and sent it to take them even by violence Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted And the king commanded him to return and sent him to make Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chola took the clown and the other things "6 This is undoubtedly a reference to Sundara-Chōla's invasion of Ceylon wherein his general Siriyayēlār is said to have died. The date assigned to Udaya in the Mahāvamsa also falls within the

<sup>&</sup>lt;sup>1</sup> The translation of the passage in the Leyden grant which refers to this event runs as follows—At the town named Chēūr, he (Sundara Chōla) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

<sup>&</sup>lt;sup>2</sup> Ko 302 of the Madrus Epigraphical collection for 1908

<sup>&</sup>lt;sup>2</sup> South-Ind Insers., Vol II, pp 72 and 74. The translation given on p 72, footnote 1, of pozmāļigai= ttuņjina dēvar, viz 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace'

<sup>4</sup> Annual Report on Epigraphy for 1907, paragraphs 32-34.

<sup>&</sup>lt;sup>5</sup> Annual Report on Epigraphy for 1908, paragraph 90

Wijayasinha's translation, p 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāndya king fied to the Kērala country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāndya king feared that the Binghalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāndya king with Rājasimha the opponent of Pirāntaka I

period to which we have to assign Sundara-Chōļa. It is not unlikely that this expedition to Ceylon was the result of the Chōla king's encounter with the Pāṇdyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇdyas as they had been doing during the time of Rājasimha <sup>1</sup>

The materials for fixing the exact time of Sundara-Chola's rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara Chola's invasion of Ceylon, if the Mahāvamsa could be relied upon, appears to have happened immediately after Udaya's accession. As the latter event is placed in AD 964, and as we have already seen that this was in the 9th year of Sundara-Chola's reign, the date of the Chola king's accession to the throne would be about AD. 955.

[If Parantaka died in A D. 953 and Gandaraditya and Arinjaya ruled after him it appears very unlikely that Sundara-Chola Parantaka II, the son of the latter, could have succeeded to the throne in A D. 955, i.e., two years after the death of Parantaka I But the dates of the Mahāvamsa on which Mr Subrahmanya Aiyar relies have evidently to be corrected, and this has been done most conclusively by Piofessor Hultzsch in his contributions to Singhalese Chronology (J R A. S for 1913, pp 517-531). The error discovered is 23 years Consequently the accession of Udaya III, is shifted back from 964 to A D 941 The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction—H. K. S]

### TEXT3

- 1 Svastı śri [||\*] Pāṇdıyanaı śuramm=irakkina Perumāl śri-Suntra<sup>8</sup>śōladēvarku yāṇdu 7vadu Vada[ga]rai-Vēmbarrūr-
- 2 Śrīkudittīttai-udaiyarku i=Pperumāļlukku sēnāpatyam šēgiia Pirāntakan Śiriyavēlā-
- 8 nn-ā[na\*]⁴ Tīrukkarraļī-Pichehannēn⁵ i=tdēvarku6 tīrumantrapōnagattukku nān šembon 156 kaļa-
- 4 ñjun-guduttu kondu iraiy-ili-sēdu kudutta nilam-āvadu i=tdēvar7 srīkoyilukku vadakku-tirukkula-
- 5 ttukku vadakku talivilāgam-angu<sup>8</sup> pēr-kūvappatta nilam araiyum i=tdēvagku<sup>9</sup> tirumantra-pōnaga-
- 6 ttukka chandrādītyavar selvad-āga iraiy ilichchi kuduttēn Piiāntakan Śiriyavēlānn=āna<sup>10</sup> Tirukkarrali-Pichchannēn <sup>11</sup>

### TRANSLATION

Hail! Prosperity! In the 7th year of (the reign of) the glorious Perumāl Sundara. Chōladēva who drove the Pāṇdya (king) into the forest, I, Pirāntakan Śiriyavēlān alias Tirukkarrali-Pichchan who perform the duties of a general to this king obtained the following land by paying 156 kalañju of gold, made (it) rent-free and presented (it) to the god of Śriku-dittitai in Vadagarai Vēmbarrūr for the sacred offering. This land measuring half (a vēli) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of talivilāgam. I, Pirāntakan Śiriyavēlān alias Tirukkarrali-Pichchan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure

· Read i=dderarklu

<sup>1</sup> See ov 9 to 11 of the Udayendiram plates (South Ind. Insers, Vol II, p 387).
2 No 291 of the Madras Epigraphical collection for 1908.

Read -Sundara .

<sup>•</sup> Read ==ddevarkku

<sup>4</sup> Read -vēļān=āna

<sup>7</sup> Read 1=ddevar.

<sup>10</sup> Read velan=ana

Bead Pichchanen

a Read engu

<sup>11</sup> Read Pichchanen.

## No 16-THE "PYU" INSCRIPTIONS

### BY C O BLAGDEN

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research

The study of "Pyn" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911 From a comparison of that text with the corresponding Pāli, Burmese and Talaing versions, the greater part of the "Pyn" alphabet was ascertained and a number of "Pyn" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talaing. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyn" was attached to it as a convenient label

Subsequent discoveries have tended to confirm these inferences A number of other records in the same language have been found at Piome or its immediate neighbourhood. The Pyu" inscriptions of which copies have been forwarded to me comprise the following —

- (1) the Bèbè Pagoda inscription,
- (2) the Kyaukka Thein inscription,
- (3) three or four short inscriptions on votive tablets and the like,
- (4) the inscriptions on urns found near the Payagyi Pagoda, (all the above were found at or near Prome),
- (5) the Amarapura inscription (removed to that place by a Burmese king), and
- (6) an inscription found (I believe) at Pagan, of which only a photograph has been sent to me 1 am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one

Nos 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them The records included under No 3 are more legible but they are very scrappy, while No 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urus, four large stone ones and a smaller one made of earthenware Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible, it appears to contain 18 (or 19) absharas and to have little in common with the other records. E has only 11 aksharas and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, viz 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos. 1, 2 and 5 and at present I cannot explain what these symbols stand

for They are clearly not essential, for they do not occur in the shorter inscriptions! Perhaps they are merely ornamental D2 has little in common with the other inscriptions and it is engraved on the bottom of its uin. The other urn inscriptions are engraved horizontally round the several urns.

The four inscriptions A, BI, C and DI, are all of one type and I propose to make a detailed comparison of them here. Then resemblances and differences will probably turn out to be matters of importance. For, be it immembered, "Pyu" is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi one, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues. It seems to me that our best chance of interpreting these records is to ascertain what is essential or "common form" in them so as to be able to distinguish it from what is accidental or individual. Every new record of this class that may turn up in the future will help us to draw this important distinction. Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Burman languages ought to give us clues to their exact meaning. But we ought first to be fairly clear as to the sort of meanings that we should look for.

This is particularly necessary in the case of quasi-monosyllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone "Pyn" appears to fall into this class. It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling anusiāra, visarga, and their combinations, used in the "Pyn" script, represent tonal marks. If that is correct, the "Pyn" tones must have numbered half a dozen or more. In any case it is necessary to reproduce these discritical marks in our transcription, or we should be mixing up quite a number of distinct words.

There are other difficulties in connexion with these inscriptions. They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the "Pyu" text of the Myazedi inscription, and most of the letters are easily recognizable. But some of them are only doubtfully identified as yet There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally lead as d, d, and l (and there may possibly be a t and l amongst them also) Further the compound aksharas are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters h. r and subscript " Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasise this point I put into parentheses such letters as I consider doubtful for want of certainty of identification Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage. In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines. The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription

They seem to occur approacheally in No 6 and, to a small extent, in the Myazedi inscription.

(	



 $\mathbf{D}$ 1

,,

```
TEXT
Plate
        A
             tda8 bå3
                        u
                           hi t(r)a hna
                                              (ka)
                                                     harivikramal båg
        \mathbf{B}
             tda8 bå8
                        u
                            (bh\bar{u}) s(n)\bar{u}8
                                                     [8] ihavikrama båg
        C
             tda3 bå3
 ••
                                                     sūriyavikrama bas
        DI
            tda8 bå8
                        n
                           hı
                                                     sūrīyavīkrama bās uv(2)8
 ,,
Plato
       A
                                                    s(n) Sina
                                                                 sū kni
                                                                          (de)
                                                                                hnî
        Bl
                                                    sni8 hrå
                                                                 8ũ
                                                                          (de)
                                                                                 hnî
        C
                                                    sni8 (n)a
 11
                                                                 8ũ
                                                                          (de)
                                                                                 (p)î (n)a
        DI bå8 k(d)1° bå8 [ta] ti° (pl)1°
                                                    sni8 (hau)8 sū pi (nja
 11
Plate
       A tic2 phvn (t)pū p(l)å ta (k)10 (kha)
                                                   TL 
                                                      Sm3
                                                             Sına
                                                                   p(1)å
       Bl ti° phvn
                            p(l)å ta (k)1° (kha) u
                                                      snı8
                                                             Sras
                                                                   p(1)å
                                                                          Вũ
       C
                                  ta (k)1° (kha)
                                                   n
                                                      [sn]18 sn18 tr[n
       DI
                                  ta (k)1° (kha)
                                                  u sni8
Plate
       A
           tå
                              ۲o
                                   phvn t(k)o tio tda3
                 (de)
                        knı
                                                           bå3
                                                                п
                                                                   ru
                                                                         (kl)e8
                        t(k)o ti°
       Bl p(\underline{l})å (de)
                                   phyn (t)pū tio tdas
                                                           bås
                                                                u
                                                                    rц
                                                                         (k])e8
                                                                                 yå
          p(])å
                                                           bå3
```

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length The word de may perhaps be le, or something else. The word bhū might conceivably be rg, rg or nu, ta may be ta or even tg, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown I am not sure whether tio just before the last tdas ought to have two dots after it or one the texts appear to differ pina looks like mina The letter n is also very like j in several of these words

ta8 tda3

u rq

bås u ru (k])e8

(k])e8

It appears from these inscriptions compared together that they have the following common elements (a) the phrase tda8 bd8 u bas, which includes the easily recognizable proper names Harivikrama, Sihavikrama and Süriyavikrama, (b) the phrase beginning with sni8 and ending with ta hi? kha u sni3, and (c) the final phrase bas u ru kles ya What are we to make of it all? It appears from the Myazedi inscription that tda8 means "king" and bå8 is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription) What the next few words stand for I do In the Myazedi inscription hi appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in Bl and the additional tra hna ka in A, I have my doubts Perhaps these are partly names or litles of the personages commemorated It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used "Pyu" as its official language and affected Indian names ending in ukrama But very likely its members had "Pyu" names as The honorific bas was apparently capable of being suffixed as well as prefixed to the The words uvos to plio in Dl are beyond me at present I merely point out that the first word occurs in 1 3 of the Myazedi inscription Possibly it should be read u vo8 and in that case the u would be the genitive affix. It would then be tempting to conjecture that vos meant "queen", as it accompanies the word mayas in that context If we read uvos, perhaps the word means "his" But in any case I think we may conclude with great probability that

<sup>1 [</sup>There is a sign resembling an anusvāra above, and a virāma below the akshara ma in Harivikrama <sup>2</sup> [Looks like tnio-S K]

This looks more like saw in my rubbing than it does in the plate, but I am very doubtful of it

DI commemorates some near relations of Süriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Süriyavikrama's own urn is 0, and no man requires more than one coffin. It is tempting to interpret plis as meaning "grandchild", on the strength of 1.24 of the Myazedi inscription, but this last has plis, not plis, which is a doubtful reading anyhow

I pass on to the next phrase In the Myazedi inscription sni3 means "year", and I am confident that it has the same sense in our urn-inscriptions. A priori it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In Bi it is followed by hrå, which in the Myazedi inscription represented "cight". In Di it is followed by hau8, which we might perhaps road ho8 and which in any case reminds one of the word ho8 that stood for "three" in the Myazedi record. Later on in A there is a word tā, which in the Myazedi record meant "one". The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is sū, and assuming "Pyu" to use a decimal system, we must conclude that sū means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary M. George Codi's has published a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll 1-2 thereof which I had read ca jha a are not "Pyn" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)2 that my o might after all possibly be the old numeral symbol for 20 I can now confirm M. Coddes' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the Journal) with Buhler's Indische Paleographie (Pl IX) and find that the symbols, including that for 600, correspond But with regard to hra I am not so sure M Coedes would also make of it a conventional symbol But the symbol is hra not hrd And what has a tonal mark to do with a numeral figure? Secondly, hrå is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated shū but now propose to identify with the tpū (or npū?) of A and Bl. This I take to be a genuine "Pyn" word for "twenty", not an Indian numerical symbol Thirdly, hrå is apparently used in Bl as a multiplier of  $s\bar{u}$ , ten. Therefore I still think that I may have been right in taking hrå to be a "Pyn" word and a relative of the Burmese rhach, of genuine Tibeto Burman descent

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjecture tempered by a general comparison with the forms of numerals in other Tibeto-Buiman languages<sup>3</sup>—

1	tå	5	na, pîna	9	tko
2	hnî	6	tru	10	su, (s4u)
3	hau8, (ho8)	7	knı	20	tpū
4	pļå	8	hrå		

<sup>&</sup>lt;sup>1</sup> Bulletin de l'L'ole Française d'Extrême Orient, 1911, pp 435 f

<sup>2</sup> Journal of the Royal Asiatre Society, 1911, p 383

<sup>\*</sup> Compare as a nandy reference Journal of the Royal Asiatic Society, 1913, pp. 316 ff

The vowel au is used in the Myazedi inscription as a variant of  $\bar{u}$ , but I must admit that it is odd that both  $s\bar{u}$  and sau (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word tru is not quite certain, that portion of the rubbing being by no means clear, it might conceivably be tra, though I prefer the reading tru. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burman languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As sni3 means "year" it seems reasonable to suppose that de (or le, or whatever the true reading may be) and phun stand for other divisions of time, probably "month" and "day" respectively for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with snis, or words used alternatively to I take tio to be a postposition meaning "in", but I admit that there is some anch words doubt as to this, and its use here seems rather capricious and irregular. The phrase ta hio kha u sni3 common to all four texts is evidently a formula describing the type of year intended As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with sni? This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1 At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine what fixed point of era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 AD. We can then make out the following ohronological table—

- (1) year 35 (673 AD), Sūriyavikiama's relative or relatives died,
- (2) year 50 (688 A D ), 5th month, Sūnyavikiama himself died, aged 64 years,
- (3) year 57 (695 A D ), 2nd month, 24th day, Harivikrama died, aged 41 years, 7 months and 9 days
- (4) year 80 (718 A D ), 2nd month, 4th day, Sihavikrama died, aged 44 years, 9 months and 20 days

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the thione of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact but as a working hypothesis it seems to be consistent with the evidence at present available

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great aichaism, the leading instance being the anchor-shaped subscript y, which was obsolete in India after the 4th century. This aigues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palæographical evidence alone. We know from history that the Burmese of Pagan conque ed the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Plome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M Finot has pointed out 1 that the form of the letter r with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindā civilization into the Prome district goes several centuries further back than the probable period (7th or 8th century?) of these urn-inscriptions

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word ya appears from the Myazedi inscription to be a demonstrative meining "this," I conjecture that the phrase is descriptive of the urns or their contents. The essential words are of course ru kles (or uru kles) or whatever else the right reading may be. These are qualified by the honorific bas (or tdas bas). For it is not quite certain, first, whether tdas (which does not appear in D1) goes with what precedes or with bas, secondly, whether u is the genitive particle or the first syllable of a word uru. Either way I imagine the phrase to mean something like "these are venerable (or royal, or worshipful) remains (or corporeal relics)", or "this is a royal funeral urn", or something of that kind. Here there is scope both for conjecture and for comparison I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method

But it has struck me that ru or uru is curiously like the Burmese 30 6 "bone", a word which I understand is applicable to the ashes of cremated persons. And if we could find out what kle3 means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of "Pyn" already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word kle8 might conceivably correspond to almost any Burmese monosyllable beginning with k; or kr, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases ky (or kr) goes back to a primitive kl, as it does in some words, or until a number of other Tibeto Burmin languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every "Pyn" word, it may often be necessary to look for them in other members of the family

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in thiowing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them

<sup>1</sup> Journal Asiatique, 1912, Series X, Vol XX, p 133

If (as seems most likely) tdas goes with 528, I think a must probably be taken as a particle tdas 526 and M. the King's."

1

## No. 17—RAMATIRTHAM PLATES OF INDRAVARMAN

By Professor E Hultzsch, Ph D , Halle (Saale)

These plates belong to a family of Pandits at Rāmatīrtham near Vizianagram I edit the inscription on them from excellent ink-impressions received from Rao Sahib H Krishna Sastri, who describes them as follows—

"These are three copper-plates measuring  $8\frac{1}{4}$ " in length and about 2" in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copperring measuring 3" by  $3\frac{5}{4}$ ", which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring  $1\frac{1}{4}$ " by  $1\frac{1}{4}$ " in diameter. The seal shows the faint figure of an advancing hon or tiger (facing the proper right), with its left fore-paw raised, neck erect, month wide-open, and the tail raised above the back, so as to end in a loop 2. The plates with ring and seal weigh 75 tolas."

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramöndravarman II (above, Vol. IV, No. 25), but, while in these t is distinguished from n by a loop, neither of them shows a loop here. The d of  $^ov\bar{a}daka$  (1.7) does not differ in shape from the dental d. The Dravidian letter  $\underline{t}$  is employed in  $P\underline{t}aka$  (1.6). A final form of t occurs in Il. 1, 13, 15, 17, and one of m in Il. 10 and 14.

The language is Sanskrit prose (with four verses of Vyāsa and Manu quoted in 11 12-15) The Sandhi rules are not always observed, and the sh of varsha (1 16) is doubled in contravention of Pānini, VIII, 4, 49 In karttavyamm=ājūā (1 10), final m is doubled between vowels 3. The wording of 11 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyrical portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king  $(r\bar{a}jan)$  Indravarman (1 6) granted to a Brāhmaņa the village of Peruvādaka (1 6 f) or Peruvātaka (1 7) in the Plaki-rāshtra (1 6) The same district is mentioned as Plaki-vishaya and Palaki-vishaya in two inscriptions of the Eastern Chalukya king Vishnuvardhana I 4

Indravarman was the son of the king (rājan) Vikramēndra (1 5) and the grandson of the Mahārāja Mādhavavarman (1 2) of the family of the Vishnukundin kings (1 3) This short pedigree establishes his identity with the Mahārāja Indrabhattārakavarman whose son, the Mahārāja Vikramēndravarman II, issued the Chikkulla plates, and who was the son of Vikramēndravarman I and the grandson of the Mahārāja Mādhavavarman of the Vishņukundin family As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukonda in the Kistna district 5

While the Chikkulla plates were issued from Lendulüra (i.e. Dendulüru<sup>6</sup> near Ellore), Indravarman issued the subjoined grant from a place named Puranisangams (1 1) In both grants Mādhavavarman and Vikramēndravarman II, respectively, is stated to have been a

<sup>1</sup> He has already noticed the plates in his Annual Report on Epigraphy for 1908 09, p 110.

<sup>&</sup>lt;sup>2</sup> Cf the description of the seal of the Chikkulla plates, above, Vol. IV, p 194.

<sup>&</sup>lt;sup>2</sup> Cf Professor Kielhorn's note 4, above, Vol IV. p 194

<sup>4</sup> Above, Vol IX, p 317 f

Above, Vol IV, p 195 and note 1

This is the correct spelling of the modern name, see above, Vol. V, Additions and Corrections, p. v. and Vol. VI, p 159

worshipper of 'the lord of Śriparvata' (below, text 1 1), 2e of the Śaiva temple at Śriśailam in the Karnul district, and Madhavavarman is said to have performed eleven horse-sacrifices (asvamēdha, 1. 3) and thousands of others (1. 4) His son Vikramendra (I) is styled 'an ornament of both families' (14) The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Vishnukundins with the Vākāta family, to which Vikiamendra's mother must have belonged 1 Indravarman claims to have 'encountered in hundredthousands of battles numerous four-tusked (elephants)' (1 5) As Chaturdanta,' four-tusked,' is an epithet of Airavata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction 2

The date of the grant was the seventh (tithi) of the bright fortnight of Jyaishtha in the twenty-seventh year of Indravarman's reign (l. 15 f.)

### TEXT3

## First Plate, Second Side

- ्ख्रस्ति पुरनिसङ्गमवासाकात्<sup>4</sup> भगवच्छीपव्यतस्त्रासिपादानुद्धात[:\*] सकलमन्नी-मण्डलावनत-
- सामन्तमञ्जटमणिकिरणावलीटचरण्युगी विख्यातयग्रा: श्रीमगाहाराजमाधव-वर्मा [1\*] तस्यो-
- 3 किंतश्रीविष्णुकुण्डिपार्थिवीदितोदितान्वयतिलक्ससुद्भृतैकादशाश्वमेधावस्तावधीत-जगक्तवा-⁵
- 4 षक्रतुसइसय[ा\*]जिमः सानपुर्खोदकपवित्रीक्षतिशरसः सत्पुत्रो माटिपिटपादा-नध्यातीभयवंश्रात्मजालुद्धार-१

## Second Plate, First Side

- भूतः श्रीमान्विक्रमेन्द्राख्याः राजास्यापि चानेकचातुईन्तसमरश्रतसङ्खसङ्घदिजयी प्रियस्त: चत्ररू<sup>10</sup>
- दिधनुपतिमक्तरमणिमयूखिवच्छुरितपादाब्बुक्षः परमसार्थेश्वरः श्रीमानिम्द्रवर्माखाः राजा प्ॐिक्तराष्ट्रे पेक-
- वाडकग्रामसमवेतान्सुट्रिवनसामान्नापयति [।\*] अस्त्येष पेरावाटकग्रामः भिफाल वृद्धये<sup>12</sup>

Above, Vol IV, pp 194 and 197

<sup>&</sup>lt;sup>2</sup> Above, Vol IV, p 195, note 2

From ink impressions supplied by Rao Sahib Krishna Sastri

<sup>&</sup>lt;sup>♣</sup> Read <sup>○</sup>वासकाट्

<sup>6</sup> Cancel the redundant समृद्धत and read भ्याव

<sup>•</sup> Like क्रतुसद्वयाजिन, the epithets preceding it ought to have been placed in the genitive case, thus ---सस्रीर्ष्मितश्रियो, °तिलकस्यैकादशा°, and °त्कलमपस्य

<sup>1</sup> Read मातापित्रपादानुष्यात उभय<sup>0</sup> and cancel the redundant शारमन

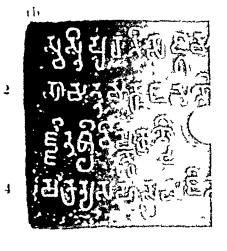
<sup>8</sup> Read ocell

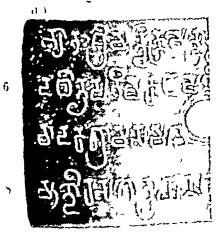
<sup>&</sup>lt;sup>9</sup> Read <sup>°</sup>चत<sup>°</sup>

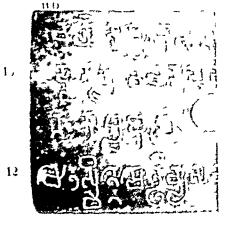
<sup>10</sup> Read oसुनुसूत्.

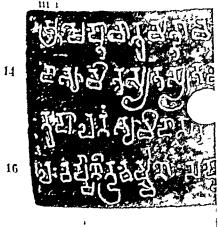
<sup>11</sup> Read ocal.

<sup>12</sup> Read खपुष्यम्नाभिष्ठ द्वि.









I Hultzsch

13 =

W(

ın (a

or

m: m:

th

is ou

tv

सस

-

 माण्डिरसगोत्राय नग्नप्रमीणे तैत्तिरीयकव्रद्वाणायाचन्द्रतारकमग्रहारीक्षत्य¹ सर्व्व-करभरविप्रमुक्तो

Second Plate, Second Side

- 9 मया ताव्रणसनािक्कतो दत्तोधना [।\*] युपािभरप्यस्म व्राह्मणाय यदव्र फलसुचितं त-
- 10 हातव्यम् वचनप्रेपणादिक च कार्थ्य सर्व्व सदा कर्त्तव्यंमाज्ञा स्वयमेव [।\*] ये च भविष्यभाविनो राजा-
- 11 न ताच वुदोधयामि [।\*] युपाभिरप्यतुमन्तव्यो रचितव्यच स्तपुर्ण्यफल-प्रास्तर्थ-
- 12 मेतिसिन्नेपोर्खे व्यासमनुगीतान्क्षोकानुदाइरिन्ति ॥ षष्ठिं वर्षसहस्राणि स्वर्गे मोदित भूमिद: [।\*]

Third Plate, First Side

- 13 माचेता चानुमन्ता च तान्येव नरके वसेत् [॥१॥\*] वहुभिर्व्वसुधा दत्ता वहुभियानुपालिता [।\*] यस्य यस्य य-
- 14 दा भूमितस्य तद[1\*] फलम् [1\*] सदत्ता परदत्ता वा यद्वा-द्रच युधिष्ठर(:) [1\*] महीमाहिमता नेष्ठ दानाच्छेयो-
- 15 नुपालन [॥३॥\*] भूमिदानात् पर दानत्र भूतन<sup>12</sup> भविष्यति [।\*] तस्यैव इरणात्पाप न भूतत्र भविष्यति ।[।४॥\*] श्रीमतो राज्यक[ा]-
- 16 तः वर्ष्याणीन्द्रवर्माणः सप्तावियतिका च्येष्ठमासग्रक्षपचसप्तम्यां दत्ती यामं [।\*] तस्त्रिव यासननिसर्ग दति सवीध-
- 17 नात् ॥

### TRANSLATION

(L 1) Hail From (his) residence (or camp) at Puranisangama.17

(There was) the glorious Mahārāja Mādhavavarman, who meditated on the feet of the divine lord of Srīparvata; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth, (and) whose fame was widely known

	0 0
। Read °द्राद्मणा°	² Read ताज़°, ie ताच°
³ Read °व्य	<ul> <li>Read कर्त्तव्यम्। भाजा</li> </ul>
• Read either भविष्या or भाविनी	<sup>8</sup> Read <sup>०</sup> नस्ताग्नीधयामि
र Read के त्रेवार्य	<sup>8</sup> Read <sup>°</sup> गीताञ्छोका <sup>°</sup>
• Read पृष्टि	10 Read भूमित्तस्य
	12 Read दानन्न भूतन.
11 Read सहीमाहि°	•
12 Read "कालवपा", "प seems to be corrected fr	om WI
14 Read सप्तवि° • 15 Read न्यैष्ठ°	<sup>18</sup> Read गान.
17 The ablative has to be construed with samājūāpa	yatı, 'commands,'in 1 7.

- (L.2) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Vishnukundin kings, who had wished off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramendra, who meditated on the feet of (his) mother and father (and) who became an ornament of both families 1
- (L 5) And his dear son, the glorious king named Indravarman, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotusfeet are covered by the rays of the jewels in the diadems of the kings of the four occains, (and) who is a fervent worshipper of Mahēšara (Śiva), commands the ryots assembled at the village of Peruvādaka in the Plaki district (rāshtia) —
- (L 7) "This village of Peruvātaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an agrahāra as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittirīyaka Brāhmana Nagnašarman of the Māndira götra
- (L 9) "And you must give to this Brāhmana the customary produce of it and must perpetually perform every duty, (viz) conveying messages (?) etc"
- (L 10) The command (was issued by) Myself<sup>2</sup> And future kings I exhort —"You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds"
- (L 12) With reference to this very subject they quote (the following) verses sung by Vyasa and Manu.—
  - [Ll. 12-15 contain four of the customary verses]
- (L. 15) Twenty-seven years (ie in the twenty-seventh year) of the time of the reign of the glorious Indravarman, on the seventh (tithi) of the bright fortnight of the month Jyaishtha, the village wis given—In the same (year) the delivery of the edict (to the done took place)—The above (was written) under instructions (of the king)

# No 18 - RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA

# BY RADUAGOVINDA BASAK, M A, RAJSHAHI

Last summer I made a ton, at the instance of the Vaiendia Research Society, Rājshāhī, in some of the villages of Vikiampui in the Dacca District of the Bengal Presidency, and visited sites of archwological interest including Rāmpāl, which is believed to contrin the ruins of the eastern capital of the Sōni kings of Bengal I was informed by Babu Jōgīndiachandra Chatturjee and his younger brother Babu Hēmōndrachandra Chatturjee of Pañchasār that one Yudunāth Vanikya of their village had an inscribed copper-plate in his possession. I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Vaiōndra Research Society. This plate, according to Yadunāth, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rāmpāl (which is only a mile-and-a-half from Pañcha-ār). The plate was made over to Yadunāth's father. Since then it has been preserved as a sacred object in the Vanikya family. The plate is now deposited in the Museum of the Varōndra Research Society at Rājshāhī. I edit the inscription from the original.

For the meaning of this tatement see p 131 above

Por the expression agia stagum=tva sec Dr 1 leet's remark-, above, Vol VII, p 183, noto 11.

The plate measures  $9\frac{1}{2}"\times 8"$  At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the Dharmma-[cha\*]kra (1 31) with two deers in couchant posture on both sides of it Just below the wheel and above the legend  $\sin Srichandra[d\bar{e}]vah$ , something like the emblem of a small conch-shell is seen Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims, but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it, and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly  $\frac{1}{4}$  inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text

As regards orthography, the letter ba is throughout expressed by the sign for va, the guttural masal is used, instead of anusiāra, before the palatal s bilant, in =iansē, 1 3, and =amritākarānsuh, 1 6, m has often been ietainel before va, instead of being changed to anusiāra, e.g. -sriyām=iikhyātō, 1 4, shasthim=vaisha-, 1 35, and paradattām=vā, 1 36. It may also be noted that almost all consonants are doubled afte r, except ya, sa, and ha, of nivēsitārir=yasah-, 1 14, -paryantā, 1 24, darsē=, 1 7, and yat'iārham, 1 22. The consonant is in such position is sometimes seen doubled and simetimes left single, of -sarvvādhikrita, 1 19, -sarvia-pīdā, 1 25, =udaka-pūrvakam, 1 28, sarvair=, 1 31 f, and vahubhi=va[su\*]dhā, 1 37. The sign of aragraha is employed in three places, in -Pūrnnachandrō 'bhavat, 1 4, -jīrnō 'dhyaksha-, I 21, and pradattā 'smābhih, I 31, but it is omitted elsewhere, thus, dharmmō=py=asau, 1 1, and darsē=sya, 1 7

The language is correct Sanskrit throughout. The inscription, after the words Om svasti with which it commences, has I verses, followed by prose, it the end of which again we find five of the usual imprecitory and benedictive verses. At the end of the document we find a sign of interpunction, consisting of a circle, of the size of the letters, between double bars

The plate is not dated, nor does it mention the engineer's or the scribes name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of tent free land, in the village of Nehakāshthi of the Nānya-mandala in the prosperous Paundra-bhuhli, (1 17), made by the devoit Saugata (worshipper of Sugata, Buddha) Paramēstara Paramabhattāraru Mahārājādhināja, the glotious Srīchandradēva, who meditates on the feet of the Mahārājādhirāja Trailokyachandradēva (11 15-16), to a Biāhmana, named Pitavāsaguptaśarman, the son of Samangalagupta, the grandson of Vaiāhagupta, and the great-grandson of Makkara-

T

<sup>1</sup> See for instance, the seal of the Khālimpur plate of Dharmapāladēva, printed opposite to p 244, Ep Ind, Vol IV.

gupta (Il 27-28); for the increase of ment and fame of his pirents and of himself The gotra and pravara only of the dones are mentioned, but not the vēdas and śālhā he studied. The charter is isued from the royal camp at Vikramapura. The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Palas, the Varmans, and the Sēnas

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist Triratna, viz, the Buddha, the Dharma and the Sangha, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from 1 15 In the family of the Chandras, there alose one Purnnachandra whose name, we are told (v 2), appeared on pedestals of images, on pillars of victory, and on plates of copper But he is not described as a king son was the Bauddha Suvarnachandra (v 3), whose mother, it is stated (v 4), was beguiled by her husband with a golden moon, when she, while enceinte, expressed, on a new-moon evening, her longing to see the disc of the rising moon His son was Trailokyachandra. who, "The support of the royal majesty smiling in the royal umbrella of the king of Harikela (1 e, Eastern Bengal) "-became king(nripati) of Chandravipa (v 5) It cannot be definitely known what political relation, if any, this king of Chandradvipa had with the king of Harikela. Śrīchandra, the son of Trailokyachandra, was born of his wife Śrīkānchanā (v 6.) astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v 7). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v 8) It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrichandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of Govindachandral, who had to make good his escape, after having descended from his elephant, when the Chola king Rajendra-Choladeva I invaded the Vangāladēša

#### TEXT

### First Side

- 1 Õm<sup>2</sup> svastı | <sup>3</sup>Va[ndyō] Jmah sa bhagavān=karun-ai[ka\*]pātram Dharmmo= py=asau
- 2 vijayatě jagad-ěkadípah! yat-sai(sē)vayā sakala ēva mahānubhāvah Bim-
- bhikshu-Samghah | [1\*] 'Chandranam=iha Rohitagi-3 sāra-pāram=npagachchhati [ri \*?]-bhujām=yanśē<sup>5</sup>
- 4 viśāla-śriyām6=vikhyāto bhuvi pūrnna-chandra-sadrišah śri-Pürnnachandrō 'bhavat | archchā-
- 5 nām<sup>7</sup>=pada-pithikāsu pathitah sautānınām=agratash=tankōtkirnna-navapraśastishu jaya-stambheshu tamreshu cha | [2\*] 8Buddhasya yah sa-
- śaka-jātakam=anka-samstham bhaktyā 9vibhartti bhaga[vān=amri]tākarānsuh10 chandrasya tasya kula-jāta it=īva Bauddha[h\*] putrah
- 7 śruto jagati Suvarnnachandrah | [3\*] tasya 11 [Darśē]=sya mātā kıla dohadena didrikshaman=odayi-chandia-vimvam12 l

<sup>1</sup> Ep Ind, Vol IX, pp 232 233

Metre Vasantatilakā

Read -bhujām vamsē

<sup>7</sup> na looks like nra in the plate

<sup>\*</sup> Read bibharts

<sup>11</sup> Metre Upajāt

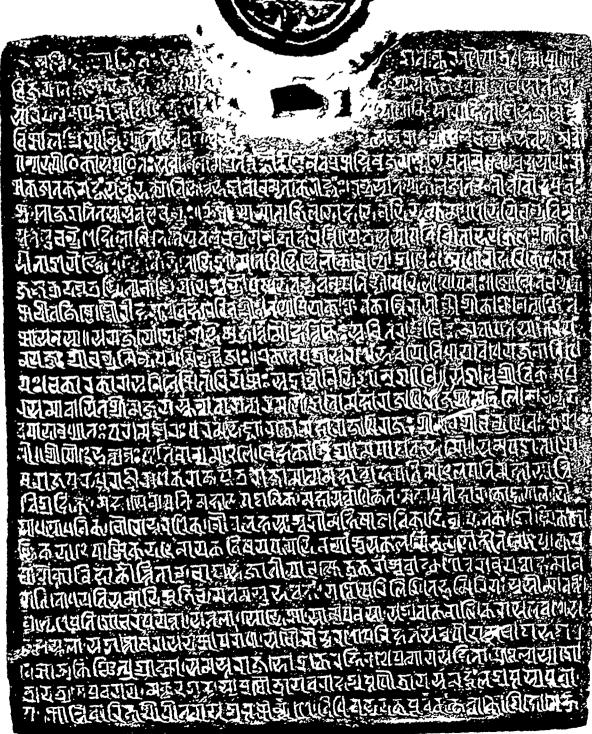
<sup>&</sup>lt;sup>2</sup> Expressed by a symbol

Metre Śārdūlavikrīdita

<sup>&</sup>lt;sup>6</sup> Read friyām vikhyātō

<sup>8</sup> Metre Vasantatilakā 10 Read -ākarāmśuh.

<sup>12</sup> Read -bimbam



o 

- 8 suvarnņa-chandrīņa bi toshit=ēti Suvarnnachandram samudāharanti | [4\*]
  1Putras=tasya pavitrit-obhaya-kulah kaulīna-
- 9 bhitāsayais=trailokyō vidito disām=atithibhis=Trailokyachandro guņaih l ādhāro Harikēla-rā-
- 10 ja kaltuda chehhatra-smitānām śriyām yaś=Chandr-ōpapadō va(ba)bhūva nripatir=dvīpē Dilip opamih || [5\*] <sup>2</sup>Jyōtsn=ēva Chandrasya
- 11 Šach-iva Jishnoi-Ggauri Harasy-ēva Harēr-iva Śrih l tasya priyā kānchanakāntir-üsich-Chhrisrikānchan-ēty-anchita-
- 12 sūsanasya || [6\*] \* Sa rāja-yōgēna subhē muhūrttē mauhūrttikaih sūchitarūja chihnam [1\*] avāpa tasyām tanayam
- 13 nayajñah Śrīchandram=ında(ndū)pamam=Indra-tōjāh | [7\*] ¹ Ēkātapatr-ābharaņām bhuvam yō vidhāya vaidhēya-jan āvidhē-
- 14 yah i chalīra kārāsu nivēsitārir=yasah-sugandhīni disām mukhāni | [8\*] Sa khalu sri-Vikramapu-
- 15 ra-samávásíta-srimaj-jayaskaudhávárát-parama-Saugato Mahárájádhírája-śrīmat-Trailókyachandradē-
- 16 va-pidanudhyitah Paramisvarah Paramabhattirako Mahārājādhirājah érīmān Srīchandradēvah kusa-
- 17 h<sup>2</sup> | sri-Paundra-bhukty-antabpāti-Nānya-mandalē | Nēhakāshthi-grāmē pātakabhūmau || samupagat-āsc-
- 18 sha-rāj ipurusha-rājāi-ranaka-rājaputra-rājāmātya-mahāvyūhapati-maṇdalapatimahāsāndhi-
- 19 vigrahika i mahāsēnāpati i mahākshapatalika i mahāsaryvādhiknia i mahapratihāra i kottapāla i dauh-
- 20 sadhasadhanika l chauroddharanika l nau-vala-6hasty-asva-gō-mahish-āj-āvik-ādivyāpritaka l gaulmika l sau-
- 21 lkıka-dündapüsika-dandanäyaka-vishayapaty-adın<sup>7</sup>=anyāmś=cha sakala-röjapād-öjívinö<sup>8</sup> 'dhyaksha-pra-
- 22 chā oktān=ih=ākīrttītān i chāta bha[ta\*]-jātīyān kshētrakarāmi=cha vrābmaņottarāu³ yathārham māna-
- 23 yatı vödhəyatı<sup>10</sup> samādisatı cha l matam=astu bhavatām l yath=ōpari-likhitabhūmir=iyam l sva-sim-āvachchhī(chchhi)-
- 24 nnā i trīna-pūti-gōchara-paryantā i sa-talā i s-ōddēśā i s-āmra-panasā i sa-guvākanālīkērā sa-lavaņā sa-
- 25 jala sthalā! sa gartt osharā sa dašāparādhā! sa-chauroddharanā punbrita-sarvvap.dā a-chāta-bhata-pra-
- 26 vēsā a kinchit-pragrāhyā I samasta rājabhoga-kara-hiraņya-pratyāya-sahitā I Śa(?)• thalya-syagō-
- 27 trāya<sup>11</sup> tryaishi-pravarāya l Makkaraguptasya prapautrāya Varāhaguptasya putrā-
- 28 ya l santıvarıka sri-Pitavasagupta-sarmmanö l vidhiyad=üdaka-pürvakanı kritya kollabolaan=ga-

Metre Sardulavikridita.

Read = Chhrika ichan=

<sup>&</sup>lt;sup>2</sup> Metre Indravajrā

<sup>4</sup> Metre Upajāti

The signs of interpunction in ll 17 ff, have no grammatical significance.

Read -ba'a

<sup>8</sup> Reau rajarad opajivino

Rend paty ādīn=
Rend biāhman

n Read tõuk 1 jair

<sup>11</sup> Read -Śāndilya sagötrāya.

#### Second Side

- 29 tavatē bhagavantam Buddha-bhattā[ra\*]kam=uddiśya mātā-pitrēr=ātmanaś=cha
- 30 punya-yaso-bhivriddhayo | āchandr-ārkkam kshiti-samakālam yavat bhumi-[chohhi\*]-
- 31 dra-nyāyēna i śiīmad-dharmma[cha\*]kia-mudrayā tāmraśūsani-kritya pradattū 'smābhih [i\*] ato bhavadbhih sarvai-
- 32 r=anumantavyam bhūvibhir=api bhūpatibhir=bhūmēr=ddāva-phala-gauravād= apaharaņē mahā-naraka-pā-
- 33 ta-bhayach=cha danam=idam=anumody=anupalaniyam l vivasibhih kshetrakarams=cha 'jñal-sravana-vidhe-
- 34 yī-bhū[ya\*] yathoohita-piatyāy-opanayah kārya iti || bhavanti ch=ātra-dharmmānusamsinah slokāh || 2Bhūmim yah
- 35 pratigrihņāti yaś=cha bhūmim prayachchhati l ubhau tau puņya-karmmāņau niya[tam] svargga-gāminau || <sup>2</sup>Shasthim³=varsha-sahasrā-
- 36 nı svarggō modatı bhūmıdah l aksheptā ch=anamantā cha tāny=ēva narakam4 vasēt || 2Svadattām paradattām5=vā yō ha-
- 37 rēta vasundharām l sa vishthāyām krimir<sup>0</sup>=bhūtvā pi[tri]bhih [saha pachyatē] || ²vahubhir<sup>7</sup>=va[su\*]dhā dattā rājabhih Saga-
- 38 rādibhih [l\*] yasya yasya yadā bhūmi[s=ta]sya tasya tadā phalam || <sup>8</sup>Iti kamala-dāmvu-vindu<sup>9</sup>-lōlām
- 39 śrzyam=anuchintya manushya-jivitan=cha i sakalam=idam=udahritan=cha vuddhva10 na hi purushaih para-
- 40 kirttayo vi[lo]pyāh || O ||

#### TRANSLATION

#### Om Hail

- (Verse 1.) Glory be unto that adorable Jina (Buddha), the only receptable of mercy, and victorious is also the Law (Dharma), the only light of the world,—by worshipping which (Buddha and Dharma), the whole high-minded congregation (Sangha) of monks crosses (the sea of) transmigration
- (V 2) In the family of the Chandras, who had vast fortune and who ruled over Röhltägi[ri?], 11 became famous in the world (a person named) Fürnachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyriss inscribed by means of the chisel
- (V.3) His son, Suvarnachandra, was well-known in this world as Bauddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare-bith<sup>12</sup> of the Buddha fixed in his spot
- (V 4) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her) For this reason, people called him (her son) Suvainachandra.
  - 1 Read kshëtrakarais cha ana-
  - Read shashtim varsha
  - Read paradattām vā
  - 1 Read bahubhir=
  - · Read kamala dal ämbu bındu

- Metre Anushtubh
- \* Read narakē
- Read -yam krimir=
- 8 Metre Pushpitāgrā
- 10 Read buddhoā
- 11 It may refer, probably, to Röhtäsgadh or Röhtäsgadh, a hill-fort in the Shuhübüd District, where the seal matrix of Sasanl adeva was discovered Fleet Corpus Inscriptionem Instructum, Vol III, No 78, p 283

12 Here is an allusion to the famous Sasajātaka (No 316 in Fausboll's edition) The spot, the "hare," in

- (V 5) Renowned in the three worlds was his son, Trailōkyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (lit that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of Harikēla<sup>1</sup>, who became king of the island ( $dv\bar{\imath}pa$ ) which had the word chandra prefixed to it (i e Chandra- $dv\bar{\imath}pa^2$ ), comparable to Dilīpa
- (V 6) As Jyōtsnā (moon-light) of the moon, Śachī of Jishnu (Indra), Gaurī of Hara, and Śrī of Hari, the golden-coloured Śrīkānchanā was the consort of this (king), whose command was (universally) respected
- ( $\nabla$  7) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of  $R\bar{a}_jay\bar{o}ga^3$  a moon-like son, Srīchandra, whose royal marks were pointed out by the astrologers
- (V 8) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons

(Lines 14-16) From his illustrious victorious camp pitched at Vikramapura, he the Paramasaugata (the devout worshipper of Sugata, Buddha), the Paramēsvara Paramabhattāraka Mahārājādhirāja the illustrious Śrīchandradēva, who meditates on the feet of the Mahārājādhirāja Trailōkyachandradēva, being in good health,

(Li 17-23) duly honours, informs and commands all the recognised royal officers, the queen, rānakas (feudatory rulers), rājaputras (princes), rājāmātyas (ministers), the mahāvyūhapati (master of military arrays), the district officer (mandalapati), the minister of peace and war, the commander-in chief, the record-keeper (mahākshapatalika), the mahāsarvādhikrita, the chief warden (mahāpratihāra), the fort keeper (kōttapāla), the dauhsādhanika (porter or superintendent of villages), the chaurāddharanika (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the gaulmilas (officers in charge of the gulma squadrons), śaulhikas (superintendents of tolls, etc, or custom-officers), dāndapāsikas (executioners of head police officers), dandanāyakas (the leaders of the four kinds of army), vishayapatis (chiefs of districts), and all other dependants of the king who are mentioned in the list of adhyakshas (heads of departments) but not (specially) named here, those who belong to the classes of the Chātas and Bhaṭas, the cultivators and the best of Brahmanas in the village Nēhakāshthi in the Nānya-mandala in the Paundra-bhukti, in the strip of land measuring one pātaka,—

(Ll 23 31) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

<sup>2</sup> In mediæval ages Chandradvipa comprised within its boundaries some portions of the modern districts of Bakergunj, khulna and Faridpur It is even now one of the five chief fiscal Divisions of the District of Bakergunj Cf Hunter's Statistical Account of Bengal, vol V, p 224

Rajayoga is a constellation indicating that the person born under it will become king

<sup>1</sup> Harıkēla means Vanga, 1 e Eastern Bengal, cf Hēmachandra's Abhidhānachintāmani, v 957 Vangās=tu Harikēlāyā Angāf=Champ õpalakshitāh The position of Harikēla is clearly indicated in I'tsing's Accounts of his travels, quoted by Takakusu, wherein it is suid that from Ceylon he sailed to the North-East and "came to Harikēla, which is the eastern limit of Eastern India, and is a part of Jambadvīpa" See Takakusu's Ptsing, Oxford 1896, p xlvi

This word occurs also in another newly-discovered copper plate grant of the Mahāmāndalika Isvaraghūsha, edited by Mr A h Maitra, B L, in the Bengali monthly Magazine Sāhitya (Vaifākha and Jaishfha issues 1320 B S)

the bottom and the surface, with the mange and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil, with earth and water, with the pits and barren tracts, with the dasāparādhas, with all police taxes (?), immune from all oppression, with no access for Chātas and Bhatas, free from any soit of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copperplate with the seal of the "wheel of law" (dharmachakranudrā), in accordance with the maxim of bhūmichchlistra, to last as long as the sun and the moon (exist) and the earth endures, to Pitavāsagupta-šarman, in charge of the holy sacrificial waters, who is officiating (?) at the Kōtihōma, belonging to the gōtra of Śandilya, of the pravara of the thice rishis, son of Sumanyalagupta, grand-son of Varāliagupta and great-grand-son of Makkaragupta

(Li 31-34) Therefore let it be approved of by you all By future kings also this gift must be upheld after approval in consideration of the importance of the good ments accruing from gifts of land and also in consideration of the horiors of hell mented by encroachers, and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command

(L 34) There are also here verses enjoining religious usages in this matter (then follow five of the usual imprecatory and benedictive verses)

### No 19-NILGUNDA PLATES OF VIKRAMADITYA VI, A.D. 1087 and 1123.

#### BY LIONEL D BARNETT

This inscription is here edited for the first time, from ink-impressions sent by Mr H. Krishna Sastri to Dr Fleet, and placed by the latter at my disposal From Mr Krishna Sastri's Annual Report on Epigraphy for the year ending 31st March 1913, p 8, para 11, and p 13, No 8, it appears that the original plates were secured by Mr Rangarajayya, Ag Kanarese Epigraphical Student, and were transmitted by the Tahsildar of Harpanhalli, the circumstances in which they were found are not stated

Nilgunda is a village of some size in the Harpanhalli taluka, Bellary District, Madris Presidency It is shown as "Neelgoonda" in the Indian Atlas, sheet No 59 (1828), and as "Nilagunda" in the quarter-sheet No 59, N W (1901), in lat 14° 44′, long 75° 57′, seven miles south-west-by-west from Harpanhalli The place is believed to have been a flourishing town some centuries ago, and it possesses a large tank and two old temples, sacred to Ananta-fayana and Bhimēśvara respectively, the latter sanctuary, which lies on the bund of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhimēśvara to which our inscription alludes on line 74 3 The village is called in lines 64 and 77 of our

<sup>&</sup>lt;sup>1</sup> The adjective sa lavanā as applied to the granted piece of land occurs in the Beläva plate of Bhōjavarmadēva (above p 41, 1 39) indicating perhaps that the land was in a sea-bordering place

<sup>2</sup> Cf sāntyāgārādhikṛita, above p 41, 1 45

Esce Sewell's Lists of Remains, Vol. I (1882), p 109, from which it appears that the temple of Anantasayana contains one "illegible" inscription and that of Bhīmēśvara six see also the Madras Manual of Administration, Vol. III (1893), p 349 Mr Sewell gives the name as Nīlagunda, with cerebral nd The Madras Manual Seems to be of the same opinion, it states that the Sanskrit name of the village is Nīlāvatī pattana, "town of Nīlāvatī", and proposes to derive Nīlgunda from nīla (as = nīlāvatī) and gunte (? gunțe), which latter word, it says, is Kanarese, and means tank Lines 64 and 77 of the present document effectually dispose of this attempt impressions.

inscriptions Nīrugumda, ie Nīrugunda, and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkali five-hundred, on which details see p 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1'4' from end to end, and  $10\frac{1}{2}''$  in height, but are not very uniform in size—plate 1 measures about 16" by 11" at the left end and  $10\frac{1}{3}''$  at the right, plate 2 is practically 16" by  $10\frac{1}{2}''$ , and plate 3 measures nearly  $16\frac{1}{4}''$  by  $10\frac{1}{4}''$ . Mr Krishna Sastri states that they were strong on a circular copper ring, about  $\frac{1}{2}''$  thick and  $4\frac{1}{4}''$  in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about  $3\frac{1}{3}''$  by 3", the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right, above the boar, in two rows, appear the suc, a chauri (?), the crescent moon, a stastika, and a drum, behind the boar is a symbol which may be a flag staff or a lamp-stand, below the boar is a legend in Old-Kanarese characters, stimach-Chālukya- $[Bh\bar{u}]ialla[bha]$ . The weight of the plates, ring, and seal is stated to be 765 tolas

The characters of the document are Nagari, similar on the whole to those figured in plate V ("Nordliche Alphabete von ca 800-1200 P Chr"), cols 21-23, of Buhlei's Indische Palaeographie They are well and carefully cut, with an average height of about \(\frac{5}{16}\)" to \(\frac{3}{8}\)" The concluding phrase \(s\_1\) \(\tilde{S}\) \(\tilde{a}\) \(\tilde{a}\) \(\tilde{a}\) written in letters of the Saladā type, \(\frac{5}{6}\)" in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri The language is throughout Sanskiit, with the exception of the Kanacese phrase \(gamdarul\)-gamda in I. 41, and the number of clerical errors is itemarkably small. The collective \(\frac{6}{m}=ritick\) in 1 15 is worth noting, of Delbiuck, \(Altind\) \(Syntax\), p 96. As far as line 58 the text is in verse, with a few short connecting passages in prose and there are some of the standard minatory verses in lines 80-84. The orthography presents no remarkable features nasals are represented usually, but not invariably, by the \(anusvaia\), \(v\) is used for \(b\) all through and has been written by me without correction, final \(s\) is changed to \(\vertical{visa}\), \(gamma\) before initial sibilants, and \(l\) never appears in place of \(l\)

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brahmans by the Western Chalukya king Tribhuyanamalla-Vikramaditya VI. made in A D 1123 in confirmation of his previous giant of the year 1087. It opens with the usual Chalukyan prelude, Jayaty=āushkritam, et and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Fifty-nine sovereigns of this family, we are told, ruled formerly in Chālukya kings Ayodhya, and later sixteen of them reigned in the South After a temporary obscuration their fortunes were restored by Jayasımha I (l. 10), who overcame the Rashtrakūta king Indra, son of Krishna, and slew five hundred other kings Then came his son Ranaraga (1 13), his son Pulakēšin I (1 13), his son Kīrtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (1 16), his younger brother Mangalisa, who captured the island of Revati and humbled the Kalachuri dynasty, reigning as regent during the childhood of his elder brother's son (1 18), and then the latter, Satyāśraya I (in other inscriptions styled Pulakēśin II), who conquered king Harsha, ie Haishavaidhana of Kanauj (1 19) We are then informed that the next two monarchs were Satyasraya's son Nedamarı (here spelt Nidamarı, with a for e) and the latter's son Adityavarman (1 21) The pedigice then enumerates Vikramaditya I, here called the son of Adityavarman (1 22), Vikramaditya's son Yuddhamalla (1 22), his son Vilayaditya, the conqueror of four provinces (1 22), his son Vikramaditya II, (1 23), his son Kirttivarman II, under whom the stai of the dynasty suffered an eclipse (1 23), a brother of Vikramāditya, whose name is not given, but was possibly Bhīma (1 21), the latter's son Kirttivarman III (1 24), his son Taila I (1 24), his son Vikramāditya III (1 24), his son Bhīma (II) (1 25), his son Ayyana (I), who married a daughter of the Rāshtrakūta king Krishna III (1 25), then son Vikramāditya IV, who married Bonthādēvī, daughter of king Lakshmana of Chēdi (1 26), their son Taila II, who conquered the Rāshtrakūtas Karkara and Ranastambha, lestoied the fortunes of his dynasty, and married Jākabbā, daughter of the Ratta Bhammaha (1 28), their son Satyāsraya II (1 36), his younger brother Daśavarman, who married Bhāgyavatī (1 36), their son Vikramāditya V, who reigned after his father's elder brother (1 37), Vikramāditya's younger brother Jayasimha II, styled Jagadēkamalla and Mallikāmōda (11 39, 40), his son Āhavamalla (Sōmēsvara I), who made his power felt by the kings of the Mīlava and Chōla lands and Kanauj (1 13), his son, the renowned Bhuvanarkamalla (Sōmēsvara II), (1 49), and finally the latter's younger brother, Vikramāditya VI, styled Tribhuvanamalla (1 51), the donor of the present graat, who made successful expeditions a id imposed his authority upon a Dravidian king

Some points in this pedigree may be here buefly noticed, they are discussed more fully by Dr Fleet in the Indian Antiquary, Vol XVI, p 17 ff The statement on Il 20-21 that Satyastayı I, se Pulukësin II, was followed by a sou Nedamarı and the latter's son Adityavarman is not corrobotated by earlier records, and is a pure mistake. Vikramāditya I, who is here said to be the son of Adityav uman, was really the son of Satyasiaya I, and Adityavarman was one of his biothers there wis no Nedamari in the line at all Yuddhamalla's name is given more correctly in the carly inscriptions as Vinayaditya. The disaster in the reign of Kirtivarman II, mentioned in 1 23, in which "the fortunes of the Chalukyan empire vanished", is a reference to the conquest by the Rashtiakūta Dantidurga or Dantivarman H, about A D 754 The power of the dynast, was not thoroughly re-established until the reign of Tula II, AD 973-97 It would hence seem that the statements of the present pedigree regarding the kings from the first to the second Taila, covering a period of about two centuries, ne defective, probably there is a gap before Taila I Dasavarman (who is named Yasovarman in the Kauthom grant, Ind Ant, XVI, pp 15 ff) does not seem to have ever reigned, ind Vikramāditya V, who is here said to be his son, but in an inscription at Harihar, and perhaps also in one at Diggavi2, is called a son of Satyasiaya II, may have been reatly a child of Dasavuman adopted by Satyāsiaya as his successor

Verse 37, on line 12, contains a play on words which is noteworthy speaking of Javasimha II, it says —"Mallikāmoda is very illustrious in the land of Kuntala, which is famous for the [rivi] Krishnavarnā and has a loyalty arising from affection for Taila [II]," and secondarily — "A fragrance of jasimine strongly pervades a braid of hair which has the famous [black] hue of Krishna and a smoothiess caused by sesam-oil" On this verse Dr Fleet gives me the following remarks — 'For Mallikāmoda, "fragrant as jasimine", as a brinda or secondary name of Jayasimha II, see (i) Pāh, Sanshiri, and Old-Canarese Instriptions, No. 155, of A.D. 1035, line 6, Epi Carn. vol. 7, Shimoga, Sk. 126, (2) PSOCI, No. 153, of A.D. 1038, line 4, Sk. 153; (3) Sk. 20 a, of A.D. 1031 (not in PSOCI), (4) PSOCI, No. 154, of A.D. 1015, line 4; Sk. 125, edited in Ind. Ant., vol. 5, p. 15. here, by some unaccountable carelessness, the preamble of the record mentions Taila. II as the reigning king, and so a signs to him this and other birudas (Mārpade-Bhīma, Chīlāgrakālānala Chaurāna-Sahasrabāhu, Kōdanda-Rāma, etc.) which belorged properly to Jayasimba. II. Another inscription, PSOCI. No. 160, of A.D. 1071, (apparently not in Epi Carn., vol. 7, though it is in Mysorc Inscriptions, p. 161), mentions in

On the name Ranastambha see Epo Ind Vol VI additions and corrections

<sup>2</sup> See Di Flect's Dynasties of the Lanaisse Districts, in the Gazetteer of the Bombay Piesidency, vol I. Pirt ii, p 334, note 3

līne 26 a god at Balagāmi named Mallīkāmodēšvara, "the Īsvara (Šīva) of Mallīkāmoda," evidently established by or in honour of, and named after, Jayasımha II Kuntala is well known as a general name for the Western Chālukya territory above the Ghauts Krishnavarnā stands here for Krishnaverna this was a name of the river Krishna from its confluence with the Vernā, Vēnā, or Yennā, at Sangam-Māhuli, three miles east of Sātārā 1 other forms of it are Krishnavennā, Krishnavenā, Krishnavenā, and Krishnavenī;² and sometimes the full name was replaced by simply Vernā and Vēnī  $^3$  The present record, being Sanskrit, uses a for the Dravidian short e in the third syllable, and so gives the name as Krishnavarnā, another Sanskrit record, of A D 959, presents the name in the Prakrit form Kanhavanna 4 In the expression vil hyāta-Krıshna-varnnē there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the kare bhum, hare nela, whence through kare-nādu, " the black country", we have the name Karnāta, Kannada"

After the preamble the document proceeds to business, and formulates the grant in the following terms (l. 58 to end) -"The fortunate sovereign king Tribhuvanamalla-vallabha, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of the race of Satyaśraya, embellishment of the Chalukyas, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (āyuktakas), commissioners (niyuktakas), officials, presidents, and others -

"Be it duly known to you (l. 60) that in the twelfth Chālukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pushya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyana, did on the petition of Palata Pāndya grant to certain Brāhmans coming from the Dravidian lands, members of divers gōtras and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nirugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kokalı, together with the land thereof, in fief

"In the forty-eighth Chālukya-Vikrama year (l. 64), in figures 48, of current time, in the year Sobhakrit, on the twelfth day, being a Śravana-dvādasī, of the bright fortnight of Bhādrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayantī, did on the petition of Rāya Pāndya, grandson of Palata Pāndya, who was moved thereto by Dravidaditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Krishnapallika, together with the lands thereof, under a charter, to the same Brahmans, five hundred in number The said Brahmans are to pay to the owner of this land four hundred pieces of gold in proper form of almony 5 It is given under charter, with a settlement of whatever is included in the tribhoga,6 as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille, and wholly free bounds of this village are enumerated (1 69) on the East, the Elephants' Rock (gaja-pāshāna), and to the South thereof the Khalvata hill, on the South-East, the stream at a spot nearly west

<sup>1</sup> See Dyn Kan Distrs, p 334, note 2

<sup>&</sup>lt;sup>2</sup> See 1bid, and Ep: Ind, Vol III, p 91, verse 21, and Ind Ant, Vol. XXX, p 376, note 5

<sup>&</sup>lt;sup>2</sup> See Ep: Ind, Vol III, p 82, note 2, and p. 94, and note 7

Ep. Ind, Vol. IV, p 286, line 63 and see Ind Ant, Vol. XXX, pp 373, 376

Pimd-ādāna-evarūpēna that is to say, in the character of a quit-rent.

For the explanation of this term see Ind. Ant, Vol. XIX, p. 271.

of the village of Talevagya, and the other stream at a spot nearly west of the village of Kamandalukārpāsa; on the South, the stream at a spot nearly north of the village named Tilaka, on the South-West, the lock, and to the north thereof, on the east of the village named Lākshāgēha, the Buffalo's Rock (mahisha-pāshāna), on the West, the pool of the Madhūkatree, and to the North-West thereof the Āyasasāra tamarınd tree, on the North-West, the Dīrghatunga hill, on the North, the anthill of the golden Acacia (svarna-khadira); on the North-East, the Akshaia lock 1 Thus the extent of the bounds.

" For the worship of the local god Bhimësvara (1 74) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn out [parts of sacred buildings] and for the supply of fiesh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding Biālimans and ascetics, the hamlet of Adityapallikā has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the tribhega, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille and wholly fice, for the entertainment of the god The bounds of this hamlet are enumerated (1 77): on the East, South-East, South, and South-West the boundary is the same as that specified for the village of Nirugunda, on the West, the embankment of the Nagara pool; on the North-West, North, and North East the stream of the Mango-lake (chūta-hrada) Thus the extent of the bounds of Adityapallika [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings. whether of Our dynasty or others

"And thus says the Lord Vēda-Vyāsa (180) — "Sagara and many other kings have made grants of land, whosever holds the soil at any time has the fruit thereof for that time" The same [author] likewise speaks of the guilt involved in removal thereof — "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years, one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe, they who lay hands upon brāhmanic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya" Likewise Rāmabhadra says — "This general principle of law for kings must be maintained by you in every age, again and again Rāmabhadra makes this entienty to all these future sovereigns, I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety"

The record ends (1.85ff) with the specification of the writer —"This was written by me, the Kāśmīra mastei Mallaya Pandita, officer in charge of grants, son of Aryama-Svāmi, who was comparable to Bhatta-Vilāsa, of the Vatsa gōtra and Sāma Vēda, with the approval of Vikramāditya, son of Kālidāsa, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces Good fortune! Homage to the Blessed Śāradā!"

The record contains two dates, the first being that on which the village Nīrugunda was originally granted, the second that on which the grant was repeated, with some additions. The details of the first date are the Prabhava samvatsara, being the twelfth year of the Chāiukya-Vikrama-varsha, ie of the reign of Vikramāditya VI, the thirteenth tithi of the dark fortnight of Pushya (Pausha), Vaddavāra, the uttarāyana-samhrānti or winter solstice. In respect of this date Dr. Fleet gives me the following remaiks—"The Prabhava

<sup>1? &</sup>quot;the rock with letters (writing) on it?" This might possibly be worth looking for Literally, dyke or embankment

samualara in question, as a lunar year according to the southern lunisolar system of the cycle, began on S March, A D 1087 The given tithi Pausha Lyishna 13 ended at about 16 hrs 40 min after mean survise (for Ujjain) on 25 December, which was a Saturday The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs 40 min on the preceding day, that is, at 3 hrs 20 min before the sunrise at the end of the Friday and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A D 1087."

This date gives another instance of the use of the term Vaddavāra, which is rare and noteworthy, to denote Saturday. The first component of the name, radda, is derived from the Sanskrit r. Idha, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet—in fact, both he and Mars, the lord of Tuesday, had the name hrire Iris, 'evil-eyed'. And a verse in Ranna's Kanarese. Sāhasa-Bhīma-1-jaya, written about A.D. 1000, represents the names Mangalavāra (the most usual term for Tuesday) and Vaddavāra (Saturday) as euphemisms, adopted in order to make people forget the manspicious nature of the two days.

In the second date the decals are the Söbhakut samiatsara, being the forty eighth year of the Chalakya-Vikiama varsha, the twelfth tithi, here called Scarena-diādasi, of the bright fortnight of Bhūdrapada, Soma,āra. Dr Fleet gives me the following remarks about this date—"The Söbhakut or Söbhana samiatsara began on 28 February, AD 1123. The given tithi Bhūdrapada sukla 12 began at very closely about 12 hrs 3 min after mean sunrise (for Uham) on Monday, 3 September. This tithi is known as Śravana-dvādašī when it is joined with the Śravana nakshatra. On this occasion the moon entered Śravana at about 6 hrs. 18 min, after mean sunrise on that same day, Monday, and was in that nakshatra when the given tithi legan and for some eighteen and a half hours afterwards. This accounts for the withi being here called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to Monday, 3 September, A.D. 1123."

As to the places mentioned in the record, Nirugumda, i.e. Nirugunda (II 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanarese nir, niru, 'water' and the modern form gives another instance of the interchange between r and l in the vern scalars which is too well known to need illustration. The second component, gunda, kunda (we also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu gunta, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell', the Kanarese lands, tentatively explained by Kittel as 'low or bent ground', and the Tamil lands, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places Nirugunda, Nilgunda, in a group of villages known as the Vikkiga twelve, which was in the Kökali five-hundred district (I 63). The name Vikkiga cannot be traced now, unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south east from Nilgunda. The Kökali five hundred is evidently the Kögali-nād which is mentioned in inscriptions of A D. 982, 1071, and 1108, tits chief

The verse was given by Mr Rice in Ind Ant, Vol XXIII, p 168 For previous notes on the use of the name Vaddavāra, see remarks by Professor Kichhorn and Dr Fleet in the same journal, Vol XXII, pp 111, 251 2

<sup>&</sup>lt;sup>2</sup> Sec Professor Kielhorn's "Festal Days of the Hindu Lunar Calendar," in Ind Ant, Vol XXVI, p 183

<sup>3</sup> The change seems, indeed, rather a pointed one in such a word as nīr, but perhaps is not more so than it is in the case of per, pēr, 'great', which has taken the change in Pērūr, Bēlūr, see Ind Ant, Vol XVIII, p 271

<sup>\*</sup> See Dr Flect's note in Ind Ant, 1901, p 106 the Indian Atlas sheet No 59 of 1828, used by him, shows as "Kegala" the place which is shown as "Kegala" in the quarter sheet 59, N W, of 1901 The Kögali district is mentioned as a fire hundred in records of A D 1037 and 1108, Epi Carn, Vol 11, Dg 126, Jl 12

town plainly still survives in the place in the Hūvina-Hadagalli tāluka which is shown as "Kōgali" in the Indian Atlas sheet No 59, N W (1901), in lat 14° 56′, long. 76° 13′, fifteen miles towards the north-east from Harpanhalli and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikā and Krishnapallikā and the villages Talevāgya, Kamandalukārpāsa, Tilaka, and Lākshāgēha, which are mentioned in the specification of boundaries, cannot be traced in the map On the occasion in A.D 1087, when the grant was first made, the king was at his capital city, Kalyānapura (1 62) this is Kalyāni in the Bidar District of the Nizam's territory On the occasion in A.D 1123, when the grant was repeated, he was in camp at Vaijayantīpura (1 65-6) this is well known as an ancient name of Banawāsi in the North Kanara District, Bombay

In connection with the word gunda, kunda, as the second component of the name Nirugunda, Nilgunda, Dr. Fleet gives me the following remarks -" Some other places in the names of which this term occurs are as follows -- Hungund, a taluka town in the Bijapur District, Bombay its name is found as Ponugunda in an inscription of AD. 1049 1 here ponu doubtless stands for pon, hon, honnu, 'gold'. Mulgund, a village in the Gadag tāluka, Dhārwar District, Bombay its name is given as Mulgunda in inscriptions of AD 866 and 902,—the latter at the place itself 2 here mul is, no doubt, mulu, mullu, 'a thorn' in the spurious Kurtakoti grant, a final u is added, and the name is presented as Mulgundu.3 Nilgund, a village in the same taluka its name, which is identical with that of Nirugunda, Nilgunda, and has the same derivation from nir, 'water', is given as Nirgunda in the inscription of AD 866 at the place itself, and as Nilagunda (in Sanskrit verse), with the change from r to l established, in the Dambal plates of A.D. 1379 4 in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nirgunda, with the cerebral nd 5 Nawalgund, a taluka town in the Dharwar District here the first term is plainly naval, naul, naulu, 'a peacock' Nargund, a town in the Nawalgund taluka the strict form of this name seems to be Naragunda, Narugunda, with nara, naru, 'fragrance, scent' 6 Wokkund, the "Wakund" and "Wakkund" of maps, etc, a village in the Sampgaum taluka of the Belgaum District, Bombay this place is mentioned as Onkunda, and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese Kaurajamarga, written between A.D 814 and 877 the first term is perhaps ondu, 'one', which becomes ok in composition before a L, or perhaps it represents vana, 'a wood, forest', a local pronunciation of which is ona, wona eg Pāndavarig=ona-dēsa band-ante āditu, in the Ballad of the Daughter-ın-law of Channavva of Kıttūr 7 Talgund a village in the Shikarpar taluka of the Shimoga District, Mysore in records at the place itself, this name is found as Sthanakundūra (Sanskrit) in the Early Kadamba inscription of about AD 501-50, 8 and as Sthanakundur (Kanalese) in an inscription of A D 1028, 3 as Tanagundur in inscriptions

<sup>1</sup> See Ind Ant, Vol XXX, p 264

<sup>&</sup>lt;sup>2</sup> Ep. Ind, Vol VI, p 104, line 22 and JBBRAS, Vol X, p 190, line 4. I think there is an inscription which mentions the place as Mulugunda but I cannot verify this just now

<sup>1</sup> Ind Ant, Vol VII, p 220, line 29

<sup>4</sup> See, respectively, Eps. Ind , Vol VI, p 104, line 26, and JBBRAS, Vol XII, p 357, line 129

<sup>&</sup>lt;sup>5</sup> Ep: Ind, Vol IV, p 206, line 20

See Kittel's Kannada English Dictionary, under naga (1) and nagu

<sup>1</sup> Ind Ant, Vol XIX, p 420, first verse

<sup>8</sup> Ept Ind, Vol VIII, p 33, line 15, Ept Carn, Vol VII, Shimoga, Sk 176

Pāli, Sanskrit, and Old Canarese Inscriptions, No 215, line 13, Epi Carn, Vol VIII, Sk 177. In Ind Ant, Vol IV, p 278, line 13, agrahāra sthāna Kumndavige is a misreading, due to the indistinctness of the photograph, for agrahāra Sthānakumndura

of A.D 935, 1091, and 1107, <sup>1</sup> and as Tānagundūr, with the cerebral t, in an inscription of A D 1048 <sup>2</sup> an inscription of probably A.D 1179 gives the name as Tānagundūr in lines 18 and 25, and indulges in a fanciful Sanskritization of it as Sthānugūdhapura in line 5 "<sup>3</sup>

As the prasast of this inscription is of considerable importance, I append some notes shewing the different readings (excluding mere clerical errors and variations of spelling) which are found in the parallel passages of the following documents —

- 1 The Kauthēm plates of Vikramāditya V, A.D 1009, edited by Dr Fleet in the Ind Ant, Vol XVI, p 15 ff, here quoted as K
- $2\,$  The Miraj plates of Jayasımha II, A D. 1024, from ink-impressions lent by Dr  $\,$  Fleet , here quoted as M  $\,$
- 3 The Yewur inscription of Vikramaditya VI, AD 1077, from ink-impressions lent by Dr Fleet, here quoted as Y
- Inne 1-Y prefixes the verse of salutation to Śiva, Namas=tumga-sıraś-chumbı-chamdra-chāmara-chārai  $\bar{e}$  trail $\bar{o}$ rya-nagar- $\bar{a}$ rambha-m $\bar{u}$ la-stambhāya  $\bar{S}$ ambhav $\bar{e}$ .
  - L 2 dasht-ahrishta in K, M, and Y
- L 3 For Tribhui anamalla-mahīpatir K reads Akalamkacharita-bhūpatir, Y Tribhuvanamalla-kshmāpatir, M Jagadēkamalla-bhūpatir M omits gadyam
  - L 7 Karalsta-Nala-lahshmī° K, Kabalıta-Nala-lahshmī° Y
  - L 8 Ekānta Y
- L 9—Before hatipaya° K and M add cha M adds irittam before kamdah Y omits kamdah
  - L. 16 obhārē M
  - L 17 .- Rājya-strīnām Y
  - L 18 -Asakte K, M, and Y
- L 20—K reads gunākarasya . adamarī-krita-dig-valay-ōdita<sup>o</sup> laripta-kritam, Y has ialay-ōddita arishta-tidam M apparently has arishta kritam
  - L 21 -Nedamarih K and M, Tadamari Y.
- L 25—K reads svakam . vamšam sah vavritē, Y gives šukam prāpayantīva dhassam šva sambabhrē Krishna-nandanān, M svakam prāpayann=iva vamšam sa vairitē Krishna-namdanām
  - L 26 Y vibhava-vibhāsī.
- L 30 —For Rāshtrakūta-kula-samvaddhāv=ubhau of our text K reads Rāshtrakūtā-kula-rājya-samvamdhibhih M gives okula-rājya-sambhavau, Y agrees with our text
  - L 31 —K prakopāv instead of prarohāv
- Ll. 32-33—The verse Ittham . . °lakshmīm, which appears in M and Y, is omitted in K, which adds another verse (Hūna-prāna-hara-pratāpa-dahanō, etc.), which is given also in M and Y

<sup>1</sup> Epi Carn, Vol VII, Sk 194, 322, 178 (PSOCI, No 217, line 20), 192 (PSOCI, No 218, line 18) In the case of Sk, 322, the transliterated text gives Tānagundūr kereyam, while the text in Kanarese characters has Tānagunda-kereyam the former is probably right, compare Sk 194, a duplicate of the same record, where both the texts give Tānagundūr-kkereyam

<sup>&</sup>lt;sup>2</sup> PSOCI, No 157, edited by Dr Fleet, with a plate, in Ind Ant, Vol IV, p 179, line 17, Epi Carn,

Vol VII, Sk 120, where, however, the transliterated text stops just before this word

\*\*PSOCI, No 221, Ep: Carn, Vol VII, Sk 186 The date is in line 52 In Ep: Carn the transliterated text gives the Śaka year as "? 1123", and the Kanarese text gives it as 1183 The third figure is doubtful in the photograph Dr Fleet originally read the year as 1113, but the specification of the samvatsara as Siddhārthin points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121

- L. 36—Instead of vv 32 ff K gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśōvarman, is extolled for his conquests, then it mentions his queen Bhāgyavatī, the couple being compared to Vishņu and Lakshmī, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kauśalyā, and finally it eulogises Vikramāditya, who is compared to Indra-Instead of this, M devotes two verses to the praise of Satyāśraya's heroism, and then proceeds to verse 32 of our text, Tasy=ānujaḥ śrī-Daśavarma-nāmā, etc Y agrees with our text, except that it reads Bhāgyavat=īti instead of Bhāgyavatī cha on 1 37, as does M also
  - L. 38 -After verse 33 of our text, M inserts three verses in praise of Vikramaditya V
  - L 40-M ovikramādhyō After veise 35, M adds another stanza, on the same topic
- L 41-Y reads gandarol-ganda°, "hero among heroes", ol is the usual Old-Kanarese ending of the locative case, the ul of our text stands for ul, a variant of ol
- L 42—After verse 36, M and Y add another on the same topic Our verse 37 is not in M, which now passes on to the documentary business
- L 43 —To verse 39, Y prefixes the word mamgalam, after which are appended some lines in Kanarese by a later hand
  - L 45 —Y reads obhara-bhay-ōdbhītio
- L 47—After our verse 40, Y adds another stanza in praise of Jayasınıha II, and reads auddhritya instead of auddhatya.
  - L 54-Y reads apahata°

#### TEXT1

### First plate

- 1 [Õm]<sup>3</sup> [||\*] <sup>3</sup>Jayaty=āvishkrita[m] Vishnör=vārāham kshöbhit ārnnavam | dakshinönnata-da[m]shtr-āgra-visrāmta-bhuvanam vapuh | (||) [1\*]<sup>4</sup> <sup>5</sup>Śriyam=upaharatād=vah Śrīpatih krōda-rūpō
- 2 yıkata-vıśada damshtrā-prānta-vıśrāmtı-bhājam | avahad=adaya-damshtr-ākrıshta-vıspashta-kāmda-pratanu-vısa-jat-āgra-gramthıvad=yō dharitrīm | (||) [2\*] <sup>6</sup>Karı-makara-ma-
- 3 karık āmkıta-jala-nıdhı raśanām vasıkaı ōtv≈avani-vadhū[m] [|\*] Trıbhuvanamalla-mahīpatır=akalamka-yaśō-[m]vu-rāśı-valayıta-bhuvanah | (||) [3\*] Ga[dyam |]
- 4 Svastı samasta-bhuvana-samstüyamāna-Mānavya-sagōtrānā[m] Hārītıputrānām Kausikī-vara-prasāda-lavdha-svēt-ātapatr-ādı-rājya chihnānām sa-
- 5 pta-mātrikā-parirakshitānām Kārttikōya-vara-prasāda-lavdha-mayūra-piehehha-kumtadhvajānām bhagavan-Nārāyana-piasād āsādita-vara-varāha-lāmehhan-ēkshana-
- 6 kshana-vasikrit-ārāti-rāja mamdalānām samasta-bhuvan-āsraya-sarva-lok-āsraya-Vishnuvarddhana-Vijayādity-ādi-visēsha-nāmnām rāja-ratnānām=udbhava-bhūmih | Vrittam |
- 7 7Kavalita-Nala-lakshmir=Durjay-aurjitya-hārī vihata-prithu-Kadamv-ādamvarō Maurya-nirjit | nija-bhuja-vala-bhūmn=ōtpātayan=Rāshtrakūṭān=khihta-Kala-
- 8 churı-śrīn = astı Chālukya-vamśah | (||) [4\*] 8 Taj-jēshu rājyam=anupālya gatēshu najasy=ēkānna-shashtı-gananēshu pur=ādhy-Ayōdhyam | tad-vamśa-jās=tad-anu shōdaśa bhūmipā-

<sup>1</sup> From the ink impressions

<sup>&</sup>lt;sup>2</sup> Metre Slöka (Anushtubh)

Metie Malini

<sup>7</sup> Metre Malını.

<sup>&</sup>lt;sup>2</sup> Expressed in writing by  $\bar{o}$  surmounted by an anuscara

<sup>4</sup> The verses are not numbered on the plates

<sup>&</sup>lt;sup>6</sup> Metre Āryāgīti

<sup>8</sup> Metre Vasantatılakā

- kahmam Dakshinapatha-jusham 9 läh vibharām vabhūvuh | (||) [5\*] Dushtkatıpaya-purush āmtar-ā[m]tarıtāyām ävashtabdhäyäm Chālukya-kula-sampadı bhuyaś=Chālukya-vamsya ēva | 1Kamdah kī-
- 10 riti-lat-amkurasya kamalam Lakshmi-vilas-aspadam vajram vairi-mahitri(bhri)ti[m] pratimidhir=d5vasya daitya-druhah ( rāj=āsij=Jayasımha-vallabha Lbyatas=charitrai-
- 11 r=nni\_air=yō rčj5 chiram=ādi-rāja-charit-ōtkamthāh prajānām haran [ (||) [6\*] 2Yō Rāshtrakūta-kulam=I[m]dra iti prasiddham Krishn ahvayasya sutam=ashtašat-člha sainyam | (1)
- 12 n.rpitya dagdha-nripu-panicha śato vabhāra bhūyaś=Chalukya-kula-vallabha-rājalakshmim | (11) [7\*] Chatula ripu-taraga-patu-bhata-karati-ghata-koti-ghati-
- 13 ta raņa rāgah | sukrīta-Hara-charana-tāgas=tanayō=bhūt=tasya | Ranarāgah | (||) [8\*] \*fat-tanayah | Pulakësi Ki-1 mshudana-samo-bhavad=rājā | Vā-
- 14 tāpi-puri-vara-patir=a'talita-khala-Kali-kalamka-kalah | (||) [9\*] 5Vayam=api Pulakēsikahmīpai.m varna.yamtalı pulaka-kalıta döhüh pasyat=ädy=ä-
- 15 pi savntah ( sa hi turaga-ga) endra grāma-sāra[m] sahasra-dvaya-parimitam= ritrik-elch-chakir-if. amidhi | (||) [10\*] Tat-tanayah | Mala-mlaya-vilopi Mauryanirjāna-lietuli prathita-
- 16 prithu-Kadamya staniya bui'di kuthārah [ bhuvana-bhavana bhag-apūran-arambhabhara-vyavasita sita-kirttih Kirttivarmä nripö=bhūt | (||) [11\*] Tad-ann tasy= ānujāh ( "Sarvia dispokrima-
- 17 na mahasi yasja nau-sčiu-vamdhur-ullamghy-ävdhim vyadhita pritanā Rēvatīdvipa-lopam | rājja sel ām hatha-patir-abhūd-yas-cha Kālachchurīnām yabhrē bhūmin saha sa saka-
- 18 lair-mangalair-Mamgalisah | (||) [12\*] <sup>8</sup>Jycshtha-bhratuh satı suta-varē=pv= arbnakat, Id- wakt reyasminn-atmany-akrita hi dhuram Mamgalisah prithivyah [ tastain-prat, arpipad atha mahi[m]
- 19 yunı Satyüsrayê=510 Châlukyanam ka 173 h patho dharmy=atah vilita-Harsha-mahā-nripasya prachya.čta | (||) [13\*] Vitur=ddisam maroratha-pat-adhikam=arthayadbhyah | saty-adi-
- 20 karvu gana-ratna-gan akara-ya satyāsrayatvam=npalakshanam=Çva yasya | (||) [14\*] 10Adanariknta dig-valayo=rddita dvid=amari-parigita-mahi-yasāh [ mridam=arishtabhida[m] ma-
- 21 nas-odyahar-Nidamarih 11 kshitipozjani tat-sntah ! (!!) [15\*] 19Sutas-tadiyo gunaratna-mīli bhū-vallabhō-bhūd-bhuja-vīrya sali [ Ādityavarm-ārjita-[pu]nya-karmā 6010-
- 22 bhir-iditya-samina dharmi | (||) [16\*] 13Tat-suto Vikramādityō vikram-ākrāmtabhū-talah | tats=pi Yuddhamall-ākhyō yuddhō Yama samō nripah | (||) [17] Taj-janmā Vijayādityō virā-

Metre Sardulavikridita. The adirājus are Bharata, Nala, Nahusha, etc

<sup>2</sup> Metre Vasantatilakā.

Mctre Arga.

Metre Āryā. The danda after tal tanayah should be omitted

Mctre Malini

Metra Malini

<sup>6</sup> Metre Mandakranta Metre Mandakranta. 10 Metre Drntavilambita.

Metro Vazantatilakā

<sup>11</sup> The 1 of Nida' represents the Dravidian short e 12 Metre Trushtubh upajūti, pāda 1 being Upčadravajrā, and pādas 2-4 Indravajrā.

<sup>11</sup> Metre of vv. 17-22 Sloka.

- 23 n=ēk-āmga-samgarē | chaturņnām mamdalānām=apy=ajayad=Vijay-ōpamah | (||) [18\*]
  Tad-bhavō Vikramādityah Kīrttivarmā tad-ātmajah | yōna Chālukya-rājya-śrīr=amtarāyiny=a-
- 24 bhūd=bhuvi | (||) [19\*] Vikramāditya-bhūpāla-bhrātā bhīma-parākramah | tat-sūnuh Kīrttivarm=ābhūn=m[ri]t-prūs-ārddita-durjanah | (||) [20\*] Taila-bhūpas=tato játo Vikramāditya-bhūpatih |

### Second plate first side

- 25 tat-sünur=abhavat=tasmād=Bhīma-rājō=rı-bhīkarah | (||) [21\*] Ayyan-āryas=tatō jajñō yad=vamśasya śriyam svakām | prāpayan[n\*]=iva vamśam svam sa
- 26 vavrē Krishna-namdanām | (||) [22\*] <sup>1</sup>Abhavat=tayōs=tanūjō vibhava-vibhāsī virōdhi-vidhva[m]sī [|\*] tējō-vijit-ādityah satya-dhanō Vikramādi-
- 27 tyah | (||) [23\*] <sup>2</sup>Chēd-iśa-vamśa-tılakām Lakshmana-rājasya namdanā[m] nutaśilām[i\*] Vomthādēvīm vidhivat=pariṇinyē Vikramādityah | (||) [24\*] <sup>3</sup>Su-
- 28 tam=ıva Vasudēvād=Dēvakı Vāsudēvam | Guham=ıva Gırı-jāmır=ddēvam= Arddhēndumaulēh | ajanayad=atha Vo[m]thādēvy=atas=Tai-
- 29 la-bhūpam | vibhava-vijita-Śakram Vikramāditya-nāmnah | (||) [25\*] 'Ari-kumti(bhi)-kumbha-bhēdana-ripu-durgga-kavāta-bhamjana-prabhritih [|\*] sahaja-
- 30 valasya Harēr=ıva vāla-krīdā=bhavad=yasya | (||) [26\*] Kım cha Rāshtrakūta-kula-samvaddhāv=ubhau | 5Aurjjityāch=charanāv=ıva prachalitau sākshā-
- 31 t=Kalēh krāmatah l krūrau vaddha-śarīrakau guru-jana-drōha-prarōhāv=ıva l kālāt=khamdıta-Rāshtrakūtaka-kula-śrī-vallı-jāt-ā[m]ku-
- 32 rau l lünan yêna sukhêna Karkara-Raṇastambhan rana-prāmganē l (||) [27\*]
  6Ittham purā Diti sutair=iva bhūta-dhātrīm yō Rāshtrakūta-kutilair=gga-
- 33 mitām=adhastāt i uddhritya Mādhava 17=ādi-varāha-rūpō vabhrō Chalukya-kulavallabha-rāja-lakshmīm i (||) [28\*] 7Bhammaha-Rattād=abhavad=bhūpālād= Rāshtrakū-
- 34 ta-kula-tılakāt | Lakshmīr=ıva salıla-nıdhēh śrī-Jākavv-āhvayā kanyā | (||) [29\*]

  8Chālukya-vamś-āmvara-bhānu-mālī śrī-Taıla-
- 35 bhūpāla upāyat=amām \ tayōś=cha lōk-ābhyudayāya yōgah sa chandrīkā= chandramasōr=iv=āsīt | (||) [30\*] <sup>9</sup>Śrī-Taila-bhūmīpālā-
- 36 t | śrī-Jākavvā samajijanat | śrīmat-Satyāśrayam Skamdam=Amvikā Tryamvakād= iva | (||) [31\*] 10Tasy=ānujah śrī-Daśavarma-nāmā | tad-vallabhā Bhā-
- 37 gyavatī cha dēvī | tayōr=abhūd=vikrama-śila-śālī | śrī-Vikramāditya-nripas=tanūjah | (||) [32\*] <sup>11</sup>Asau nija-jyēshtha-pituh paroksham vabbāra vā-
- 38 rāśi-vrītām dharītrīm | bhujēna kēyūra-latām=iv=ōchchair=vvīdārīt-ārātī-kada[m]vakēna | (||) [33\*] Tad-anu tasy=ānujaḥ | 12Yasy=ākhīla-vyāpī yasō=

<sup>&</sup>lt;sup>1</sup> Metre Āryā.

<sup>&</sup>lt;sup>2</sup> The words Chēd isa nuta silām may be scanned as the first half of an Āryāgīti, the remainder as the latter half of an Āryā. Cf Mahābhārata XIII xiv 183, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgīti

Metre Malıni.

Metre Śārdulavikrīdita

<sup>4</sup> Metre Āryā

<sup>6</sup> Metre Vasantatilakā

<sup>7</sup> Metre Āryā

<sup>8</sup> Metro Trishtubh upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā

Metre Sloka. The danda after obhumipalat should be omitted

<sup>10</sup> Metre Trishtubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā

<sup>11</sup> Metre Trushtubh Upëndravajrā.

n Metre Trishtubh upajāti, pāda 1 being Indravajrā and 2 4 Upēndravajrā.

# Nilgunda plates of Vikramaditya VI A D 1087 and 1123

द्वार स्थानकारियास्त प्रत्याः विस्त रोवर देशेण वर्षश्वातारात् स्विद्वातस्य देश इस्तर्य त्रमार प्रतृत्वावस्य राध्यवावाद्यां विद्वार स्थानिकार वर्षण्यात् । त्रात् वर्णण्यात् । त्रात् वर्षण्यात् । त्रात् 
11 4

26

28

30

32

C-+

36

38

40

42

3

10

12

16

18

20

स्वनन्तर अस्ति। विद्यानिक्षित्व विद्यानिक्षा अस्ति। विद्यानिक्षा विद्

W GRIGGS & SONS LTD PHOTO-LITH

10

ब्रावानाना प्रदेश एउँ जिम्पुलाना जुडुमाडी

- vadētam=akāmda-dugdh-āmvudhi-vriddhi-śamkām | karōti mugdh-āmara-sumdarınām= abhūt=sa bhūpō Jagadēkamallah | (||) [34\*] ¹Sad=āvana sthah² patu-vıkramā-
- mad-āmdha-gamdh-ēbha-ghatā-vīpāţī l dhar-orjita-prasphurīta-prabhāso rarāja 40 d=vo yō=san Jayasımha-rājah ! (||) [35\*] 3Agamad=akhıla-dhātri yēna rā-
- 41 janvatītvam nīvasatī nrīpa-lakshmīr-yasya subhr-ātapatrē! sa sakala-namīt ārīkshombhrin-mauli-ratna-dyuti-savalita-pado gamdarul-[g]amda-
- 42 bhūpah | (||) [36\*] \*Vıkhyāta-Krishna-varnnē Taila-snēh-opalavdha-saralatvē [1\*-Kuntala-vishayē nitarām virājatē Mallikāmodah | (||) [37\*] 5Tatah pratāpaıvalara-
- 43 prabhāva-nirmūla-nirdagdha-virodhi-vamsah 1 tasy≈ātmajah palayıta dharāvāh śriman-abhūd=Ahavamalla-devah | (||) [38\*] 6Âtm-avasthana-hetor=abhilasha-
- 44 tı sadā mamdapa[m] Mālav-čso | ddo(do)lat-iāli-van-āmtāny=anusarati sarin nāthakūlāni Cholah ! Kanyākuvj-ādhirājo bhajati [cha tara-]

### Second plate second side

- 45 sã kamdarās=tā Hımādrēr=uddāmā yat-pratāpa-prasara-ta(bha)ra-bhay ōdbhiti yibhrāmtachittäh ! (||) [39\*] 7Amlana-Te(Tai)la-guna-sa[m]graha-
- anvarthatām 46 na-pravriddha-tčjö-viščsha dalita-dvishad-amdhakārah 1 samanusritya kavi-pradhānau=yah prochyatē nanu Chalu-
- 47 kya-kula-pradipah | (||) [40\*] 8Auddhatya-yukt-Amdhakaja-prabhava-nırmülan-öddamavalasya yasya i virājatē nirjita-Minakēto[r=dē-]
- 48 vasya Chālukya-mahēšvaratvam | (||) [41\*] Tasmād=ajāyata jagaj-janita-pramodaśrimgara-vira-rasikah kavi-löka-kamtah l kam-
- 49 tā-vilola-nayan-otpala-chāru-chamdraś=Chālukya-vamśa-tilako Bhuvanaikamallah | (||) [42\*] 10Yah patram sphuta-pushkar-ākshara dharam pā-
- krıpana-chchhalad=a-janma-pratipanna-dasya-vijaya-sri dattam=uchchair=ddadhat ! 50 nau sākshyam grāhayitum disām parivridhānli-sarvān=iva
- 51 prāhinot=pratyāśam nija-kirttim=abhia-tatini-sparddh-ānuvamdh-odyatām i (||) [43\*] Tadanu tasy=anujah i 12 Asit=tojah-kalita-kamal-o-
- dadhānah | 52 lläsana-praudha-päda-sparšäd-uchchaih šriyam-avanibhrich-chhēkharānām dhvāmta-bhrāmtim dadhad=iva drisor=amjanam vairi-vīra-s[m]ē-
- 13Bhū-bhāram muhur=apaharan=Vikramāditya-dēvah ! (||) [44\*] 53 r-ākshiņām namita-phan-isvara[m] bhujābhyām vibhrānah pataba-palāyita-[ksh]i-
- 54 t-15ah [1\*] yaś=ch=ochchair=apahrita-nāki-sālhi-lilah pralhyātas=Tribhuvanamalla ıty=udarah ! (||) [45\*] 11Yato=nveshtum Janaka-janıtam

<sup>1</sup> Met-e Trishtubh Upčadravajrā

<sup>&</sup>lt;sup>2</sup> The division of the word sadācanasthah depends upon the interpretation. Applying it literally to the ling, we should write sad-avana sthah, "always active in protection", applying it to a lion, the upamara or the king, we should write sadā rana-sthah, " al vays haunting the forest"

<sup>&</sup>lt;sup>2</sup> Met-e Mālinī

<sup>4</sup> Metre Āryā

Metre Trishtubh upajāti, pāda 1 being Upēndravajrā and 2 4 Indravajrā

Metre Sragdhara.

<sup>7</sup> Metre Va antatilakā

Mctre Trishtubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā

Metre Vasantatilakā

<sup>10</sup> Metre Śārdūlavikrīdita

Parividha in the sense of prabhu (Pānini VII ii 21) "he sent forth in every region of the sky his fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory]" 14 Metre Mandakranta

<sup>12</sup> Metre , Mandakranta.

is Metre Praharshini.

The state of the s

- 55 vallabh-ödära-lakshmim bhiātrā sirddham hari-vala jutah svāla Samitr ātrīvij ka tirö sindhör=Vahu-mukha-bhayād=etya Vaibhishaņa dri dhāmrā
- 56 němě Dravida-patină yas=cha Chalukya-Rāmah (||) [19\*] | Sar.-. I-11,3,3prayāna-sam 19a-jūāt-ākhil-ērvēl-patha prasthan-ēva mahim-atitja vi-
- 57 mala yat-kuttur-avdhim gata l prokahjasató vijaja seijaspara-azi dárt kurtya ósha mām-aty-ākhyātum-av-arinnava-athiti jushah Saure-atrilo-
- 58 ki-guroh t (||) [47\*] Sa tu scipcithvivallabha-maharajulhiraja-param kara parama bhattaraka-Satyasraya-kula-tilaka-Chaluky abharana scimat-Tri-
- 59 bhuvanamalla-vallabha-narémdra-dévah kufull ku-ulunh sarvānseva jathasamvaddhyamānamānakāu?-rāshtrapati visboyapati-gramikāju-
- 60 k-äyuktaka myuktak-ädhikarika-mahattar-adin saamadin atyoastu , ah kam, dita a l yathä=smäbhis-Chälukya-Vikrama varshö dvädasö
- 61 amkatő=pi || 12 || pravarttamäna-külő Prabhava-samvatsaró Pushya-vahulatrayődasí(si)-Vaddavär-öttaráyana-samkrämt iu vaháni maha damán dat[t\*]iä tal-da-
- 62 kshipā-kālō Kalyānapura-samīvasita-niji-vijaya-skaindhavāro Palata-Pāindjavijnaptyā Dravida-dēs-āgatobhyō nānā-gotrēbhyō pana-veda-
- 63 sākhā-sāstra-pāragēbhyas-trišata samkhyukebhyo vrahmaņebhyah srimat Tribhuvanamalla-dēvēna Kōkali-pamehasata-de a-muddhya sthita-Vikkiga sipist, antarvvi-
- 64 rtti i Nirugumda-3nāmā grāmah i dhara pūrtakam-ngrahari-kritya dattah i pamchasatēbhya ēva vrāhmaņēbhyah Chālukya-Vikrama-varahe ashtā chatvārimsē amkatē=

### Thard plate

- 65 pi || 48 || pravarttamāna-kālē Šobhakrit-samvatsarē Bhādrapada-suddha-Śravana-dvādasyām Somavārē vihāni mahā dānāni dat[t\*]sā tad dakshitākālē Vai-
- tib jayantī-pura-samāvāsīta-nīja-vijaya skamdhāvarī srī-ku iņ ādhīkārī surv ādhjukata Dravidādītya-prērīta-Palata Pāmdya-pautra-Rāya-Pāmdya-vijāa-
- 67 ptyä śrīmat-Tribhuvanamalla-dēvēna sa pa(č)va grūmah Krishnapallikāsamētah tēbhya ēva vrahmaacbayih dhārā-pūriakam sasani-'iritya dittal. 1 tair-ēva vrāhma-
- vS naih tad-dēša-svāminē piind-adāna-svaidpēna savai ana-šata chatushtayam dēyma i sa-sulka-kara-vādhā-parihārah samast-ādēya sahitē rājaki-
- 69 yanam-anamguli-piākshaniyo nidbi-nidhana-samotah sarvia-namasjah tribbag ībhyamtara-sidhyā(ddhyā) śāśa(sa)ni-kritya dattah i tasya grāmasya simunta-
- 70 ni kathyamtē l prāchyām diši gaja pāshānah l tato dakshiņatah Khalvātaparvvatas=cha l āgnēyyām disi Talevāgya grāmāt=passhim āsanna pradēsē
- 71 srotah l Kamamdalukārpāsa grāmāt=pašchim-asanna pradčsā srota=mtaram cha l dalshinasyām disi Tilaka-nāma-grāmād=uttai āsanna-pradčsā srotah l
- 72 nairrityām disi šailah l tasya ch-öttaratö Lākshāgēha-nama grāmāt-pūrvi ato mahisha-pāshānah l paschimasyam disi madhūka-viiksha-sarah l tataḥ paschim o-

<sup>1</sup> Metre Sardulaviki idita.

<sup>2</sup> Read -samraddhyamānakan=

<sup>2</sup> Read antarovarth.-Nīrugumda , omitting the punctuation.

- 73 ttaratah äyasa-sāra-timtrinīka-vrikshaś=cha [l\*] vāyavyām diśi Dîrghatumgaparvvatah | uttarasyām diśi svaroņa-khadira-valmīkah | aiśānyām diśy=aksharapāshāṇah |
- 74 iti sīmāmta-pramānāni l tatratya-Bhīmēśvara-dēvāya gamdha-pushpa-dhūpa-dīpa naivēdy-ādy-archchan ārtham khamda-sphutita-jīrnn-öddhāra-nava-sudhā-karm ārtham nritya-gī-
- 75 ta-vādya-bhōga-pādamīda-parīvār ārtham vrāhmana-tapasvī-bhōjan-ārtham cha Ādītya-nāma-pallīkāl sa-śulka-kara-vādhā-parīhārah samast-ādēya-sahītō
- 76 rājakiyānām=anamguli-prēkshanīyō nidhi-nidhāna-samētah sarvva-namasyas=tribhōgābhyamtara-sidhyā(ddhyā) dhārā-pūrvvakam dēva-bhōg-ārtham śāśa(sa)-
- 77 nikritya dattah l tasyāh pallikāyāh sīmāmtāni kathyamtē l prāchyām≠āgnēyyām dakshinasyām nairrityām cha Nīrugumda-grām-ōkta-sīm=ēva sī-
- 78 mā l pašchimasyām diši Nāgara-sarah sētuh l vāyavyām=uttarasyām=aisānyām chu chūta-hradah srōtah l iti Ādityapallikāyāh sīmāmta-pramāņām l
- 79 evam pürvva-prasiddha-simä-samanvitas=chatur-aghāta-visuddhah sa yushmabhir=agamibhir=asmad-vamsyair=anyais=cha bhūmipalaih palaniyah l tatha ch=o-
- 80 ktam l bhagavatā Vēda-Vyāsēna l <sup>9</sup>Vahubhir=vvasudhā dattā rājabhih Sagar ādibhih l yasya yasya yadā bhūmis=tasya tasya tadā phalam l (||) Apaharanč pi
- 81 cha dōshas=tēn=aıv=ōktah l <sup>2</sup>Sva-dattām para-dattām vā yō haiēta vasumdharām shashti-varsha-sahasrāni vishthāyām jāyatē kiimih l (||) <sup>2</sup>Suvarnņam=ēkam gām=ēkām bhū-
- 82 mēr=apy=ēkam=amgulam i haram(n) narakam=āpnöti yāvad=ā-bhūta-samplavam i (i) <sup>2</sup>V:mdhy-ātavīshv=atōyāsu śushka-kōtara-śāymah i krishna sarpā hi jāyamtō yra-
- 83 hma-dēy-āpahāriņah I (||) Rāmabhadrēn=āpy=uktam I <sup>3</sup>Sāmānyō=yam dharma actur= nripānām kālē kālē pālanīyō bhavadbhih I sarvvān=ētān=bhāvinaḥ pārth\_
- 84 vēmdrān=bhūyō bhūyō yāchatē Rāmabhadiah I(||) Mad-vamša-jāh para-manpati-vamša-jā vā pāpād=apēta-manasō bhuvi bhāvi-bhūpāh I yē palayainti mama
- 85 dharmam=ımam samastam tēbhyō mayā vırachıtō=mjalır=ēsha mürddhnı | M27\* ēdam sāsanādhıkārık-ākshapatalıka-mahāprachamda-damdanāyaka-Kālıdā-
- 86 sa.suta-Vikramādity-ānumatyā l Vatsa-götra-Sāma-vēdi-Bhatta-Vilās opamān Āryamusvāmi sūnunā Kāśmīra-Bhatta-Mallaya-pa[m]ditēna dā-
- 87 n-ādhikāriņā likhitam=idam=iti subham || Śrī-Śāradāyai namah ||

<sup>1</sup> The adjectives and participles agreeing with this feminine are in the masculine gender?

<sup>&</sup>lt;sup>2</sup> Metre Šloka

<sup>&</sup>lt;sup>2</sup> Metre Salını.

Metro Vasantatılakā.

## No 20,- TALCHER GRANT OF KULASTAMBHA

## By R D BANERJI, M A.

The Copper plate edited below, belongs to the Chief of the Talcher State in O11852 and was sent to Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārnava, then Honorary Arch no logical Surveyor to the Mayurbhanj State of O11852, in 1907. It has been published by him in three different publications, once in English and twice in Bengah.

- (1) The Archeological Survey of Mayurabhanja, Vol I, pp 157 ff
- (2) Bangēra Jātīya Itihāsa, Vaisya Kānda, pp 303 01.
- (3) Journal of the Bangiya Sāhitya Parishad, Vol XVIII, part I, pp 59 ff

A photograph of the Copper plate was published on the first and the third occasion, but is the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. O'Malley, I.C.S., Superintendent, Orissa Feuditory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of Kāāchanastambhah as Kāāchanasūbhana.

The inscription has been incised on both sides of a single plate of copper measuring  $5\frac{1}{4}$ '  $\times$   $5\frac{1}{6}$ ', and the letters measure  $\frac{1}{4}$ " on the average. A round seal of the same metal is albred to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in moman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer conchant with a bough or some toliage in its mouth and a diescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, sri-Kulastambhadēvo. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhatta Viśvarūpa, the grandson of Yadu, and the son of Auantaiūpa, in the village of Singa in the Western part (paschima-khandē) of the Eastern District (Pūrica-ishaya). The value of the land granted is given in the last line as  $r\bar{u}pya$  44. Three generations of the dynasty are mentioned in the inscription—

Kāñchanastambha
Kalabastambha (Vikramāditya)
Ranastambha alias Kulastambha.

The record was inscribed by one Dürvvadāsa, and it is apparently complete, though it ends a ruptly with the word chatuhsimā-parya.

The characters of the inscription belong to the 9th century A.D., and the language incorrect Sanskrit, though the mistakes are not so many as Bābū Nāgendra Nātha Vasa Piāchyavidyāmahārņava thinks 1 The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (ankusa), the emblems of the Early Chalukyas, are to be found on the seal.

<sup>1</sup> Bangiya-Sāhitya-Parishat-Patrikā, Vol. XVIII, p 60

Two grants of this prince, Kulastambhadeva, found in the Raghava monastery at Puri have been edited by Baba Manmohan Chakravarth The name of the country read as Kēdāla in those plates is very clearly written as Kodalo in the Talcher plate,2 and this is probably the If this be admitted, then Babu Nagendra Natha Vasu Prachyavidyamaharcorrect reading nava's identification of this country with the Paschima-Kedara, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,3 must be abandoned I edit the inscription from the original plate -

#### First Side

- 1 Õm<sup>4</sup> svastı [||\*] Jayat15 bhūjaga-bhōga-paramānavah [!\*] sarvajna-sarvakridvyāpi-Hara-pā-
- 2 -dāvja(bja)-rēņavah Svasti [[\*] []]\*] Tribhuvana-viditē(a)-Šūlkīkāmša-vamšabhushano rājā
- asit Kanchanastambhah ì nija-bhuja-vajra-vinirjita-durddhara-vairi-varapa6-giri-
- ndrāj=jātas=tato mahānripatih śrīmata-Vīkramādityah7 parama-nāmadhēva[h\*]
- śrimat-Kalahastambhah tasmād=asādhāraņa-sāhasādyatah8 pratāpa-
- bhasmikrita-vairi-vigrahas=9tri-vargga-sammānita10 sadhu-sammatah prithiyyam [1\*]
- Tato vyajāyata sakala-bhapāla11-mauli-mālā-lālita-charaņa-yu-
- galo 12nirmala-karavāla-kıraņa-kalāpa-bhāsuro Kodālo-dhivāsi13
- śri-Stambhēśvari-laydhali-vara-prabhāyō(prasādō) mahānubhāyah Paramamāhēsya-
- rð mätäpitn-päd-änudhyäyi samadhigata-pañcha mahāsavdöli ma-10
- hārājādhirājah śri-Ranastambhah parama-nāmadhēyah Paramabhattāraka[h\*]
- mandalē=smin=varttamāna-bhavishyat-mahā-17 12 śri-Kulastambha-rāpakahl6 kuśali
- 13 mamta-rājāputrān¹8=niyukta-dāndapāśikān≈anyāny=api <sup>19</sup>rāja-prasadina chāttabhatta-
- 14 mahāsāmamta-bhoga-janapad-ādyān=adhikaraņa-janāna® yathārha[m\*] manayatı võ(bō)-
- bhavatām .21 paschima-khandě viditam=astu ıñāpayatı sa[mādišati] 15 dhayatı pű-

Second Side

tāmra-sāśanah<sup>93</sup> chātuh22-sīm-āvachchhinnah Singa-grāmah 16 [-rvva-visha]yē chandr-ārka-

- Bangiya-Sahitya-Parishat-Patrika, Vol. XVIII, p 60
- [See below, p 158, foot-note 15 -H. K S] 5 Read Jayantı bhujaga-· Expressed by a symbol.
- E Read -rairi-vārana
- " Read sähas ödyatah [or, sähas-ädityah -- Ed.]
- L Read -sammanitah
- 12 Read nirmala 16 Read labdha
- 16 The -na- of -ranakah 13 written below the line
- 16 Read -rajaputran=.
- 20 Read ganan
- 22 Read chainh

- 1 Read frimad-Vikramādityah
- Pead •mgraha≈.
- 11 Read -bhūpāla-mauli .
- 13 Read Ködäl-ädhıcası
- 15 Read -jabdo
- 17 Read -bhavishyan-mahā
- 19 Read =anyān=aps rāja prasādinas=chatta-
- 21 Superfluous visarga, used as a sign of interpunctuation
- 23 Rezd fasanataf=.

<sup>1</sup> Journal Beng As Soc, Vol LXIV, part I, pp 124 ff.

<sup>&</sup>lt;sup>2</sup> [The stroke read as an ā-mātrā in the first akshara is more probably a superfluous sign of interpunction.— E.I.j

- [kshiti]-samakālam mātā-pitiðr=ātmanaś=cha puņya-yasō-bhivriddhayō bhatta-17
- putra-Visvai üpahl Autatha-syagotrāyah2 triyarishaya-pravarödbhavatih5 18
- ngalavılā-vinirgata-(|)bhattaputia-(t)Yadu-suta(|)-Aņantarūpa sutah da[kshi\*]pa-19
- yana samkrāntau [5ākshaya-nidhi-dhaimmēņ=ākaiatvēna piatipāditah [||\*]u-20
- rājabbih Vahubhir6=vyasudha dattā dhaimma-sästiö [||\*] ktañ=cha 21 yasya yasya Sagarābhih<sup>7</sup> [|\*]
- bhūd=aphala-sankā Yah Μā bhumis=tasya tadī phalam tasya yadā 22 paradatt=ē-
- paradattanupalano svadattā[t] phalam=unantya[m\*] 23 pärthiväh [[\*]] tı Svadattām (=pa-
- harēta vasundharām vishthäyäm  $\|(\mathbf{l})\|$ radattām)=paradattām=vā γŏ krımır=bhūtvā
- samkshēpād=idamkım=uktena pachyatē | 8Vahun=ātra pitribbih saha ...25 uchya
  - loka-dvaya-kshamah svalpam=āyuś=chalā dharmmo bhogā 26 tö  $\|(1)$
  - 6rIyam=anuchintya11 Vatya13 Singa-grāmah kamala dal-āmyu-yındu-lölām<sup>10</sup> 27 trı-
  - n odaka 1 upya 40 413 Durvyadasena utkuna[m\*] iti || chatuh sima-paiya 28

#### TRANSLATION11

(Line 1) Om Hail Victorious is the dust of all-knowing, all-performing and (all-) peryading Hara's (Siva's) foot-lotuses, where the atoms are the coils of the snakes 16

(Li 2-11) Hail There was a king Kānchanastambha, an ornament in the Śūlkīkāmśalo family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, viz the elephants of his unbeatable foes, was born the great lord of men with the high name, the illustrious Vikramāditya The illustrious Kalahastambha (was born) from him, a sun (aditya) of uncommon force, who by his glowing heroism tuined the frames of his enemies to ashes, who was honoured by the three castes, who was honoured by the good ones From him was born the Mahārājādhirāja with the high name, the illustrious Ranastambha, whose pair of feet was revered by the row of the heads of all kings, who was resplendent with the bundle of rays of his spotless aword, who resided in Ködāla (or Kēdāla), who had been granted the highest favour from the illustrious Stambhesvari, the very powerful, the devout worshipper of Mahēśvara, who meditated on the feet of his mother and father, who had obtained the five great sounds

(Lil 12-15) (He) the Paramabhattāraka, the Rānaka, the illustrious Kulastambha, being in good health, duly honours, reminds, orders and instructs the present and future Mahāsāmantas, Rājaputras, Niyuktas, Dāndapāsikas, and other royal servants, the people in

Read Autathya sagōtiāya

4 Read Anantarūpa sutāya

<sup>1</sup> Read Visvarūpāya.

Read tryārshēya pravar ödbhavatē

<sup>5</sup> Read akshaya

Read Sagar adıbhıh

<sup>9</sup> Read Ita

<sup>&</sup>lt;sup>13</sup> [The last figure is probably 2 and not 4-Ed]

<sup>11</sup> The remainder of the verse has been omitted

<sup>8</sup> Read Bakun=

<sup>8</sup> Read Bahubhir=

<sup>10</sup> Read ambu bindu lölam sriyam=

<sup>12</sup> Read esha

<sup>14</sup> By the Editor

<sup>15</sup> Mr Krishva Sastri suggests the reading bhuvan=ābhoga [pramāna\*]-paramānavah, which would give a much better sense, "where the atoms are of the size of the world"

According to Manmohan Chakravati this is a corruption of Chālukya.

the bhōgas of the Chātas, Bhatas, and Mahāsāmantas, and others, the people in office, in this mandala,—

(LI 15—20) Be it known to you (that) the village Sings in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the Bhattaputra Visiarūpa of the Autathya cōtra, belonging to the praiaras of three rishis, the son of Anantarūpa, the son of the Bhattaputra Yadu, who has come from Mangalavilā, on the occasion of the Dukshināyana-samkrānti, in the way of an eternal treasure, with exemption from taxes

And it has been said in the Dharmasāstra (Follow four and a half of the customary benedictive verses)

(Ll 27—28) This Singa village, with pasture and water (yields) 42 rupees Engraved by Dūrvadāsa. Up to its four boundaries 1

## No 21—DALAVAY AGRAHARAM PLATES OF VENKATAPATIDEVA-MAHARAYA I,—SAKA-SAMVAT 1508

Br T A GOPINATHA RAO, MA, TRIVANDPUM

The subjoined inscription is engraved on nine copper-plates, shaped in the usual manner of the later Vijayanagara plates, ie with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannada numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyanasāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mi Kuppu Rao of Dādikkombu to secure for him from Anantāchārya of the Dalavāy-Agrahāram Street, Madura, this and some other sets of copper-plates, Mr. Kuppu Rao was kind enough to procure them on loan for Mr. Nārāyaṇasāmi Ayyar, who in his turn helped me, with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him

The alphabet of the document is Nandinagari, the solitary word  $\hat{Sri}$ -Venhatēśa used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannada characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty, distinction is made between initial long  $\bar{e}$  and short e. The ordinary  $\bar{e}$  is retained to express the short vowel sound, a secondary e symbol over the short e, which makes really ai in other inscriptions, converts it into a long  $\bar{e}$ . The vowel ai is written with two secondary e symbols on the short e. For example,  $\bar{e}k\bar{a}m$ , 1. 172,  $\bar{e}ty\bar{e}ka$ , 1. 207,  $\bar{e}kaiia$ , 1. 327 and  $ais\bar{a}iiy\bar{a}m$  in 1. 110. Other minor peculiarities are noted in the foot-notes under the text of the inscription

<sup>1</sup> The last words are probably meant as an addition to Singagrāmah, 1 27 The grant is, so far 18 1 understand, complete

Cf. Ep Ind, Vol IX, p 328

Venkatadrı

The grant under notice belongs to the reign of Venkatapatidevaraya Maharaya I II. genealers of the third Vijayanagara dynasty is, as usual, traced from the Moon, thus -

Moon
Eudha
Purūravas
Ayu
Nahusha
Yayāti
Pūru.

(In his race) Bharata

(In his race) Santanu.

(The fourth from him ) Vijaya (Arjuna)

Abhimanyu Parikshit

(The eighth from him) Nanda

(The muth from him) Chalikka

(The seventh from him) Rajanarêndra

(The tenth from him) Bijjalendra

(The third from him) Viia Hemmaliraya

(The fourth from him) Tata-Pinnama

The regular genealogy begins from Tata-Pinnama and runs as follows .-

Tāta-Pinnama
Sõmidēva
Rāghavadēva
Pinnama, the Loid of Āiavidu
Bulka, md Ballāmbikā
Rāmarāja, md Lakkāmbikā
Śrīrangaiāja, md Tirumalāmbikā
Rāmarāja, md Vengaļāmba

Śtirangarāya

Somidiva of the above table is said to have taken seven forts from his enemies during the course of a day (V 7) Pinnama is called the loid of Alavidu His son Bukka is said to have established firmly Saluva Nrisimha on the thione (V 8) His son Ramaraja, a great devotee of Vishau, defeated Sapada and took the Ayanigiri durga, drove off Kasappodaya and

Venkațapatide araya

captured Kandanavoli-durgam (1 c Kurnool) Here he was poisoned by his relatives but by the grace of Vishnu he was saved, (Vv 11-12)

The genealogy given in this grant agrees as far as Triumalaraya, with those given in the Kondyāta, the Kallakursi, the Kūniyār and the Vilāppākkam grants Like the last one, the present record also mentions only Ranga II and Venkatapati I as the sons of Tirumalaraya omitting Rāma III and Raghunāth, who are mentioned in the Kondyāta grant

The present inscription is dated the Saka year 1503, computed by the meon, the arrows, the sky and the tasus, which corresponds to the cyclic year Vyzya. On the Utthin diddesi tilhi of the bright half of the month Kārttīka, Venkatapatidēva-Mahārāya granted, at the request of Virabhūpa, the village of Gaugavarappatti, under the name of Virabhūpa-samudram, to a number of Brāhmaņas. The grant was made in the presence of the god Venkatēsa of Tirupati. As in the other grants, Venkatapatidīvaiāya I is described as having vanquished Mahkibharāma's son Mahamandusāhu, (V. 30), who has been identified by Di Hultzich with the Golkonda king Muhammad Shāh, son of Ibiāhīm. Shah, who reigned from 1551-1611, A. D.

We know from the Vilāppākkam grant that Venkatapatidīva had five wives, of these Venkatāmbā, Rāghavāmbā, Pedabamambā and Krishpamāmbā are mentioned in our discription, mention is not made of Kondāmbakā, pathapa because at the time of the issue of this grant, which is fifteen years earlier than that of the Vilāppākkam grant, he had not married this lady

The birulas of Venkatapatideva (Vv 32 30) are identical with those given in the other grants, and have already been explained by the editors of those grants

Venkatapatidova, like many other kings of the Vijayanagaia dynasty, was a great devotice of the god Venkatoʻsa of Tirupati. A life size bionze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and so ne sort of pait is offered duly to it and also to the bronze images of the great Krishnadovaraya and his two heroic, queens, Chinnadovi and Tirumaladovi

The prince Virabhūpa, at whose request the grant was made, was the son by Lakshnia nā, of Krishna-nrīpāti and the grandson of Visvanātha. He bea s the biridas Sa raya-diāhira gandī, Ayyātalī-paravar-ādhīstara, (Ailītalīpara of other records), and Dakshinasamuda a (V 7) Virabhūpa, the grant relates, constructed a mandapa with finely sculptured pillus in the temple of Sundaranāyaka at Madura (V 68) He give to the goddess Mīnākshī of the sime place an armour studded with gems (ibidem). A Tamil work cilled the Tiruppani mālai which describes in detail the donations made by various persons to the temple of Minākshī and Sundarīšvara of Madura, states that Krishoa Virappa-Nāvaka cinstructed (re constructed?) the Velliyambalam, the northern Gōpuram, the shrine called Šeutīsvara a, the kitchen, as also the thousand pillated mandapa, the Mūrttiyamman mandapa, the Surīv mandapa of the second prākāra, and the Vīrappa-mandapa with sculptured pillars. He also covered the pillats of a mandapa of the temple of Mīnālshī with gold. Vīrappa-mandapa is perhaps the one that is referred to in the present grant.

This and the other grants of Venkatapatidevalaya mention that the king was anointed on the throne by his family priest Tatacharya. Who this Tatacharya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Vishpulsm,—all these are interesting questions which have hitherto remained

I Ind Ant, Vol XIII, pp 125 ff

<sup>2</sup> Ind Ant, Vol XIII, pp 153 ff

<sup>\*</sup> Ep Ind, Vol III, p. 236 ff

<sup>\*</sup> Ep Ind, Vol IV, pp 269 A

Cf the genealogy of these Nayakas of Madura, Ep Ind, Vol III, p 239.

<sup>5</sup> Vv 52 54

unexplained Chapters 23 to 26 of the Prapanaāmrita, a work on the hierarchy of the Śrivaishnavas, give a succinct account of the family of the Tatacharyas, the descendants of Śiiśailanatha, better known by his familiar name Periya Tirumalar-nambi. The family to which the Tatacharyas belong, is called the Śriśaila-vamśa after this original ancestor of theirs. He was the maternal uncle of the great Śrīvaishnava āchārya Rāmānuja, and also one of the five disciples of Yāmunāi ya, who was the immediate guru of Rāmānuja In the Śriśaila-vamsa were born two biotheis, Narasimhāchārya and Rangāchārya These were great specialists in expounding the epic Rāmāyana, like all the members of the family beginning from Periya Tirumalai-nambi They both went to Ettür with a desire to earn money by expounding the Ramayana Not finding Ettür sufficiently paying, they drifted on to Vijayanagain, the capital of the kings of that dynasty. There, the king Viiūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds Thus suddenly murdered and left without any obsequies, they all became pisāchas, and began to haunt the house in which they had been killed So, Vnūpāksha built for himself a new palace and lived in it However, the trouble due to the ghosts did not cease. and no amount of peace-offering would effect any change in their attitude towards him juncture the two brothers happened to go to Vijayanagara, they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a darbar into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Ramayana, and stated that they both went there to seek the loyal pationage. The ghost prince commanded them daily to read and explain the Ramayana to him in his palace and promised in return for it a dinaru a day and a large sum of money on the day on which the portion relating to the pattabhisheka of Rama was to be read They agreed to the proposal, and the recetal of the Ramayana went on day after day, when finally they were rewarded amply for their trouble on the pattabhishēka day ghosts, as an effect of the virtue of listening to the Rāmāyana, went direct to the Sāntāniha-loka. being fixed from their ghost existence This service of the brothers of the Śriśaila-ramva did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts He discovered his benefactors and requested them to recite the Rāmāyana in his palace also and loaded them at the end with riches and himself became the disciple of the clder brother, Narasımhacharya (who is better known to the Śilvaishnavas as Ēttūi Śingarāchāiya) and changed the royal signature from Virūpāksha to Venkatēša

The ninth in descent from this Naiasimhāchāija was Tātārya. He was the contemporary of a Rāmadōva, with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhūla. Doddayāchārya of Chōlasingapuram (Sholingur), the author of the Chandanānutam, a work written in refutation of the Advartadīpikā of Appayya Dīkshita. We know from the Viļāppākkam grant that Appayya Dīkshita was a contemporary of Venkatapatīdēvarāya. I Hence, the Tātārya mentioned above (also known as the Paācha-mata-bhañjanam Tātāchārya, a name which he derived from his work, Paācha-mata-bhañjanan), Doddayāchārya and Appayya Dīkshita were of the same time. Lakshmīkumāra Tātāchārya, who was more familiarly known as Kōtr-kanyakā-dānam. Tātāchārya, was the son of Paācha-mata-bhañjanam Tātāchārya. This Lakshmīkumāra was the guru of Venkatapatīdēvarāya, who granted his whole kingdom to his āchārya. This same person should, therefore, be the guru who is

<sup>1</sup> Could this be Rawaraja, the elder brother of Venkatapatidevaraja I?

Rūj=āsīt sartadēšasya Rāmai ayād=anantai am fiī-Venkatapatir=nāria mahātmā bhagavatparah l Lalshmīkumāra Tūtāryam mahātmānam=asisrayat sa mahān Venkatapatirāyah srīmān mahāyasāh l sudrājyan dēšikādhīnam vidhāya guiu bhaktimān guru laimkarya niratah Kulasēkhai avat sthitah ||

mentioned in copper-plate grants as having performed the pattābhishēka ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of he Prapannāmita was the disciple of Ranganātha, the grandson of Lakshmikumāra Tātāchārya and belonged to the family of Andhrapūrņa (Vaduganambi), one of the favourite disciples of Rāmānuja

Below are given two lists, the one detailing the donees and the shares they each received etc, and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names

The person who composed the sāsana was Krishna-kavi Kāmakōti, the grandson of Sabhāpati and the engraver was Viranāchārya, the son of Gaṇapaya A considerable number of the verses of our document are found in the Mangalampād grant of Venkata I, where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets, whereas the Kūniyūr plates, the Vilāppākkam, Koṇdyāta and Kallakuṣi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakōti and the grandson of Sabhāpati, a similar grant belongs to the Kūdli Śringēri Svāmi's matha², and the writing is claimed there by Krishnakavi Kāmakōti, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūdli matha plates, Krishna-kavi

Track	Ω₽	donees.	ata
1036	OL	conces.	. GLC:

Ko	Name of the donce	Father's name	Gōtra,	Śīlhā	Native place	Num- ber of vriltis
1 2	The god Kalahastisvara The god Lak.hmi- nirāyana	en en	, ,,,,,	ser 6	•	1
3 4 5 6 7 8 9	The teacher of Rig véda  Do of Yajur véda Gövinda Bhatta Näräyana Bhatta Hastaka Venkataya Räyasam Kondapärya Hastaka Nügappaya	Udeya Bhatta  Putti Bhatta  Honnarasa  Pinna Mādhavayārya  Virupparasa  Virupparasa  Vahābhāshya  Nara  sambhatta	Bhāradvāja Do Do Kaundinya Kāšyapa	Rik Do Yajus . Do Rik Do	Vānīvāla . Hōtūr Ānēzundī Madavādala	1 2 2 2 2 1

A Collection of the inscriptions on copper plates and stones in the Nellore district by Alan Butterworth and V Venngopaul Chetty, pp 23 ff

<sup>2</sup> Epigraphia Carnatica, Vol VII, Part 1, pp 61 ff

## List of donees, etc.—contd.

No	Name of donce	Father's name.	Gőtra	Śālhā	Native place	Num- ber of
11	Nūrāyana	Narasambhatta .	Pütımāsha .	Rik .	Alabûr .	1
12	Tırumalārya	Do	D <sub>0</sub>	Do	Śirivaram .	1
13	Ananda Bhatta	Göpinätha	Ātiēya .	Do	Do	1
14	Tammana Bhatta .	Do	Pūtīmāsha	Do	*****	1
15	,	Yajüēśvaia Bhatia	Gautama .	<b></b>		
16	Somayājin	Sımlıädrı	Kūšyapa .	Rik	Togaruchiti .	1
17	Śrīnivāsa Bhaţta .	Basavā Bhatta	Kausika	Yajus .	- garagney.	2
18	Tırumaläı ya	Venkata .	Jāmadagnı .	Rik .	Hesakere	1
19	Madanabhārata Kondu	Nāgā Bhaṭṭa	Śrīvatsa .	Yazus .	20034010	2
20	Yallambhatţa .	Chițti Bhațta	Bhāradyāja	Rik .	Talamudipi	1
21	Venkața Bhatta	Rāmachandra Bhatta	Ātrēya.	Do	- Zatamudipi	-
22	Śrīnivāsa Bhatţa	Lakshmingisimha .	Śrīvatsa	D <sub>0</sub>	• •••	1
23	Aubhala Nārasımba	Śrīmvāsārya	Do	D <sub>0</sub>	Kambhālūr	1
21	Raghupatı	Jaggarasa .	Vasishtha .	D <sub>0</sub>	•	1
25	Narasam Bhāgavata .	Annamarasa	Mauna Bhārgaya	Do Do	Ākuvalla	1
26	Gopāla .	Nägä-Bhatta	Kaundinya		,	1
27	Gővinda Bhatta .	Appāji	Harita	Yajus .	Odayāļūr V	1
28	Pāndurangaya .	Chaudu Bhatta	Viśvāmitra	D <sub>0</sub>	Vedeyālūr	1
29	Nārasımba Bhaṭṭa	Krishnambhatta	Do	Rik ,	Udayalür	ž
30	Krishņambhaţţa	Janaiddana	Do	Do	Muluvay	1
31	Lakshmana .	Dēvarāja Bhatta	Bhāradvāja .	D <sub>0</sub>	Udıyalür	1
32	Lõkanātha .	Yajñanarāyana Bhaţta	Do	Yajus	Do	2
33	Vitthala Bhatta	Sagara Näräyana Bhatta	Kauśika	Do,		1
34	Venkața Bhațta .	1	uusing	Do	*****	2
35	Dharmarāja Bhatta	Tirumala Bhatta	Bhāradvāja .	Do	,,,,,	3
36	Tiruvenkatanäthärya	Śrīnīvāsa Bhāgavata	Samkriti .	Yajus	••••	2
87	Uppā Bhatta	Rāmā Bhatţa	Maudgalya .	Do.		1
38	Ananda Bhatta	Chūdāmanīndra	Ātrēya	Rik .	Mosalimadu	1
39	Chidambara Bhatta	Tirumalārya	Bhāradvāja .		Akahatala (?)	1
40	Kamalanābha Bhaṭṭa	Tirumala Bhatta	Harita	i	Kalye	1
41	Könön Bhatta	Chakrambhatta	Śrīvatsa	_ 1	Gutti	1
	sintig	Tirumalārya	Kaundinya .	_ i	Hosakere	1

## List of donees, etc -contd

	rist of dolless, atc —conta									
No	Name of the donee	Father's name	Gōtra	Salha	Native place	Num- ber of erettes				
42	Anantārya	Nātāyanātya .	Srīvatsa	lagus	Mēlnādu	1				
43	Ti-umilirya	Terumala Bhatta	Visvāmitra	Do	Bandāra (?)	· ·				
7,	Lakshmanaja	Vəstarüpam Tırumalı Bhatta	Bhāradvāja	Do		3				
45	Kötisankara Bhatta	Klainlitha Bharra	Śrīvatsa	Do		1				
16	Basavā Bhatta	Lingambhatta	Kā-yapa	RL		1				
47	Virūpāksha Bhatta	LingimbLatta	Do	Do		2				
45	Valdyanātha	.   Gangādhara Bhatta	Viśvāiaitra	Do		1 4				
49	Annambhatta	Kondu .	Kaupdinya	Yajus	Pandillapalla	1				
50	Lingambhatta	Kālah_sti Bhatta	Ātrēya	Rk	Inukunta	1				
51	Pundarīkālsha	Chandrayayvan	Do	Yajus	Garudádri	1				
52	Karıy-Tiruməlärya	Tukledēts	Do , Jaimini			2				
53	Tippana Bhatta	Sankana Bhatta		R.L	-	1				
54	Alagamblatta .	Lakshmana Bhatta	Kaundinya	Уајаз	Muttukûrı	. 1				
55	Tırumsla Bhatta	Rangu Bhatta .	Ātrēja	Do	Do	1				
56	Visvagarbha-Aubhala	Tiruma'i-ya	Kāmakīyana Vi vāmitra	Rik		1				
57	Gövinda Bhatta	Do	Bhāradvāja	Yajus	. Śivapuram .	1				
53	Venkataya .	Bhāgavata Appalaya	Śrīvatca	Do	Mammaka (2) .	2				
59	Lakshminirayanendra	Vēdam Sēshādri Bhatta	Kausika .	Do		1				
60	Vyāsarāya	Rāghavārja	Harita .	Rk.	Maricheti	ž				
61	Ānanda Bhatta	Timmana Dā.a	Višvāmitra	Do		1				
62	Punyaköti	Nārāyana Bhatta	Do	Do	Madbura	1				
63	Rāmā Bhatta	Rāmā-Bhatţa .	Kāsyapa .	Yajus	Chattipalli .	1				
84	Lakshmana Bhatta	Gōvmda	Gautama .	Do	Barige (2)	1				
65	Banganāthārja .	Nārāyana Bhattēndra	Visyāmitra .	Rık	Madhura	1				
65	Appāji .	Narasopilhyaya	Kaundinya	Yajus .	Udayālūr	21				
67	Rangappa .	Nāgarasa .	Āt-ēşa .	RiL	Arungonda .	1				
68	Tirumala Bhatta .	Tırumala Bhatta	Srīvatsa 💮	Yajus	Sonns	1				
69	Do.	Năgã Bhatta	Ātrēya .	Rık	Arungonda .	2				
70	Do	Do	Do	lagus	Manīschöri	1				
71	Lakshmarasa •		Viétāmitra	Rik	• • •	3				
72	Мадэра .	Chaudu Bhatta	Bhāradvāja	Yajus	* 1	1				

List of donees, etc.—contd.

No	Name of the dones	Father's name	Gőtra	Śākhū,	Native place	Num- ber of equilis
73	Krishnambhatta .	Padmanäbhädhyarındra	Śrīvatsa .	Yujus .	Yadavalli	1
74	Chandappa	Nārāyana Pandita .	Vādhūla	Do		1
75	Konëri Bhatta .	Vyūsarāya	Bhāradvāja .	Do	Kčlala	1
76	Harı Bhatta	Könöri Bhatta .	Harita .	Rik	Mulvāyı .	1 3
77	Alaghār <b>y</b> a .	Tirumala Bhatta * .	Vāsishtha	Do	Bidurchalli	1
78	Kondu Bhatta .	Vidyādhara Bhatta	Bharadvāja	Yajus	Stavalam (?)	1
79	Śokkapa	Akkapārya .	Vasishtha	Rik .	Yadappatu .	1
80	Lingarāja	Chennamarāju .	{Kausika Visvāmitra }	Do		1
81	Jayarāya . , .	Tirumala Bhatta	Ātrēja .	Do		1
82	Venkataya	Kāyaņa	Kapi	Do.	Kalabarige .	2
83	Brahmēśvara .			Yajus		1
84	Śrīnivāsa Bhaţta .	Raghunātha .	Pūtımāsha	Rik	Bellür .	1
85	Nārāyaņārya .	Do	Do	Do	Do	1
86	Tırumala Närasımha	Śrīnivāsa .	Bhāradvāja	Do.	Vāniyāļs	1
87	Varada Nārasımbārya .	Krishnambhatta .	Do.	Do.	Do.	1
88	Bhānu Bhatta	Yallambhatta	Svatantra Kapı	Do.	Kösiga	1
89	Rāghava Bhatṭa .	Vyāsarāya .	Harita	Do	Marichöti	1
90	Udayambhatta .	Govinda Bhatta.	Do	Do.	Bidirahalli .	1
91	Aubhala Bhatta	Köneri Bhatta	Do.	Do	Marichēţi .	1
92	Dēvarāja Bhatţa.	Rāmārya.	Śāņdılya .	Do.	Mussattihalli	1
93	Tammana Bhatta	Singari Bhatta	Bhāradvāja .	Yajus		
94	Nārāyana .	Krishnambhatta .	Visvāmitra .	Rık	Kampala	1
95		Vishnu Bhatta	Vāsishtha	Do	Kampila . Kontage	1
96	Chika Tirumalārya	Vitthala Bhatta	Kāśyapa .	Do	ĺ	1
97	Gırı Bhatta	Narasambhatta .	Harita	Yajus	Mnssaul I	1
98	Tirumala Bhatta	Janardana Bhatta .	Ātrēya	Rık	Mussețiihalli Harisamudram	1
99	Nārāyanārya .	Tırumala Bhatta	Bhāradvāja	Varna		1
100	Lingambhatta .	Sürı Bhatța	Gautama	Do.	Pappūri .	1
101	Pandarı Bhatta	Virupāksha Bhatţa	Kāśyapa	Rik .	Nandyāla	1
102	Yādavārya .	Achyuta Bhatta	Kaundinya	Yajus	Lakshmipuram	1
103	Tırumala Bhattendra	Narasambhatta	Visvāmitra	Rik	Pandon (0)	1
·			,		Pandarı(?)	1
						1

## Last of donees, etc -concld

==						
No	Name of dones	Father's name	Götra	Sālhā.	Native place	Num- ber of
104	Tammana Bharra	Narasambhatta Süri	Ātrēya .	Rik .		1
105	Cnennu Bhatta	Narasārya Kēśava Bhatta	Bhāradvāja	Yazus	Krāvāla	1 <del>\</del>
106	Venkata Bhattz	Peddi Bhattëadra	Śāndīlya	Do	Chennāvajjula (?)	3
107	Vyšsarāys Bhatta	Gövinda Bhatta	Bhāradvāja	Rık .	Vāmvāla.	3
108	Timmana Bhatta	Mallanārādhya?	Do	Do		, 1
109	Giri Bhatta	Mahābhāshya Śrīm: vā·a.	Pūtīmāsha	Do	36	<b>1</b>
110	Tirumala Bhatta	Uppana Bhatta (?)	Kaundinya	Yajus	Ghadayakantı	2
111	Venkata Bhatta	Rāghava Bhatta	Vasishtha .	Rik .		1
112	Kamalanābha Blatta	Lakshmidbarārya	Kāśyapa	Yajus	Bālāpura .	2
113	Dāvarājārva	Tirumala Gangayādi	Bhāradvāja	Do	Odayālūr	3
114	Varada Bhāgavata	Lingārya	Vishnuvardhana	Rik	Yeddalür	1
115	Annāji .	Annambhatta .	Bhārgava	De	Kottapallı	1
116	Venlatādri .	Rāmachandrārya	Ātrēja	Rik	Rāmachandrapura	. 1
117	Kupparasa .	Kamarasa .	Kaundinya	Sukla Tajus	Kumbhaghonam	1
118	Bhāskarārya	Bangalātha Bhatta	Kausika	Rik	Ghadıyāram (?)	1
119	Karanikya Damvana	Lakshmikānta	Kausika Vis- vāmitra.	Do	Periyakolam	2
120	Karanika Timmarasa	Tiparaso	Brīvatsa	Do	Do	1

## Names of places occurring in the grant.

A -In the description of the grant, vv 44 63

No	Name of the place	Modern name.	District	Taluka
1 2 3 4 6	Hastınāvatī  Dhārāpuram  Ālangulam  Nedungulam  Periyakulam .	Виширична у	Coimbatore Madura Do	Dhārāpuram. , ., Madura Periyakuļam

## Names of places occurring in the grant-contd

No	Name of place	Modesu name	District	Taluka
6	Śundekkūyikkanamā, cf No 29	Near Sundrikkäyppälayam or near Kanaväypatti(?)	Combatore, or, Maduta	Dhārāpuram, or, Din digul, or, Periyaku- lam
7	Vaighayāru , .	Valgat tiver	,	
8	Pülattür hill and village .	Pūlattūr	Madura .	Kodarkkanal
9	Müngilancı	***		1
10	Handrā river	Maŭjilār		
11	Püjärmüyakan hill .	Perhaps situated near Pu	Madura .	Dindigul, or Palm
12	Bribatkulyā .	Cārippatţi	****	
13	Gard ibhakkinimä, (Kajud iik kinimä)			44
1+	Tummalapatti	Tumbalapatu.	Madura .	Palm
15	Burmāyani üru	****		
16	Pullamaŭjaupatți	943914		
17	Yadamilai hill	*** **		
18	Gorlav Liapatti .	Gollappatti	Madura	Palm
19	l ēdappatti .	Včdappatti .	Do	Periyakulam
20	. Muppadı Juggmäyakappatţı			
21	Mēlaikkātţappatti .	•••		- •••
22	Mettuppatti .	Mettuppatti .	Modura	Dindigul
23	Vittirunda Perumāl temple	101, 1	•	Dindigut
21	Kāttınāvakapatţı			** * *
25	Tenkaradu bill			
26	Söraghanpattı .	Ściagimpatti	Madura	• DindiguI
27	Vēlāyudhan köttu	l ěl ij udampilajam	$\mathbf{D_0}$	Do
28	, Battul ikkunta	Butlugundu	Do	Do
29	Sundekkaj ikkanataj ippatti	Kanavāsppatti	Do	
30	Pīlamāupatti .	Pālappatti (?)	Do	Do or Ferryakulam.
31	Santēppāleyam .	Sandary ür (?)	Do	Dindigal
32	Mürttinäyanipatti		!	Da
33	՝ Gayyaman iyan ppatti	Gullapuram (?)	Madura	Power al minus
31	Kīļākkāţtappatti	Kılıkköttu	Do	Periyakulam
35	Kāpuli ppaţti	K îppilicappatți	D <sub>0</sub>	Dindigul
	Bīlināzamppatţi	Vilnäykinpatti or Silas	Do	Palui
37	Tondckhutyappan forest .	ampitti	1	Dindigul or Periya- Lulam
				•

## Names of places occurring in the grant-contd

No	Name of place	Modern name	District.	Taluka
33	Kāttınāyanpaţţı			
39	Tõravalı	•	****	
40	Vîrabhūpasamudra, alsas Ganga- varappatti.	Ganguvarpattı	Madura	Periyakulam.

## B.—In the enumeration of grantees, vv 80-198

					<u></u>			-		
1	Vānīvāla	•		•	$\cdot$	•				••
2	Hōtùr .		•			•			•	
3	Ānēgundı		•			Ānēgundı			Baichur	Gangāvatī.
4	Madavādala				-	•			84	
5	Alabūr					Alavūr		•	Chingleput	Conjeeveram
6	Śirivaram					Śīvaram	•		Do	Þо
7	Togaruchêtı		•			Togarchēdu .	•	1	Kurnool .	Nandyal or Ramal-
8	Hosakere				į	Hosakere .			Tumkuru .	Gubbi or Maddagiri
9	Talamudıpı			•		Talamudipi .	•	•	Kurnool .	Nandikotkur
10	Kambhāļūr		•						**	}
11	Odayālūr		•			Odayālūr		•	Tanjore	Kumbhakonam.
12	Muluväy	•	•	•		Mulubāgalu			Kolar	Mulbagal
13	Mosalimada			•		Musalamadugu	•		Kurnool .	Nandikotkur
14	Akshatala (?)		•	•						}
15	Kalye .	•		•	- !	Kalya (?)		•	S Kanara .	Udipior Uppinangadi.
16	Gutta .	•	•	•	•	Gutti .		٠	Anantapur .	Gooty
17	Mēlnādu	•	•	•	•	p 640				
18	Bandāra (?)		•		-	, t		,		
19	Pandillapalli		•	•	į	Pandillapalle	•		Guntur .	Bapatla
20	Inukunta		• ,	. •	•					,
21	Garudādri		•	•		•			***	6g
22	Mattakāra	•		•		Nuttakūra	•	• [	N Arcot .	Chittoor Kumbhakonam.
23	Sivapuram		٠			Śivapuram (?)		٠	Tanjore .	динопакован.
24	Mammaks (°)		•	•	_				'' 	

Names of places occurring in the grant-concld

				i i	
No	Name of place		Modern name.	District	Taluka
25	Marichēti •			*****	
26	Madhura .		Madura	. Madura	Madura,
27	Chattipalli		Settipalli	. Godavary	Yellayaram.
28	Barige (?)		** **		200206
29	Arungonda		Aragonda	N. Arcot	Chittoor
30	Sonna (?)			)	
υl	Manîschëri	•	** ***		•••
32	Yadavallı		•••		409.868
23	Kõläla .		Kölär	. Kolar	Kolar.
84	Bidurehslli .	•	Bidarehalli	. Bangalore	Hoskote,
35	Stavalam (?)	•	***		*** **
38	Yadappatu .		******		** ***
37	Kalabarige	•	Gulbarga	Gulbarga	Gulbarga.
38	Bellur		Bellūru	. Kolar	Kolar,
39	Kösige	•	Kösgi Town	Bellary	Adon.
40	Mussattihallı .		•		** **
41	Kampila .		Kampili	Bellary	Hospet
42	Kontage		Kondage	Tanjore	Kumbhakonam.
43	Harisamudram .		Haresamudram .	Bellary	Rayadrug.
44	Pappūri		*****		••
45	Nandyāla		Naudyal	Kurnool	Nandyal.
46	Lakshmipuram .				
47	Pandari		Pandharpūr	Sholapur	Pandharpür.
48	Krānāla .		** 39	••••	******
4	Chennavajjula (?).		••••	*****	•••••
5	Ghadayakantı .	• •			
5	l Bāļāpura	• ,	Ballapura (?)	Kolar or Bangalore	Chikks or Dodda-
5	2 Yeddalür	•	*****	,	Ballapur
5	3 Kottapalli	•	.}		/
5	4 Rämschandrapuram .	•			••••
5	5 Kumbhaghōṇam	•	Kumbhakōṇam .	Tanjore	Kumbhakonam.
5	8 Ghadiyāram (?)	•		*** ***	
	Periyakolam .	•	Persyakulam	Madura	Periyakulam.

#### TEXT

#### First Plate

- 1 श्रीवेंकटेशाय नम: । 'यस्य सपर्कंपुंखीन' नारीर-
- 2 ब्रमभूभिला । यदुपास्यं सुमनसा (सुमनसा) तद्दस्तुद्दद-
- 3 मायये ।[। १\*] 'यस्य हिरदवक्काद्याः पारिषद्याः पंरम्यतं [i\*] विद्वं नि-
- न्नति भजतां विष्वस्केन तमायये ।[। २\*] 'इरेर्न्नोला'वराइस इं-
- द्रादडस पातु व: । हेमादिकलगा यत्र धात्री ध्वात्रवर्य दधी ।[। ३\*]
- 'नयति चीरजखघेर्जातं सव्येचणं हरे: । यालंबन चकोरा-
- णाममरायुष्करं मद्र: ।[। ४\*] भ्योत्रस्तस्य पुरूरवा बुधसुतस्तस्या-
- युरस्यात्मनः साळाजे नहुषो ययातिरभवत्तसाच पूर-
- स्तत: । तद्दये भरतो बभूव टपतिस्तखततौ यतनुस्त तुर्यो
- विजयोभिमंन्युरदभूत्तखात्परिचित्ततः ।[। ५\*] अनदस्तस्याष्टमोभू-10
- त्समजनि नवस्तसा<sup>14</sup> राज्यसळिकस्मायस्तत्सप्तमः[:\*] श्रीपतिरुचि-11
- रभवद्राजपूर्वी नरेंद्र: । तस्यासीहिक्केंद्री दशम इह तृपी वो॰ 12
- रहेंमाकिरायस्त्रीतिकों सुरारी कतनतिरूदभूत्तस्य माया-
- पुरी[भ]: ।[। ६\*] ¹ढतत्तुर्योजनि तातपिनममहीपाली निजासीकनच-
- स्तामित्रगणस्ततोजनि इर17 दुर्गाणि सप्ताश्वितात् । 18 मन्हैके-
- न स सोमिदेव(नृपदेव) नृपतिस्तस्यैव जन्ने सतो वीरो राघ-
- वदेवराडिति तत[:\*] त्रीपिंनमीभून्रपः ।[। ७\*] अधारवीटिनगरीवि-
- भोरभृदस्य वृक्कधरणीपतिस्तुतः । येन साक्वनृतिश्वराज्य-
- म[प्ये]धमानमञ्चा स्थिरीकृतं ।[। ८\*] <sup>21</sup>स्तःकामिनी[:\*] स्रतनुकांतिभिरा-19
- [चि]पती बुकावनीपतिसको बुधकस्प्रथाखी । कस्पाणिनी 20

<sup>&</sup>lt;sup>1</sup> From impressions supplied by Mr. M. K Nārāyaṇasāmi Ayyar.

<sup>&</sup>lt;sup>2</sup> Metre. Anushtubh.

<sup>4</sup> Bead of Head.

Bead विषक्षेत्र

<sup>8</sup> Read & TO

<sup>10</sup> Read सन्त्रो

<sup>12</sup> Read अस्य .

<sup>14</sup> Bead नवसत्तस्त

<sup>18</sup> Metre Śārdūlavikrīdita.

<sup>18</sup> Resd अप्रेकेन

<sup>20</sup> Metre Rathoddhata

Bead ogwin.

Bead प्रश्रतम्

Read William

Metre Särdülavikridita.

<sup>11</sup> Bead oerenant

<sup>18</sup> Metre Sragdhara.

<sup>15</sup> Besd °सार्वीयोद्यो.

<sup>17</sup> Bead TCGO

<sup>19</sup> Rend "May":

11 Metro Vasantatilaks.

## Second Plate, First Side

- क्रमलनाभ इवान्धिकन्यां बल्लांबिकामुद्वहृद्वहु-21
- मान्यभीलां ।[। ८\*] <sup>1</sup>सुतेव कलभांव्धेस्त्रभिकाशुगं माधवात्कु-22
- सार्मिय शंकरात्कुलमद्दीस्तः कन्यका । जयंतममरप्र-
- भोरपि शचीव बुकाधिपा च्छ्र]तं जगित बक्रमालभत रामरा-24
- जं सुतं ।[। १०\*] 'सइसैसाप्तत्या सहितमि यसिषु(ध) जनुषां [स]पा-25
- दस्यानीकं समिति भुजशीर्येण महता । विजित्यादत्तेष्मा-26
- दवनिगिरिदुर्गे विभुतया विधृतेंद्रः कासप्पोडयमपि 27
- विद्राव्य सहसा ।[। ११\*] 'कदनवीलिदुर्गसुरकंदकदम्युदयो 28
- बाडुबलीन [यो] बेंडुतरेण विजित्यं इरे: । सनिहितस्य त-29
- व चरणांव्य सक्ततया ज्ञातिभिर्रापैतं सुधयति सा नि-30
- षेव्य विषं ।[। १२\*] ध्यीरामराजिचितिपस्य तस्य चिंतामणेर-31
- र्थिकदंबकानां । लच्छीरियांभी रहली चनस्य लक्कांबिका-
- सुष्य मिष्यकासीत् ।[। १३\*] 'तस्याधिकैसासभवत्तनयस्तपोभि[:\*]
- ची[र]गराजन्यतिश्वियंग्रदीयः । भासन् समुक्तस-
- 35 ति धामनि यस्य चित्र नेत्राणि वैरिसुद्गां च निरंज-
- नानि ।[। १४\*] भतीं तिरुमलांविकां चरितलीलयारुइती-
- प्रधामपि तितिचया वसुमतीययो रंड(ध)तीं । हिमांशरिव 37
- 38 रोहिणों द्वदयहारिणों सहुणैरमोदत सधर्मिणीम-
- यसवाप्य वीरायणी: ।[। १५\*] ™रचितनयविचार रामराजं च 39
- धीरं वरतिरुमलरायं वेंकटाद्विचितीयं । भजनय-
- त स "ग्रेतानातुपूर्व्या [क्रमारा]निष्ठ तिरुमसदेव्यामे[व] 41

Second Plate, Second Side

- राजा महीजाः ।[। १६\*] <sup>12</sup>सकलसुवनकंटकानरातीन्ससि-
- 48 रामराजवीर: । भरतमनुभगीरथादिराज-ति निइत्य स
- प्रथितयथाः प्रथमास चक्रसुर्व्याः ।[। १०\*] <sup>13</sup>वितरणपरिपाटीं य-
- विद्याधरीणा नखरसुखरवीणानादगीता नियम्य । भ्र-45

<sup>1</sup> Metre Prithvi.

Metre Sikharini.

Bead बहुतरेश विजिला.

Metre Vasantatilakā,

Read GATA

<sup>11</sup> Read & varo.

H Metro. Mälini.

र Read ° खुत

Metre Sailasikhā

<sup>\*</sup> Metre Indravajrā.

<sup>8</sup> Metre Prithvi

<sup>10</sup> Metre Mālınī.

<sup>13</sup> Metre Pushpitāgrā

<sup>14</sup> Read विद्याधरीयां.

36

0 2 3 20 Ç!

S KONON

- न्कलमयमावालांव्विवापदेशादमरनगरशाखी लळ-
- या मलतीव ।[१ १८\*] 'व्यराजत चीवरवेंबटादिराज[:\*] चिती लक्कान-47
- चारमृतिः । जा(च्या)घोषदूरीक्षतमेघनादः कुर्वेन् सुमि[वा]शय-48
- इवंपी[ष] ।[ १८\*] विष स्रोरमस्मापरिवृदकुमारेष्वधिरणं विजि-49
- त्यारिकापास्तित्मलमहारायन्त्रपतिः । महीलास्यामा [न्ये] ग्राम]-50
- तिरभिषिको निरुपमे प्रशास्त्युवी सर्वामपि तिशृषु सृतिदिव[व] 51
- हरि: ।[। २०] ¹यमिखनामयसरस्य यस्य पद्दाभिषेके सति पार्थिवी-52
- दो: । दानांबुपूरैरिमिषि[च]माना देवीपद भूमिरिय दघाति ।[। २१\*] 53
- <sup>6</sup>काचित्रीरगग्नेषाचलकनकसभाडोबलाद्रीग्रमुख्येषा<u>ट</u>त्या-54
- हत्य सव(वॅ) व्वतनुत विधिवद्भूयसे श्रेयसे यः । देवस्यानेषु ती-55
- र्येप्विप कनकतुलापूरुषादीनि नानाद[[\*]नान्येवीपदानैरिप 56
- समम्बिलैरागमी(मो)कानि तानि ।[। २२\*] 'भनतरं 'ततनयः प्रतीत-57
- बकास्ति इस्तापनितदायाखी । त्रीवेंगळाबाचिरपुखरासि(पि:) 58
- श्रीरगराय[:\*] श्रितभागधेय: ।[। २३\*] <sup>3</sup>उद्दगिरी स्थित: परिविजित्य च
- °दुर्गेचयान् दुर्गम[कों]डवीडुविनिकोंड्डपुरप्रमुखान्⁰ [।\*] भूव-60
- ल्यैकरत्नपेन्गींडपुरे<sup>11</sup> निवसवाजित<sup>12</sup> यस्त्रमग्रमकरा-61

## Third Plate, First Side

- 62 दिमलांच्छनतः 1[1 २४\*] 'ध्यथाविधि में(म) होसरोत्तमकतािभ-
- मेकोत्मवे 15यदीय्यकरवारिदे कनकृष्टिदे सर्वतः । 16यसोम-
- यतरंगिणी दशदिगतरे "नुमते(।) सता प्रशमितोभवत्सप-64
- णतोत्तदावानलः।[। २५\*] ¹नीत्या निरस्तादितृषे सप[ता]18 संदूत्य संर[चि]-65
- तसर्वलोको । श्रीरंगरायचितिपालकेसिन् पद सुरारेः पर-66
- मं प्रपत्ने ।[। २६\*] अविद्वा(मा)णपरायण(:)स्तद्रमुंचः श्रीवेगकांबापुरापु-**67**
- खोलार्षफलोदयस्तिरमलश्रीदेवरायालभूः । संतानद्ररिव

? Read BENNI.

<sup>1</sup> Metre Upajäta.

Metre Sikharını

<sup>5</sup> Bead faty

s Metre Sailasikhi.

<sup>10</sup> Read विनिकीख

<sup>12</sup> Read निवसम्पानतिः

<sup>14</sup> Metre Prithvi.

u Read यमी.

<sup>18</sup> Bead Huard.

<sup>2</sup> Best Affe.

<sup>·</sup> Bead सामाव्ये समिति.

Metre Sragdhara. Read 4131.

Read द्वं

n Bead पेतृगीख°.

<sup>13</sup> Read Careena.

u Read यदीय".

म Read समावे.

<sup>19</sup> Metre. Särdülavikridita.

- स्थितसु[र]गिरी सांमान्यसिंहासने सवीं शास्ति नयेन विक-69
- टपतिश्रीरेवराय[:\*] चमां ।[। २७\*] 'यथा रष्ठकुलोज्जव[:\*] स्वयमरुध-70
- तीजानिना खगोत्रगुरुणा सुधीतिनकतातयार्थेण यः 71
- थाविधि यशस्त्रिना विरचिताभिषेक[:\*] चणादिभिद्य 72
- श्रान्विजयते प्रशासनाहीं ।[। २८\*] <sup>2</sup>त्रीवेंकटांवा वरराचवांबा 73
- पेदोवमांवा वरक्षण्यमांवा । नीत्या समिता युव(इव) यक्तयो यं दे-74
- ब्योनुर्वधंति पवित्रशोला: ॥ २८\*] <sup>3</sup>यस्मातिप्रधितीलसे रणसुखे 75
- सेनाभटैरुइटैसाटोपाष्ट्रतसैंद्ध(ध)विद्यपघटाश्रवातपत्रा-76
- दिस: । निर्विंशो मिलकीभरासतनुभूसंप्राप्य गेहं महैभें-77
- दसामाइमंद्रशाहुरयते सार्थीभिधामन्वहं ।[। ३०\*] व्यिष्मत्रंग-78
- दनिर्विशेषमिबलामुर्वी भुजे विभाति प्रीताः पंनगमंडला-79
- धिपक्षचोणीमृतो निर्भराः । यद्यौ भूवलयैकाध्वेष्टकता-80
- साथसमानास्त्रदा सेवंते हषशैसतामधिगता[:\*] श्रीवंक-81
- टाद्रीखरं ।[।३१\*] वाराभिगांभीर्यविभेषधर्यभौराभिदुर्गैक-

#### Third Plate, Second Side

- विभाक्तवर्थः । पराष्ट्रदिग्रायमनःप्रकासभयंक-83
- रम्मार्डधरांतरंगः ।[। ३२\*] ध्हतरिपुरनिमेषानीक्छी याच-84
- काना चीसविक्दरगंडो रायराच्चत्तसिंड:10 ।[। ३२\*॥] ''सारवीर्रस-85
- या समुद्रसं(स) सारवीटिपुर हारनाय[कः] । 12 कुंडु लोग्ररम हा-86
- ¹³-त्रयंग्रंडुलीकधरणीवराहतां ।[। ३३\*] ¹<sup>4</sup>राज्ञा वरो रणमु-87
- श्रुत: । वर्णितविषदो नानावर्णश्रीमंडलीक-88 खरामभटन्निति<sup>15</sup>
- <sup>16</sup> मानेयगोत्रजानामग्रसरो भूभुजासुदास्य-द्रति ॥। ३४\* 89
- ३५\*] "एविषदरायराद्वतवेध्यैकसुजंगविषदभरितन्त्री: । ITI 90 याः

<sup>1</sup> Metro Prithvi

Metre Šārdūlavikrīdita.

Read foliavel.

Metre Särdülavikridita.

Metre Malini.

<sup>&</sup>lt;sup>2</sup> Metre Indravajrā.

Read ontil.

<sup>6</sup> Read तनुस् सप्राप्त.

<sup>8</sup> Metre Upajāti.

<sup>10</sup> Read of The missing half of the stanza can be supplied from other inscriptions, of e.g. above, Vol. IV, p. 275, v. 28, सहतवरितधन्यो सनियान् सामुखादिप्रकटितनिक्दयी: पाटितारातिखोक..

<sup>11</sup> Metre Ratholdhata.

n Read Auso.

<sup>11</sup> Read प्रयूपास्त्रीक<sup>0</sup>.

<sup>16</sup> Metre of the first half Anushtubh and of the second Arya 18 Read ेमद्र इति युतः

Metre Arya. The second half of v 35 is missing as in several other grants. It can be supplied, e.g. from the Vilapaka grant, above, Vol. IV, p. 275, v 32. व्यतिविद्दतुरमध्दी मतिगुवदारसमाव्यदः 11 Mctro : Arya.

- 91 रम्यतरकी तिरोडियरायद (दि) भाषट (ह) विश्वद्योषिण ।[। २६ \*] भ्योषधि-
- <sup>2</sup>पत्युपमायितगंइस्तोषण्रूपनितासमकांइ: । भाषगीत-
- प्युवरायरगर्डः⁴ पोषणनिर्भरभूनवखंडः⁵ ।[। ३७\*] 93
- बिरुदो राजराजसमाहित: । मृत्रायरगङ्की' मेर्लंघ-94
- यभोभर: ।[। २८\*] 'यित्यादिविषदैवैदितत्या' नित्यमभिष्ट्त: ।[। २८\*] 8मोर्य
- नीतिजितादिभूपतितिति[:\*] सुत्रा[म\*]शाखी सुधीसार्थानां भुज-
- तेजसा खबग्रयं<sup>10</sup> कर्णाटसिम्नासनं<sup>11</sup>। श्र<sup>13</sup> सेतेरपि चाहिमादि वि-
- मता मंद्रत्य प्रासन्सदा (।) सर्वोधी प्रचकास्ति वेंकटपतिस्रीदे-
- वरायाग्रणी: ॥ [४० ॥\*] अवसुव्योमकळवेंदुगणिते प्रकवत्सरे । सवत्स-
- 100 [रे] व्ययाभिख्ये मासि कार्त्तिकनामनि ।[। ४१ ॥\*] अपने वळचे अपंखाया-[स्र]-
- त्यानद्वादभीतियी । स्रीवेंकटेभपादान्त्र(अ)संनिधी स्रेयसां निधी ।[। ४२ ॥\*] 101
- 102 भनानाशाखाभिधागीत्रस्त्रेभ्यशास्त्रवित्तया । विख्यातेभ्यो दिना-

### Fourth Plate, First Side

- तिभ्यो वेदविक्क्यो विशेषत: ।[। ४३ ॥\*] अविकते इस्तिनावत्या श्रीध्या(धा)-[ता]-
- पुरवद्यते । श्रालंगुकस्यके चापि श्रीनेडुंगुकनोडुके ।[। ४४ ॥\*] 'वसित(तिं) 104
- 105 खातपेरियकुळसीमनि च त्रितं । श्रुंडिकायिकणमश्रीमगळा-
- देवीसुमध्यगं ।[। ४५ ॥\*] भ्योवैघयारपूलतूर्च्छेलयोर्भध्यमात्रित्र । खात-106
- मृगिलगैग्रामवर्थां विमीत सततं ।[४६॥\*] 'प्रवहत्या' इरिद्राख्यतरगि-107
- स्या समन्वित । <sup>20</sup>येतन्मूगिलपैग्रामचरिद्राचेतुवंधतः ।[। ४७ ॥\*] <sup>14</sup>कुल्यया 108

2 Read <sup>°</sup>गखसी<sup>°</sup>

s Read °गखः

<sup>1</sup> Metre Dodhaka

Bead on THE

<sup>7</sup> Read onesial

<sup>5</sup> Read Oct 6 Metre Anushtubh.

<sup>8</sup> Read बलाहि॰ The second half of the stanza can be supplied from V 38 of the Vilappakkam grapt, जय जैविति वादिन्या जनितांजलिबधयाः

Metre · Śārdūlavikrīdita.

<sup>11</sup> Read Gusitte

<sup>13</sup> Read विसतान.

<sup>14</sup> Bead Juliano.

<sup>11</sup> Read oquanitao.

<sup>10</sup> Bead Hawni.

<sup>10</sup> Read खब्बेयनः

<sup>12</sup> Read भा सेतोरपि

<sup>14</sup> Metre Anushtubh.

<sup>15</sup> Bead <sup>0</sup>नाडुके.

Bead वर्णातिर्गयः

<sup>»</sup> Bead एतनपुत्रिखणं

- 109 चापि सिंहतं निस्मरंत्या निरंतर । पूजारिनायकना(ा)लैखलात्मा-
- 110 व्हिसमास्रितं ।[। ४८ ॥\*] 'सुतस्ंृगिलचैस्रासात्तत्सीमांतावितस्थिते: । साम्ने-
- 111 विश्वतवृद्धलुखायाश्वाश्वितां(त) दिग्रं ।[। ४८ ॥\*] 'पूलत्तूत्रा(र्या)मसीमांत-
- 112 चिणत[·\*] स्थितं । <sup>2</sup>गईभक्षणसासध्यादपि तुंमलपहित: ।[। ५० ॥\*] <sup>1</sup>नैऋतं प्रथि-
- 113 ताहैरिनायनिकरोच पश्चिमं । पुलमंजन्पहितो यडमजाख्यगि-
- 114 रेरपि ।[। ५१ ॥\*] मोर्लवारपहिनाची यासादायवातासितं । वेडपहेर्भुप-
- 115 डिजिंगिनायकपृष्टितीपि च ।[। ५२ ॥\*] भैनेलैकोष्टवरप्पृष्टिग्रामकाच यिती-
- 116 त्तर । [मे] हुप्पिटयामकादप्येतत्सीमांतव[त्तिं]नः । [। ५३ ॥\*] ¹पेशान्यां³ वीत्तिर-
- 117 दपेरमाळालयादित । काहिनायकपव्याख्यग्रामालाचेन भाख-
- 118 ता ।[। ५४ ॥\*] 'तेन्तरद्वाख्यभैलेंद्राइचिणाभासुपेयुपा । भेवधनपहिनास्त्रो-
- 119 पि ग्रामाहित्यातिमेयुष: ।[। ५५ ॥\*] 'यामाहेलायुधन्तोष्टैनामकात्पश्च-
- 120 मेन च । उत्तरत्विमतेन स्रीवत्तुलक्षुटत[:\*] सुतात् ।[। ५६ ॥\*] म्त्रीमुंड-
- 122 नीय्य(य)सापि च वरमूर्त्तिनायनिपहिना । खातेन श्रीगुय्यमनायनिपहिन
- 123 वरेण च ।[। ५८ ॥\*] <sup>1</sup>कीकेकोडवरप्यडियासकेणापि भास्तता । कापुलप्प-डिना भीलि-
- 124 [ना]यनिष्पष्टिनापि च ।[। ५८ ॥\*] म्रत्येतैरष्टभिर्यामयासैस्मयंत्रस्त्तम ।
- 125 .वयेन विनिष्पसञ्जल्याम्यासुपभोभितं ॥ [६० ॥\*]

## Fourth Plate, Second Side

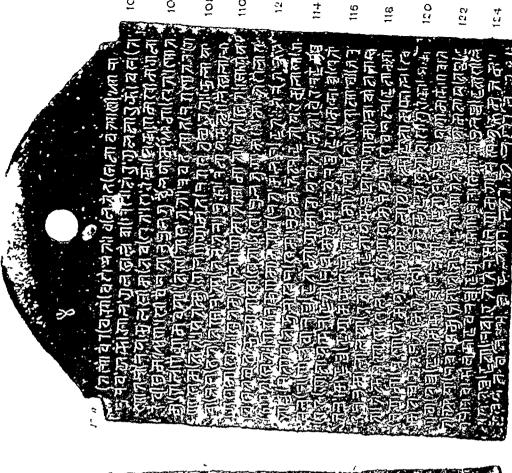
- 126 ¹प्रतीततींडिकुत्यप्पन्काननेन समन्वित । काष्टिनायन्पष्टिती-
- 127 रविलमुंबदयेन च ।[। ६१ ॥\*] मूग्लणैसुंक्षेनोभयमार्गसुंबैस्प्रमन्वितं । वीर-
- 128 भूपससुद्राख्यामपरा ससुपाश्चित ।[। ६२ ॥\*] ग्रामं गंगवरपष्टिनामानं स-
- 129 स्त्रशोभितं । सर्वमान्य चतुस्तीमासयुतं च समंततः ।[। ६३ ॥\*] <sup>1</sup>निधि-निचे पा-

<sup>1</sup> Metre Anushtubh.

Bead पैशानींच.

<sup>&</sup>lt;sup>2</sup> Read गर्देभ<sup>0</sup>

<sup>4</sup> Read व्युक्तस्



сı 63 

S KONOW

 $\vec{\omega}$ And the particular of the property of the prop TO THE PROPERTY OF THE PROPERT South the local property with the state of t

> ₹

可、川宮 3 4 (2 行 ) の (3 年) 和 (3 年) (4 年) (

- 130 षाणसित्तसाद्धा(ध्य)जलान्वित । ग्रिचित्यागासिसयुक्तं गणभीग्यं सभू-
- 131 **रह**ं।[। ६४ ॥\*] <sup>1</sup>वापीकूपतटाकैस कच्छारामैस सयुत । पुत्रपौत्रादिसिर्मोज्य
- 132 क्रमादाचद्रतारकं ॥ ६५ ॥ \*] 'दानाधमनविक्रीतियोग्य विनिमयोचित ।[। ६६ \*] 'यी-
- 133 मानुपद्रपदभिताविश्रेषधाद्र[:\*] श्रीविश्वनायनरपालकुलाक्षिचद्र. ।
- 134 श्रीवीरभूपतिलक[:\*] स्थिरवैभवेद्रखेजोनिधिर्जयति दानक्षळावितद्र ॥[। ६०\*]
- 135 अश्रीमसद्द्रनायकस्य महति श्रेयोनिधौ संनिधौ नानाचित्रविश्रेष-
- 136 भूषितिश्वलास्तभी समन्मदृपं । सीनाच्याः नवच च रत्नख्चित हैम
- 137 विधायाधुना पूजा: प्रत्यहमुत्तरा वहति 'यस्रामान्यम्याहत ।[१६८\*] ेरा-
- 138 सिन्दिमत्यवनिदेवगणाय वाजिनागादिमेर्गनिचयानय तेपि येन [1\*]
- 139 येक<sup>®</sup> समात्रितवता चिद्यालयानामाहारमात्मभवनेषु समर्पयिति ।[। ६८ ]
- 140 'यिद्यान्ससस्तिनिधिसागरप्रैलजबूदीपादिदानमपि नैव विचित्ररूप [।\*]
- 141 मृतासुवर्नमणिरत्नविचित्रसप्तदीपप्रदानकरपृष्यकरिं नगत्यां [॥ ७०\*]
- 142 'त्रीमत्समयद्रोहरगडाकस्य धीमत: । त्रय्यावळीपुरवराधीय[र]-
- 143 स्य महीजस: ।[। ७१\*] 'स्तुतिमागध[पाडाश्री]चेरचीळादिभूश्रत:। श्रीद-चिणसम-
- 144 द्रेशप्रख्यातिवर्दोन्नते: ।[। ७२\*] 'काश्यपान्वयम(वा)राश्रिकल्पमूमीरुहा-क्षन: [।\*]
- 145 स्रीवियनायभूपालपीत्रस्य प्रियतीजसः ।[। ७३\*] भ्रीलणारुपतिचीरसिंडुशो-
- 146 तळरोचिष: । सुश्रीललच्ममागर्भ सितामुक्ताफलाक्तते: ।[। ७४\*] वीरस्य वीरभूप[स्य]
- 147 विज्ञिप्तिमनुपालयन् । परीतः [प्र]यतै[:\*] स्निम्धेः पुरोह्तिपुरोगसैः ।[। ७५\*] 'विविधै[विं]-
- 148 बुचै[:\*] श्रौतप[वि\*]कैरिष(धि)कैर्गिरा । श्रीवीरवेंकटपितमें(म) हारायम ही-पति: ।[। ७६\*] म
- 149 11 द्विरं खपयोधारापूर्वकं दत्तवान्सुदा ।(।) सीयं वीरमहीपालखुत्राम-
- 150 समवैभव: ।[। ७७\*] <sup>¹</sup>समस्त्रषोडगमहादानचर्याधुरंबर:¹³ । हिचतारिश•

<sup>1</sup> Metre Anushtubh.

Metre Śārdūlavikrīdita.

Bead atter

Bead Havo

Bead 'TH'

<sup>&</sup>quot; Read Free?".

<sup>2</sup> Metre Vasantatilakā.

Read व्याख्य

<sup>•</sup> Read एक

Read ogwo.

<sup>10</sup> Read मुत्ति

n Read offet.

# Fifth Plate; First Side

- 151 द्धिकाशतहत्तिसमंन्वितं ।[। ७८\*] 'स्तला ग्रामिमं
- 152 गंगवरपाहिभिधाचुष<sup>3</sup> । नानागोचित्रजातिस्यो
- 153 धारापूर्वमदानमुदा । द्वतिमंतीच लिख्यते विपा वेदांत-
- 154 पारगाः ।[। ७८\*] 'काळ इस्तीय राभिख्य ग्रामदेवाय यभवे । नित्य-
- 155 यूजाविधानार्थंमेका हत्तिरिद्वार्पिता ।[। ८०\*] <sup>2</sup>जच्मीनारायणाख्या-
- 156 य ग्रामदेवाय विष्णवे । येका' समर्पिता हतिरचाराष्ट्र(ह्)मच-
- 157 निम्र ।[। ८०\*] ²खाताभ्यां ऋग्यजुर्वेदाध्यापकाभ्या<sup>0</sup> महत्तया । नित्याधी-
- 158 तिविधानाय द्वतिरेकाच कल्पिता ।[। ८१\*] वानिवाकोडेयभटत-
- 159 नुजनान बंहनः । गोविदमहो हे वृत्ती भारदाजान्वयोयु-
- 160 ते [[ ८२\*] भारदाजकुला होतूर्पृहिभद्दालसंभव: । दिविर्त्तिरच योन[1]-
- 161 रायणभट्टोपि 'बह्नच: ।[। ८२\*] 'भारदा[जा\*]न्ववार्य्या(या)नेगृह्(दि)होत्ररसात-
- 162 ज: । वृत्तिद्वयं इस्तकवेंकटयोचैति याजुष. ।[। <४\*] 'याजुषी भडवा-
- 163 डलपिनमाधवयार्येल । दिवृत्ति(त्ती) रायसकोंडपार्यः कौडि-
- 164 न्यगोत्रभू: ।[। ८५\*] 'काम्यपान्वयसंभूती विरूपरससभव: । येका<sup>10</sup>
- 165 वृत्तिं इस्तकनागणयोत्रैति 'बंहच: 🌓 ८६\* वेंहच' श्रीमहाभाष-
- 166 नरसभद्दनदन: । पृतिमापान्दधश्रीनिवासार्योत्रैक-
- 167 हत्तिसान् ।[। ८०\*] 'यलवूर्नरसंभद्दस्तुवेंद्वचग्रेख[र:]" । "येकद्व-
- 168 त्तिः पूर्तिमापक्कां नारायणसुधीः ।[। ८८\*] 'पूर्तिमाषान्वयश्वी.
- 169 तिरुमलार्थ्योपि बहृचः । इत्तिमेना थिरिवर नरसभ-
- 170 हजीश्वते ।[। ८८\*] व्हचें व्हचें श्वाम्य गीपि(पी)नायस्थीस्तः। श्वा-
- 171 नंदभद्दीष्यवैकष्ठत्तिरावेयगीवज: ।[। ८०\*] ²पृतिमाषान्वयो
- 172 गीपि(पी)नायभद्रतनु(नू)द्भव: । एका तंमणभद्दीच द्वतिम-
- 173 [भ्योति बह्नचः? ।[। ८१\*] भ्यीयन्नेयरभष्टस्य तनुभूगीतमान्वयः" ।[। ८२\*]

<sup>1</sup> Read OHHFOR

<sup>3</sup> Read "equilibria".

Read WIHO.

<sup>1</sup> Read वध्न

<sup>!</sup> Read विवृत्तिरव

u Read वृद्धच

n Read वहचेन्द्र

<sup>&</sup>lt;sup>2</sup> Metre Anushtubh

Read Vall.

Bead out

<sup>8</sup> Read °कुछी.

<sup>10</sup> Read Vat.

<sup>12</sup> Read Vano

<sup>14</sup> The second half of the verse has been omitted.

#### Fifth Plate, Second Side

- 174 'स्तुस्तोगरुचेटि सिंह्माद्रे: 'कास्यपान्वयः । 'बहृचस्तोस-
- 175 याच्यच हत्तिमेका(ा) समयुते ।[। ८३\*] ¹वसवाभद्टसुसतेस्तनय: कीशि-
- 176 कान्वय. । यजुश्यखी⁵ स्रीनिवासगृष्टशात्र हिव्वत्तिमान् ।[। ८४\*] ¹बहृचसी-³
- होसकेरवेंकटाख्यस्घीसतः । 'जामदज्ञान्वयतिज्ञमलार्थोनैक-177
- 178 वृत्तिक ।[। ८५\*] ¹याजुषयीवत्यगोचो नागाभद्यात्मसभव' । दिवृत्तिमान्मद-
- यसभद्दोचैक हित्तर्भारद्वा जान्वयोद्भव: । [८०\*] 'श्रीरासचद्रभद्दस्य सुनुराचे-180
- 181 यगोचज. । 'येका वेंकटभटोच हित्त प्राप्नीति वहूचः' ।[। ८८\*] म्सून-र्जस्मीनृसि-<sup>0</sup>
- चस्य यीवसान्वयभूसाधी । हत्तिमेका यीनिवासभटः प्राप्नोति वहः-182
- च' ।[। ८८\*] 'त्रीवत्सगीतः नभाळूर्यीनिवासार्थसंभव । श्रीमळ्यीनार-183 सि(सि) हो वं-
- हचीचैकहत्तिक: ।[। १००\*] 'वसिष्ठगीच: खाताकुवस[च्च]गारसात-184
- ज: । <sup>7</sup>बच्चचीरघुपतिरेका वृत्तिमिचासुते ।[। १०१\*] मीनभार्ग-
- वगोत्रोत्रसरसत्यात्मसभव । श्रीनरसंभागवतो 'वं-
- द्वचौचैकवृत्तिक: ।[। १०२<sup>\*</sup>] 'कौडिन्यगोचत्रीनागाभद्दनो याजुषी-
- त्तम: । अनैकवृत्तिरोडयाळूर्गोपालस्थीरिष ।[। १०३\*] <sup>1</sup>याजुषस्रीमदेडे-
- याळ्रपाजिमनीपिज: । अनैकहत्तिगीविंदभदृश इरितान्वय ।[। १०४\*] 189
- ¹उडयाळूर्चींडुभदृपुत्रो 'वहृचप्रेखर: । विश्वामित्रान्वचा<sup>10</sup> निपाहृतिः'<sup>11</sup> 190
- पाडुरगय: ।[। १०५\*] विश्वामित्रकुलो सुळुवायकण्णभद्दभवः कती । इत्ति-191
- मेका नारसि[इ\*]भट्टोचाम्येति बहृचः ।[। १०६\*] भ्यार्चिकसमून्रडयाळूर्जना-192
- 193 ईनधीमत । विद्यामिनान्वयः क्षणांभद्टीप्यनैकवृत्तिकः ।[। १०७\*] ¹उडया-
- 194 क्रूईवराजभट्टजो याजुपायणी: । दिवृत्तिरिष्ट भारदाजगीची ल-

Sixth Plate, First Side

- च्मणसुधी: ।[। १०८\*] ¹नदने¹³ त्रीयज्ञनारायणभट्टस्य याज्ञष ।
- लोकनायसुधीर्भारदाजगोचेकवृत्तिमान् ।[। १०८\*] <sup>1</sup>याजुषस्मगर-196

<sup>1</sup> Metre Anushtubh.

Read वह

<sup>•</sup> Bead यनुम्भासी

<sup>।</sup> Read बह

Read स्नुख

n Read °इति •

<sup>12</sup> Read नन्दन •

<sup>2</sup> Bead सिहांडे साम्र The verse is defective

<sup>♦</sup> Read सम<sup>o</sup>

Bead जामदग्या

<sup>8</sup> Read एका 10 Read °न्वयय

<sup>12</sup> Read বল্ল

<sup>14</sup> Read भी च्छेना .

- नारायण्सदृवरात्मजः । अत्र दिव्यत्तिमान्विदृत्तमदः कौप्रिका-
- न्वयः ।[। ११०\*] 'तनय[:\*] श्रीतिर्म[ल\*]भट्टवर्यस्य याज्यः । भार-197 198
- यो वेंकटभट्टीच चित्रतिकः ।[। १९१\*] 'यीसंक्रतिकुलयीनिवासभागवता-
- त्मजः । हत्तिदय धर्मराजभदृयात्रीति याजुषः ।[। ११२\*] <sup>1</sup>मीद्रस्यगोत्रमंभू-199 200
- ती रामाभद्दालसंभवः । तिर्चेकटनाथाय्यो याज्यीत्रैकष्ठति-201
- मान् ।[। १९३\*] भावेयगीत्रो मोसलिमडुचूडामणींद्रभू: । उप्पाभद्दो भव-202
- त्येकवृत्तिमानत्र विद्वतः ।[। ११४\*] 'याज्यो[च]तलत्रीतिरमलार्थेव-203
- रोज्ञव: । श्रानंदभट्टो भारदाजान्वयोचैकष्टत्तिमान् ।[। ११५\*] 'याजु-204
- पेंद्र: कळ्येतिक्सलभदृस्य नदन: । [श्री]चिदवरभद्दोत्रै-205
- कद्वत्तिर्हेरितान्वयः ।[। ११६\*] ¹गुत्तिचक्रंभदृस्नु[·\*] त्रीवसान्वय-206
- सभव: । एखेकहत्तिं कमलनामभद्दी[प्य\*]त्र याजुप: ।[। ११७\*] 'यजु-207
- श्चाखी होसनेरेश्वीमत्तिसमलार्यजः । कौंडिन्यगोत्रः कोने-208
- रिभद्दीष्यवैक्रवृत्तिकः ।[। ११८\*] 'पुचो मेरनाटिनारायणार्थवर्य-209
- स्य याजुपः । श्रीवत्सगीचनन्तारयी हित्तमेकामिहासुते ।[। ११८\*] 210
- ¹याजुष[:\*] युतबंडारयीतिरु(रु)मलभद्दभू: । श्रुरं वृत्तिसिरुमला-3 211
- 212 टर्यो विश्वामित्रगीवन: ।[। १२०\*] 'विश्वक्पतिक्मलभङ्गातीत यानुष: [।\*]
- भारद्वाजकुलो 'द्वत्तरर्द्वर्लकाणयोश्रुते ।[। १२१\*] भ्योवतागात्रश्रीकाणि-213
- 214 नायभदृतनु(नू) द्भवः । कोटिगंकरभद्दोनिकष्ठत्तिं याति याजुषः ।[। १२२\*]
- 'श्रीलिगभदृसुमतेस्तनयः काध्यपा[न्व]यः । वृत्तिमेकामेति वस-215

# Sixth Plate, Second Side

- वाभट्टीप्यत्र बंह्रचः ।[। १२३\*] ¹काग्यपान्व[य\*]सभूतो लिंगभट्टत-216
- नु(नू)द्भवः । दिव्यत्तिमानिष्ट विक्षाचभट्टय बंह्नचः ।[। १२४\*] विश्वा-217 मित्रा-
- न्वयो गंगाधरभदृस्य नंदनः । वैद्यनायसुधीरर्षेत्रिसानि-218
- ह बंहृच: [[। १२५\*] ¹कौंडिन्यगीत्रः पदिक्कपित्तकोंडुस्रधीस्तः । अवंभ-
- 220 होत्रार्देवत्तिमग्रुते याजुषाग्रणी: I[I १२६\*] ¹इनुकुंटख्यातकाळहस्ति-
- 221 भहात्मसंभव: । आचेयगोध्येकहत्तिर्त्तिगंसद्दीत्र बंद्धवः [[। १२०\*]
- 222 याजुषी गर्डाद्रिशीचंद्रयन्ववरात्मनः । श्रात्रेयगोत्रश्रीपंड-

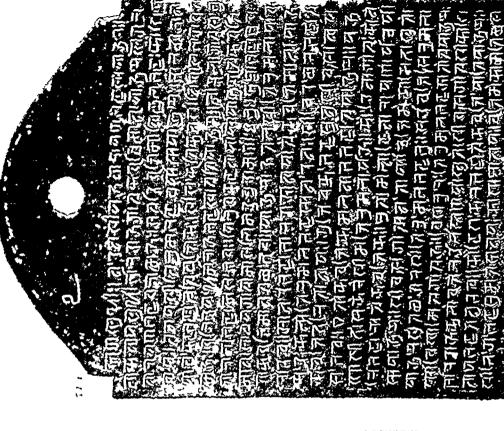
<sup>1</sup> Metre Anushtubh

Bead Bafffer.

Read 450

Read Tyo.

<sup>•</sup> Read इत्तर्धं ल°.



S KONOW

माना ताना का माना है ने तान निर्मा निर्मा का निर्मा के निर्मा का निर्मा के निर्म के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्मा के निर्म के निर्म के निर्म के निर्म के निर्म के निर्म के निर्म के निर्म के निर्म के निर्म के न

- 223 रीकाचीचैकवृत्तिकः ।[। १२८\*] 'याचेयगीचजी जैसिनिस्चस्तुक्षदेवभूः ।
- 224 व्रत्तिद्वय करिय्तिकमलायों युति सुधी: ।[। १२८\*] म्यानेयगोनस्रीसक-
- 225 **णमहस्या**त्मसंभव: । येका<sup>2</sup> तिप्पणभद्दीच द्वत्तिमध्येति वंहचः ।[। १३०\*]
- 226 डिन्धान्वयसुटुकूरिलच्मणभटन: । अनैकामळगभटो यानुपो हत्ति-
- 227 मत्रुते ।[। १३१\*] 'सुहुक्त्रीप्रम्हस्ख' स्तुराचेयगोचभू: । वृत्तिमेकां तिरुमल-
- 228 भट्ट: प्राप्नोति याजुप: ।[। १३२\*] 'कामकायनश्चीविश्वामिनस्तिक्मलार्थंज: ।
- 229 वियगभौभळमुधीवैद्वचोचैवहत्तिक. ।[। १३३\*] 'याजुपेंद्रश्चिवपुरंची[म\*]त्ति-
- 230 रमखारर्यंजः । भारहाजान्वयो गोविद्भष्टोचैकवृत्तिकः ।[। १३४\*] 'याजुप[:\*] त्री[मम]-
- 231 [क]भागवताप्यक्यसभवः । त्रीवत्सगोत्रो हत्तिं हे याति वॅकटयसुधीः ।[। १३५°]
- 232 वदशेपादिभद्दस्य तनुभू: कीश्विकान्वय: । लच्छीनारायणेंद्रीपि याजुपी-
- 233 त्रैकहत्तिक. ।[। १२६\*] ¹तनयो सरिचेटिश्रीराघवार्ळस्य वद्वचः । व्यास-रायोत्रा-
- 234 ईवृत्तिमयते हरितान्वय: ।[। १३०<sup>३</sup>] 'स्नुस्तिमणदासस्य विश्वामित्रान्वयोद्ग-
- 235 व. । यानंद्भहोष्यचेका हित्तमधेति वद्यचः ।[। १३८\*] विश्वामिचक्कि नारा-
- 236 यणभट्टवरात्मजः । इत्तिमेका सध्रपुखकोटी"य्याति वंहचः । [। १३८\*] 'त∙
- 237 नुभू[:\*] चीचिंहपिंतरामाभद्दस्य याज्यः । रासाभद्दोचैकवृत्तिससु-

# Scienth Plate, First Side

- 238 ते काम्यपान्वय. ।[। १४० \*] 'यानुप: खा[त \*]विरिगे गीविदसुमते[: \*]
- · 239 स्त: । कती चचाणभद्दोनैवहत्तिगीतमान्वय: ।[। १४१\*] ¹स्तुमैं-
  - 240 धुरनारायणभट्टद्रस्य वद्धचः । विश्वामित्रकुलो रगनायार्थ्योत्रैक-
  - 241 वृत्तिक: ।[। १४२\*] 'यजुश्माख्युडयाळूनरसोपाध्यायसभवः । कौहि(ण्डि)न्य-
  - 242 <sup>12</sup>गोत्रभूरपाजिसापादि इतिमान् ।[। १४३\*] <sup>1</sup>त्रोनागरसवर्यंस्य स्-
- 243 नुरात्रेयगोत्रज: । इत्तिमेकामदंगीइरगप्पोम्धेति वहृतः ।[। १४४\*]

<sup>1</sup> Metre. Anushtubh.

³ Read वह

Bead onser.

<sup>7</sup> Bead Fril

Bead "मैकां.

<sup>11</sup> Resd कीटियांति.

<sup>2</sup> Read एकां

<sup>·</sup> Read °की खि°

Read of a

<sup>8</sup> Read quo

<sup>10</sup> Read वह

<sup>12</sup> Read °गींचमूरप्पाणि°.

- 244 ¹याज्ञषः श्रीसोन्नतिरुमलभदृष्य नंदनः । श्रीवत्सगोत्री तिरुम-
- 245 लमहोत्रैकहत्तिमान् ।[। १४५\*] म्यात्रेयगोत्र्यशंगोड्ड नागाभद्दात्मसभवः[।]
- 246 बहुच[:\*] श्रीतिरमलभटोप्यत्र दिव्यत्तिमान् ।[। १४६\*] 'ततुभू[:\*] श्रीमणी-श्रे(?)[रि]-
- 247 नागाभद्दस्य याज्ञषः। प्रावेयगोत्री तिरुमलभद्दीवैकष्ठत्तिकः ।[। १४७६] वि-
- 248 श्वामिचकुलोङ्गतो नागाभदृतनूङ्गवः । <sup>३</sup>बंहृचयीलकारसी हिस-
- 249 चयमिचायते ।[। १४८\*] भारदाजान्वययौडुभद्दभूर्याश्चपसुधीः । मादप-
- 250 सुमति(:) बाच हत्तिमेका समयुति ।[। १४८\*] <sup>1</sup>याजुषी यडवितयीपद्मनामा-
- 251 ध्वरींद्रचः । क्षर्णंभडोत्रैकहत्ति[:\*] श्रीवत्तकुलसंभवः ।[। १५०\*] वाधूलसाम्बरी
- 253 नारायणपश्चितनदनः । 'चतुत्वतिरिशाम्येति चंद्रपो याज्यप्रापीः ।[। १५१\*]
- 253 ¹याज्ञघः त्रुतकोळालव्यासरायसुधीसुतः । भारद्वाजान्वयः कोनेरिभ•
- 254 होत्रार्धवित्तिमान् ।[। १५२\*] 'सुक्राय्कोनेरिभद्दस्य स्तुर्द्धरितसान्वयः । इरिभ-
- 255 द्दीत्रार्धेवत्तीमयते<sup>8</sup> बंद्धचाग्रणीः³ ।[। १५३\*] ¹वसिष्ठगोत्री तिरुमसमदस्युम-
- 256 ते सुत: । 10येकहत्तिर्विदुरेच्चळ्यळघाट्यीपि बहूच:11 ।[। १५४\*] 'यानुषः स्तवलंबि-
- 257 द्याधरमहालसभवः । भारदानान्वयः कोंडुमहोप्यत्रैकष्ठत्तिकः ।[। १५५\*]
- 258 'य्द्णदृक्षपारयंस्य स्तुवीसिष्ठगोत्रज: । श्रोक्रपोपि सवत्येक-
- 259 इत्तिमानत्र बंद्धचः ।[। १५६\*] 'बंद्धचः श्रीको(को)शिकविश्वामित्रान्वयसंभवः[।\*]
- 260 लिंगराजो नैकद्यत्तिमेति चेंनमराजुज: ।[। १५७\*] 'तनय[:\*] स्रीतिरमसमझ-
- 261 वर्धस्य बंह्रचः । जयरायी नैकव (ह) तिमेत्या नेयकु लोत्तमः ।[। १५८\*] 'कपिगी-
- 262 त्र: कलबरिंगे [त्री\*]कायणस्धीसृतः । वरवेंकटयी धीमान् हत्ती हे याति [बह्नुच: ॥ १५८\*]

# Seventh Plate, Second Side.

- 263 <sup>1</sup> ब्रंहेयर<sup>12</sup>सुधीरेकवृत्तिमानच याज्ञष: ।[। १६०\*] <sup>13</sup>पूतिमाषकुखी
- <sup>264</sup> वैद्धूरैषुनायमनीषिज: । <sup>11</sup>बंद्वचेंद्रश्रीनिवासभद्दीप्यत्रैकह-
- 265 त्तिमान् ।[। १६१\*] 'बंद्वचो' वरबेळ्ळूरिरघुनायसुधीसुत: । पूतिमाधान्य-

<sup>1</sup> Metre Anushtubh.

Read 470.

Bead रेन्द्रज

<sup>7</sup> Read चतुर्वसी0

Bead ourgunden

<sup>11</sup> Read and.

<sup>2</sup> Read our les.

<sup>6</sup> Read °श्चिष्

Read outerno

<sup>8</sup> Read STANO.

<sup>16</sup> Read Vano

<sup>22</sup> Read ANTE

```
266 यो नारायणार्थोनैक हित्तक: ।[। १६२*] भारदाजान्वयो वानिवाळश्रीश्रो-
```

267 निवासभू: । <sup>2</sup>येकद्वत्तिरित्तत्मलनारसिंहोपि बहृचः ।[। १६२ ] <sup>1</sup>वानिवाळका-

268 पाभद्दभूभीरदाजगोत्रज: । 'एकवित्वेरदनारसिद्वार्योत्र बंद्व-

269 च:³ ।[। १६४\*] ¹बद्धच.³ की भिगेय संभट्ट वर्याचसभव:¹ । भानुभट्टी नैकट्ट ति[:\*]

270 स्तत्रकिपगीत्रन: ।[। १६५ \*] ¹बहृची³ मिरचेहिश्रीव्यासरायसुधीसुत: । धि-

271 कहत्तीराधवभट्टोप्यच हरिता(ता)न्वय: ।[। १६६ $^*$ ]  $^1$ बंद्वच[: $^*$ ] $^3$  खातविदिरहक्की-

272 गोविदभट्टमू $^{\circ}$ ।  $^{7}$ येत्येकासुडयभट्टो हत्ति $^{8}$  हरितगोचज: । $[1\ 240^{*}]$   $^{1}$ स्रीसक्तो- $^{9}$ 

273 नेरिभट्टस्य तनयो इरितान्वय: । वहृची<sup>3</sup> मरिचेयौभळ-

271 महोत्राईवृत्तिकः ।[। १६८\*] <sup>1</sup>ग्राडिल्यगोत्रो सुश्राव्टक्क्कीरासार्थ-

275 नदन: । वृत्तिमेका देवराजभद्दोचास्येति वंहच: ।[। १६८\*] 'स्तु-

276 श्चिगरिभद्दस्य भारदाजान्वयोद्भवः । येका<sup>10</sup> तमणभ-

277 होपि वृत्तिमेत्यत्र याजुप: ।[। १०० \*] विश्वामित्रान्वयः कपिलकः-

278 प्णभद्रसभवः । नारायणसुधीरेकवृत्तिमानत्र वंद्ध-

279 च:3 ।[। १७१\*] 'क्तीतगीविष्णुभद्रस्य स्नुवीसिष्ठगीत्रजः । बंहृची'

280 नरसभट्टी हित्तसेकासिन्नामुति ।[। १७२\*] <sup>1</sup>पुची विद्वसभद्दस्य

281 काम्यपान्वयभेदार, । बद्धच[:\*] यीचिकतिरुमलार्योचैक-

282 वृत्तिका: ।[। १७२\*] 'सुश्लेहिचक्किनरसंभद्दभूईरितान्वयः । गिरि-

283 भ[द्दो] भवत्वेकद्यक्तिमानन याज्यः ।[। १०४+] म्यानेयगोन[स्ति]त्त-

# Eighth Plate, First Side

284 मलमहो <sup>3</sup>बद्धचोत्तमः । <sup>11</sup>वेनावृत्तिईरिससुद्रज-

285 नाईनभट्टन; ।[। १७५\*] ¹पणूरियीतिक्मनभट्टभूर्यांच्याग्र-

286 णी: । भारद्वाजान्वयी नारायणार्य्याचैकव्यक्तिमान् ।[। १०६\*] <sup>1</sup>न-

287 द्यालस्रिमहात्मसभवो गीतमान्वयः । लिगभद्दी भव-

288 त्येक्सव्यक्तिमानच याजुष: ।[। १७०\*] ¹लच्कीपुरविरूपाचभट्टज:

289 काग्य्रपान्वय: । इति पडरिभट्टोत्र प्राप्नोत्येकासिन्डा-

290 चेन्नः ।[। १३८\*] 'स्नुरचुतभदृस्य' नौडिन्यान्वयः हिंसद\*]. । अनैनामगु-

<sup>1</sup> Metre Anushtubh

<sup>·</sup> Bud यहु .

Read U 8'.

<sup>7</sup> Pud Tiff

<sup>•</sup> प्रत्य बीमरकार

<sup>&</sup>quot; Red TT.

<sup>ः</sup> इ.स. ८वस्ते,

<sup>,</sup> इस्टेंट्स्टें

<sup>•</sup> इस्ट ने दिन्हें,

<sup>4</sup> F 36 2 3 Pag.

<sup>1 3</sup> am (47.

- 291 ते वृत्तिं यादवार्योपि याजुप: ।[। १७८\*] ¹नरसंभद्दजी विश्वामि[त्र]-
- 292 गीत्रय बंद्धचः । पंडरियीतिरुमसभट्टेंद्रीचैनवृत्तिनः [॥ १८०\*]
- 293 'नंदनी नरसंभद्दस्रेरात्रेयगोत्रज: । एका तमणभ-
- 294 द्रोत्र वित्तमस्येति बंद्धचः ।[। १८१\*] 'याजुपः क्रानालनरसार्य्यके-
- 295 प्रवसदृभु: । भारदाजान्वयश्चनुभदृस्मार्चेकवृत्तिमान् ।[। १८२\*]
- 296 ¹पुत्रचेंनावज्जुलपेहिभट्टेट्रस्य याजुपः । शाडिल्यगी-
- 297 त्री वेंकटमहोत्राईहित्तमान् ।[। १८२\*] भारदाजान्वयो वानि-
- 298 वाळगोविदभद्दभू: । अत्र तिवृत्तिमान्व्यासरायभद्दोपि
- 299 बंहच:<sup>2</sup> ।[। १८४\*] भारदाजकुलोज्ञूतो म[क्क\*][णा]राख्यसंभव: । स्रीमत्तिं-
- 300 मणभटोपि <sup>2</sup>वंद्वचोत्रार्डहत्तिकः ।[। १८५\*] <sup>1</sup>वंद्वच[:\*]<sup>3</sup> त्रीमहाभाष-
- 301 श्रीनिवाससुधीसुत: । गिरिभट्टीत्रार्षेत्रतिः पूर्तिमायकु-
- 302 लोज्ञव: ।[। १८६\*] ¹कौडिन्यगोत्री घडयकंटिरुप्पणभद्दन: । वृत्तिद्व-
- 303 यं <sup>3</sup>त्तिरमलभद्दोत्राम्येति याज्ञुष: ।[। १८७\*] भूत्रो राघवभद्दस्य वसि-
- 304 [ष्ठा]न्वयभूस्रुधी: । वर्ष्वेकटभट्टोपि व्हचीनैकट्टिक[:]

### Eighth Plate, Second Side

- 305 (बच्चः) ।[। १८८\*] 'कास्य(श्य)पान्वयभूर्वाकापुरत्तच्यीधराय्येतः । यात्रुविद्री[व्न\*]
- 306 कमलनाभभटो दिव्यत्तिमान् ।[। १८८\*] भारदाजान्वयतिरुमलन्त्रीगं-
- 307 गयाडिज: । निष्टित्तरोडयाकूर्देवराजार्थ्योत्र याजुष: ।[। १८०\*] विप्णुवर्ड-
- 308 नगोत्री येडुलू लिंगार्थिस (स) भव: । धिकदित्त वरदभागवती वहू-
- 309 चोसु(मु)ते ।[। १८१\*] 'बद्धचः' कोत्तपत्यसंभद्दवर्यंतनूद्भवः । भनेकाममु-
- 310 ते वृत्तिमंणाजिभा(भी)भैवान्वय: ।[। १८२\*] वहची क्रामचेंद्रार्ध्यस्तुरात्रेयगी-
- 311 वन: । रामचंद्रपुर[श्री\*]वेंकटाद्रियैकतिकः ।[। १८३\*] 'श्रीकौडिन्यकुनः' कुं-
- 312 भघोणकामरसात्मन: । अने(नै)कहत्तिमान् कुप्परसेंद्र: श्रीकल्ययाजु-
- 313 ष: ।[। १८४\*] म्त्रीरंगनायभद्दस्य तनयः कीश्रिकान्वयः । घडियारंभास्करा-
- 314 र्यां वहचोत्रैनहत्तिक: ।[। १८५\*] ¹लच्जीकांतसुत: कौश्रिकविश्वामि(त्रा)त्र
- 815 श्रार्चिक: । दिष्ठित्तः पेरियकोळंकरणिक्योत्र दंवण: ।[। १८६\*] स्रीव-

<sup>1</sup> Metre Anushtubh.

Bead fine.

Read रामचन्द्रा

Read ularo.

<sup>2</sup> Read 电离

<sup>4</sup> Read Van

Bead श्रीनौष्डिम्

Bead oरायीं वहुo.

SCALE

300

305

304

他にあることでは一世の一世 2001年1000年1000年1000日 司不可能 是特色区的思想是

7 7 6

0

Chit

260

40C

290

292

也以可以可以可以可以可以可以可以必必

画の可

प्रयोग नेता वाचा वाचा ने प्रयोग स्योग नेता स्योग स्याप ने प्राप्त स्था

594

296

जाता द्यारा मुक्त जा त्र के वी नी विकास का जात जा

298

師如河門司河河河河河

284

286

5000

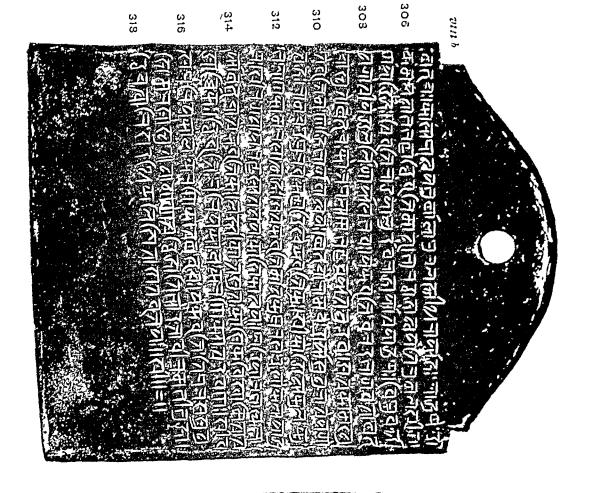
2113

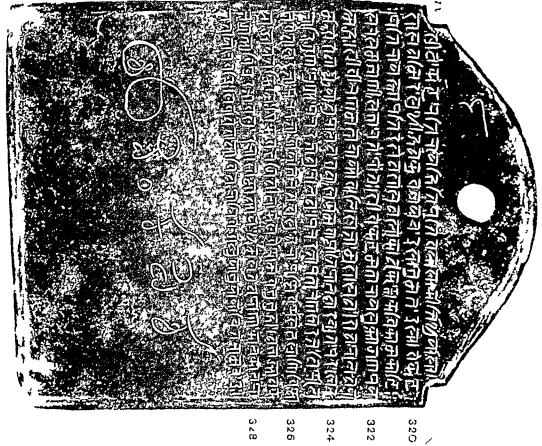
085

278

282

S LONOW





- 316 क्षपेरियकोळंकरणिकोत्र बहुचः । येकहत्तिं तिपरससूतु-
- 317 स्तिमरसीस्रते ।[। १८७\*] 'नानागोत्रहिनातिम्यो दत्ता वीरमहोभुना ।
- 318 दिचतारियद्धिकालिखिताशातद्वत्तय: ॥[१८८\*] स्री॥=॥

#### Nuth Plate

- 319 'त्रीवेंकटपतिरायचितिपतिवर्यस्य कीर्त्तिधुर्यस्य ।
- 320 शासनिमदं सुधीजनकुवलयचद्रस्य भूमहेद्रत्य ।[। १८८ ॥\*] वैंकट-
- 321 पतिरायच्यापतिदेशेन श्रासन सोनान् [।\*] लप्णनविकासकारि.
- 323 सरसमभाणीलभापते पीच: ।[। २००॥\*] भ्योवेंकटमहारायस्त्र्या गणपया-
- 323 लाज: । त्रीषीरणमचाचाय्यो(र्थ्या) व्यलिखत्तासमासनं ।[। २०१\*] 'दानपा-लन[यो]-
- 32! मेंद्री दाना च्छि]योनुपालनं [।\*] दानात्वर्णमवाद्मीत पालनादचुत पद । [। २०२ ॥\*] 'ख[द].
- 325 ताडिगुण पुर्ख परदत्तानुपालनं । परदत्तापद्वारेण खदत्त नि[प्पत]ल
- 328 भवेत् ।[। २०३ ॥\*] 'खदत्ता परदत्तां वा यो हरेत वसुदरा<sup>10</sup> [।\*] पष्टिवैषेसहस्राणि विष्ठा-
- 327 या जायते क्रिमि<sup>।।</sup> ।[। २०४॥\*] 'एकीय भगिनी लोके सर्वेषामेष भूभुना। न भान्या न क-
- 328 [र] ब्राम्चा विप्रदत्ता वसुहरा<sup>10</sup> ।[। २०५ ॥\*] <sup>12</sup>सामान्योय धर्मसेतुं हपाणा<sup>13</sup> काले वाले प[र]-
- 329 [ल]नोयो भवद्भिः । सर्वानितान्याविनः पार्थिवेद्रान्भूयो भूयो याचिते । रामचेद्रः ॥ २०६ ॥ ।
- 330 स्रीवेंकटेग्र<sup>13</sup>

### ABSTRACT OF CONTENTS.

(Lane 1.) Salutation to Śri Venkatt:a.

(Verse 1) Stotra to Rama.

- (V 2) Stotra to Vishvaksona
- (V 3) Stotra to Varaha, (the boar incarnation of Vishnu)
- (V 4.) From the ocean of milk was born the Moon

(Vv. 5-6) His grandson was Budha's son, Purūravas The latter's son was Ayus; his son, Nahusha From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

1	Read	वश्चाच.

र Read °युते

Mctre Arya.

र Read °कोटि

Read Chinu.

म एक्टर कमि

u Besd <sup>0</sup>ਚੇਰਦੰਰ.

<sup>16</sup> Read याचने रामचन्द्र.

<sup>2</sup> Read Ver

<sup>4</sup> Metre Anushtubh.

Bead <sup>o</sup>पत्यादेशीन

e Bead <sup>o</sup>र्मध्ये

<sup>10</sup> Read वसन्व

<sup>12</sup> Metro Salini

अ Read क्माविन.

<sup>10</sup> In Telugu characters

king named Bharata. In his family appeared Santanu, the fourth from him was Vijaya (Arjuna). His son was Abhimanyu, from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chalikka, and the seventh from him was Rājanarēndra, a devotee of Vishnu. Ten generations atter him came Bijjalendra. The third from him was Vira-Hemmālijāya, the lord of Māyāpuri and a devotee of Murāri (Vishnu).

(Vv 7-8) Fourth after him was born king Tāta-Pinnama, at whose sight the enemies were frightened. From him was born Somideva, who captured seven forts in one day, from his enemies. To him was born the heroic son Rāghavadeva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āravīdu, he also established the kingdom of the Sāluva Nrisimha filmly

(Vv 9-12) Bukkarāja, who was like the *halpa vriksha* to the learned, married Ballāmbikā This queen bore a son named Rāmarāja. He vanquished by his great valour the 70,000 horses of Sapāda, seized from him the fort of Avanigiri, and put to flight Kāsappodaya. This Rāmarāja captured the fort of Kandanavōli. He was poisoned by his relatives, but by the grace of Vishnu, whose devotee he was, he suffered no barm

(Vv 13-40) The queen of this Rāmarāja was Lakkāmbikā. To him was born Śrīrangarāja He married Tirumalāmbikā, by hei were born to Śiīrangarāja the three sons, the heroic Rāmarāja well versed in politics, the excellent Tirumalarāya and the king Venkatādri The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises Then Venkatādri is praised Tirumalamahārāya of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, raled the earth.

(V. 21) Description of the colonation of this prince

(V 22) This king made large gifts of tulā-pūrusha in gold and other gifts, to the temples at Kānchī, Śrīrangam, Śēshāchala (Tirupati) Kanakasabhā (Chidambaram), Ahōbala, etc

(Vv 23-26) By Vengalāmbā was born to Tirumala a son named Śrīrangarāya. Making Uddagiri his residence, he conquered Kondavīdu, Vinikondapura, and other forts, and began to rule at Penukonda. The description of his coronation King Śrīranga afterwards went to heaven (died)

(Vv 27-39) Venkatapatidēvarāya, the son by Vengalāmbā of Tirumaladēvarāya then He was the younger brother of Śrirangadevarāya began to rule the earth been anointed according to the prescribed rules by the spiritual preceptor of his gotra, the famous Tātayārya, who was the ornament of the wise, just as Rāma was anointed by Vasishtha, he was ruling the earth triumphantly after destroying the demons, the Yavanas (ie the Muhammadans) He had Venkatāmbā, Rāghavāmbā, Pedöbamāmbā and Krishnamamba as his queens This king defeated Mahamanda-Sahu, son of Malıkibharama, (ie Muhammad Shah, son of Malık Ibrahim) and took on the battlefield the horses, elephants, weapons, umbrella, etc belonging to the vanquished king this Venkatapatidevaraya assumed the sovereignty, Adisesha and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vrishasaila (the Tirumala hills near Tirupati), are ever praying Venkatāchalapati to grant long reign to him He was comparable to the ocean in the profundity of his learning, was the only excellent conqueror of the Chaurasidurga, he terrified the hearts of the hostile kings in the eight quarters, he was a favourite of Saingadhara, was a destroyer of his enemies, was a wishing tree to the poor, was styled Hosa-birudaraganda, Rayarahutta-minda, was favoured by Vira-Lakshmi, was like the central gem of the necklace (which is) the city of Aravidu; was broadarmed like Adisesha, was a boar to the earth viz the provincial chiefs (as Vishnu in his Varāha avatāra was to the earth); was the best of kings, a Rāmabhadra in battle, was called, Nanavarna śri-mandaliha-ganda, was the foremost of the kings of the race of Atri, was styled

Ebirudarāya-rāhutta-iēsy-ailabhujanga, Oddiyarāyadisāpatta, his cheeks resembled the moon, he rivalled the god of love in beauty, was called Bhāshagetappuvarāyara-ganda, was the protector of the nine continents of the earth, Rājādhirāja, a munificent giver like Kubīra, was enritled Mūrurāyara-ganda, possessing fame surpassing Mērn, etc. He, having won the throne of Karnāta by the power of his arm, was ruling the earth from Sētu (Rāmāsvaram) to Himādri (the Himālayas)

(Vv 41-66) In the Śaka year computed by vasu (8), vyōma (0), kalamba (5), and indu (1), (i.e. 1508) the Samiatsara Vyaya, on the Utthāna-dvādasī tithi of the bright fortnight in the month Kārttika, in the presence of the god Venkatēša (at Tirupati), the king granted to a number of brāhmanas well versed in the sāstras and the iēdas, the village of Gangavarappatti, together with Śundekkāyikkanavāyippatti, Pālamāṇpatti, Chiṇṇamūrtināyanipatti Guyyamanāyanippatti, Kīlekkōtta(vara)patti, Kāpulappatṭi, Śīlināyanippatti, and Santēppāleyam, they were clubbed together under the name of Vīrabhūpasamudram

The situation of Gangavarappatti is as follows—It is included in Hastināvatī-valīta and is situated in the Nedungula-nāduka in the Ālangula-sthāla which belonged to the Dhārāpura-tantya. The boundaries of it are—It is situated between Sundēkkāyikkanamā and Śrīmangalādēvī (?), and between Vaighayāru and the hill of Pūlattūr—It is watered by the river (and channel) coming from the village of Mūngilanai, and which is named Haridrā—The village of Gangavarappatti is situated to the east of Pūjārināyakan-malai, to the south-east of Mūngilanai and the big channel already mentioned, to the south of the hill adjacent to the village of Pūlattūr, to the south-west of the Gardabhakkanamā and Tummalappatti, to the west of Bairināyani-ūru, Pullamañjanpatti and Yadamalai; to the north-west of the village of Gorlavārappatti, to the north of Vēdappatti, Muppadr-Jaggināyakappatti, Mēlaikkōtta(iara)ppatti and Mēttuppatti adjoining the last mentioned village, and to the north-east of Vittirundaperumālālayam

The boundaries of Sundekkäyikkanaväyippatti are Kättinäyakapatti to the west, Tenkaradu hill to the north, Sēvaghanpatti and Vēlāyudhankõttai to the east and Battulakunta to the south This village of Sundēkkäyikkanaväyippatti together with Pālamānpatti, Santēppāleya, Chinna(taniyas)mürtinäyanipatti, Guyyamanäyanippatti, Kîlekköttappatti, Kāpulappatti, and Sīlināyanippatti, was given as the subsistence for the village of Gangavarappatti To these were added two channels flowing from the forest of Tondēkkutyappan, the tolls from Kāttināyanpath, Toravali-sungam and Mūngilanai.

(Vv 67-79) Vīrabhūpa, a devout worshipper of Vishņu, was born in the family of Visvanātha Nāyaka. He was living gloriously. He constructed a mandapa of rare sculptures in front of the shrine of Sundaranāyaka and presented the goddess Mīnākshī with a golden karacha (mailcoat studded with gems). The munificence of this prince is praised. He held the birudas, Samayadrāhara-ganḍa, and Dakshina-samudrādhipati, and was the lord of Ayyāvalīpurs. He was the grandson of Visvanātha Nāyaka, and son of the king Krishna by Lakshmamā. At the request of this prince Vīrabhūpa, the village was granted by Vīra-Venkatapatidēvarāya and it consisted of 142 shares.

(Vv 80-198) Here follows the list of donees

(V 199) Praise of Venkatapatidēvarāya

(V 200) States that Krishnakavi, the son of Kāmakōti and the grandson of Sabhāpati wrote this document, and

(V 201) that it was engraved on copper by Viranacharya, the son of Ganapaya.

(Vv 202-206) The usual benedictory and imprecatory verses

At the end of the document is the sign-manual of the king, Sri Venkatesa.

## No. 22 -MOTUPALLI PILLAR INSCRIPTION OF GANAPATIDEVA, A D. 1211-15.

By Professor E. Hultzson, Ph.D., Halle (Salle)

This inscription is engraved on four sides of a pillar of the mandapa in front of the Virabhadrasvāmin temple at Möţupallı in the Būpatla taluka of the Guntar district. I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sistri, who has already noticed the inscription in his Annual Report on Epigraphy for 1909-10, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in il 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dentals, linguals, r, l, and i) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual 1 is used twice in the word pankila (ll. 89 f, 102). Of peculiar spellings may be mentioned klup'a for klripta (ll. 85, 149) and yavvana for yaurana (l. 13).

The languages are Sanskrit (ll 1-152,160-173) and Telugu (ll 152-166) The Sinskrit portion consists mostly of verses, which are 29 in number (ll 2-131, 160-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted—c.n.'a-rīpa, 'an island' (line 136 f), amaliman, 'purity' (verse 17), ašilya, 'a number of horses' (v 20), ānandathu, 'joy' (v. 1), āmrēdana, 'repetition' (v. 4), āsiamēdha=āsiamēdhīka (v. 12), i.pa-rīnkh, 'to spread' (v 27), āshmala, 'glowing' (v. 13), kan, 'to glitter' (v 16), kalamba, 'an arrow' (v 12), krīdāyita, 'sporting' (v. 4), ganda, 'a hero' (v. 18), the same=gandasaila, 'a boulder' (v. 26), guñjā, 'a kettle drum' (v 23), ghrīm, 'a ray' (v 27), damara, 'tumultuons, terrible' (v 20), Trīdašaparīvrīdha=Indra (v 13), Padmarāsā=Lakshmi (v 5), parīmātāra, 'eracking' (v. 18), Magharammani=Indranīla (v 27), rangat, 'rolling' (v 3), lambāpatahu, 'a kind of drum' (vv. 12, 25), Lōpāmudrādayita=Agastya (v. 15), Śrīratsaial shas=Vishpu (v 8)

The Mötupalli pillar-inscription is an edict of the (Kākatiya) Mahārāju Gaṇapatidēva (l. 135 f) It opens with an invocation of Svayambhūdēva From the Pratāparudriya we know that Šiva under the name Svayambhūdēva was the family-deity (kula-dēva-tā) of the Kākatiya dynasty <sup>8</sup> Verses 1-4 of the inscription invoke Gaṇēśa, Sarasvati, the digit of the moon on Siva's head, and the Boar-incarnation of Vishņu, respectively Verses 5-15 contain a mythical and legendary genealogy of the Kākatiya kings. Verse 5 introduces Vishnu, from the lotus on whose navel sprang Brahmā From the Creator's eye the Sun was produced (v 6), and from the latter Manu (v 7) In this family (viz the sārya-vamīta), was born Ikshvāku (v 8), in his family Māndhātri (v 9), and in his family Sagaia (v 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagīratha (v 11) In this family was born Raghu (v 12), and in his family Daśaiatha, who, being mounted on India

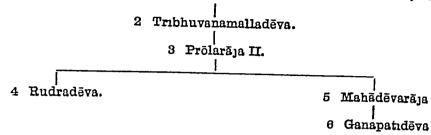
<sup>1</sup> Cf Mr Sewell's Insts of Antiquities, Vol I, p 88

<sup>&</sup>lt;sup>2</sup> Professor Zachariae kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the Mankhakośa —rangad bhangām sa Gangām (verse 115) and rangat-sarangā-ruchih (verse 126)

<sup>\*</sup> Ind. Ant, Vol. XXI, p. 199, and see now K P. Trivedi's edition, p. 135 ff.

in the shape of a bull, killed Sambara in the sky (v 13) Dasaratha's son was Rāma (v 14), in whose family was boin Durjaya (v 15) Verses 16-22 furnish the following pedigree:—

1 Prolarāja I. of the family of Durjaya, constructed a tank named Kēsarī-taṭāka



The first king of this pedigree, Prola I, is not mentioned in any other Kākatīya inscription but the Motupalli one, and in a Kāñchī inscription 1 the construction of the Kēsarin tank is attributed to (his grandson) Prola II The successors of Prola I are named in the same order in other Kākatīya inscriptions. Here and in a Hanamkonda inscription, 2 the second king bears the name Tribhuvanamalla, while a Chēbrolu inscription calls him Bēta, 3 and the Kāñchī inscription Betma. In another inscription at Hanamkonda, both names (Bēta and Tribhuvanamalla) occui 5 As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālukya king Tribhuvanamalla-Vikramāditya VI 8. As Prola I in the Motupalli inscription, Bēta is stated in the Chēbrolu inscription to have been a descendant of Durjaya. 7 The family of Durjaya is referred to also in inscriptions of other Telugu chiefs 8

Verses 23 27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kalingas. Verse 24, which is identical with verse 13 of his Kānchi inscription and with verse 19 of an unpublished inscription on a pillar at the Pākhāl lake, 10 and verse 26 allude to the crest of the Kākatīyas, which, as we know also from the *Pratāparudrīya*, 11 was the figure of a boar

After this long preamble of 27 verses, the Mahārāja Ganapatidēva informs us of the actual object of his pillar-inscription. It is an abhaya sāsana (1 139 f), ie 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories, While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom duties would be levied on it. These are specified in the Telugu language in 11 152-166

The inscription ends with two Sanskrit verses (28 f) stating that Ganapatideva set up the pillar bearing this edict (śāsana-stambha) at Möttuppalli alias Dēśyūyakkondapattana in the Śaka year 1166 (expired), which was the year Krödhin of the cycle This year corresponds to A D 1244-45.

<sup>1</sup> Ind Ant, Vol XXI, p 200, verse 9 The Mötnpalli inscription shows that the word kesarin must not be connected with the preceding word jagati, as was done by me in editing the Kanchi record.

<sup>2</sup> Ind Ant, Vol XI, p 17.

Above, Vol V, p 142

<sup>4</sup> Ind Ant, Vol. XXI, p 197.

<sup>5</sup> Above, Vol IX, p 265 f

<sup>•</sup> Idem, p 260

<sup>7</sup> The words tato=bhat do not necessarily imply that Beta was the son of Durjaya, as I had understood them above, Vol. V, p 142

<sup>8</sup> See above, Vol. VI, p. 224 f and p 268, and Vol IX, p 260, note 2

<sup>•</sup> Ind Ant., Vol. XXI, p 200

<sup>19</sup> See my Annual Report on Epigraphy for 1902-03, p 6, para. 12.

<sup>11</sup> Ind. Ant, Vol. XXI, p 198.

General Cunningham 1 and Colonel Yule pointed out that Motupally is mentioned by the Venetian traveller Marco Polo, who calls it Mutilli "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen"2 By this king and his queen are meant Ganapati and his daughter (not queen) Rudramba. 1 Rin Baha dur Venkayya showed that the former reigned sixty-two years, from A. D. 1199-1200 to 1260 61, when he was succeeded by Rudramba. 4 Marco Polo 13 supposed to have stated South India about A D 1290, 5 as, however, he dietated his work to his fellow prisoner Rusticiano at Genoa in AD 1298-99, 6 his statement that about forty years had then pa and aft. Rudramba's accession to the throne turns out to be fairly correct He mentions as chief produce of the country diamonds which "are found both abundantly and of large size," 7 and muslins which "look like tissue of spider's web" 8 As he calls the whole Kalatiya king lom after Muthli, it seems that this town was its chief port in the thirteenth century. The fact that Ganapati selected Mötupalli as the site of his edict to mariners points to the sings conclusion

#### TEXT.9

1 -South Face

- ग्रीं<sup>10</sup> खस्ति यीखयभूदेवाय न•
- इच्छासिद्धों इिमगिरिसता-
- नदयोरालवाल देव नवोद-
- रकरिपति वदनैर्न्नदयाम: ।
- क्रीडापरिणतिभुवी मेर्ग्गस्प्लिगासा-
- दृश्यते दुरिततिमिरीत्मारणाकार्यस्-
- ॥ [१ ॥\*] ता विधात्वतिर्ज्जिद्वारगे-
- कीद्योगनर्त्तकों । वदेमहि गिर देवी संवि-
- दब्धिचंद्रिकां ॥ [२ ॥\*] जयति सुकुटगगा[र]-
- गद्भस्तरगप्नवनचतुरहमीविभ्नमा च-10
- उपस्रति द्योर्या गर्वसर्वेय-11
- रत्वप्रक्षतिनियतसृत्तापदृवधप्र-12

2 Yule, Marco Polo, 2nd ed, Vol II, p 316

\* Yule, op cit, Vol II, p 251

6 Idem, Vol I, Introduction, p 50

7 On the diamonds of South India see the articles of Mr P Sampat Iyengar and Mr S Krishnas sami Aiyangar in the Quarterly Journal of the Mythic Society, Vol III, pp 117-132

<sup>1</sup> Ancient Geography of India, p 512 f

<sup>3</sup> Cf Ind Ant, Vol XXI, p 199, and a note by Mr Prakasa Rau of Cocanada, reprinted from the Hind's in the Quarterly Journal of the Mythic Society (Bingalore), Vol III, p 132

Annual Report on Epigraphy for 1905 06, p 80 f The inscriptions themselves prove that the doubts expressed by Miss Duff (Ind Ant, Vol XXII, p 325 f) are quite unjustified

<sup>8 &</sup>quot;The districts about Masulipatam were long famous both for muslins and for coloured chintzes The fine muslins of Masalia are mentioned in the Periplus " Yule, op cit, Vol II, p 319, note 3, and Hobson Jobson, p 429 The Magalia of the Periplus and the Matgwlia of Ptolemy have been identified with Musulipitam, see Ind Ant, Vol VIII, p 149 f., and Mr Schoff's translation of the Periplus (New York, 1912), p 252

From an inked estampage supplied by Rao Sahib H Krishna Sastri

<sup>10</sup> Expressed by a symbol 11 Read CHEII

- 13 तीति ।[। २ ॥] देव[:\*] श्रीक्समीययव्यनवनक्रीडा-
- 14 यितासेडनस्नातचानुग्रहीतस्-
- 15 जरतनु: पु[पा]तु वी वाच्छित । चोणी-
- 16 सदरतो सहाव्यिजठरादिका-
- 17 तनीराजना चल्ने यस्य फणीयरी निजफ-
- 18 णामाणिन्वदीपीत्नरै: ।[। ४ ॥\*] अधिनलनिधि
- 19 ग्रेपे कीपि पर्यंक्येपे विहरति कि-
- 20 ल देव' पद्मवासासहाय' । प्रस-
- 21 वसवनयष्टी विष्टपानामसु-
- 22 च खयमजनि हि नाभीपद्मतः पद्म-
- 23 योनि: ॥ [५ ॥\*] विश्वैनसा च तमसां च निरा•
- 24 करिणुरभोरुहा च हरिता च विका-
- 25 सहितु: । तस्येचणाज्जगदग्रेपमि[द]
- 26 सिखचोराविर्व्वभूव भगवानय-
- 27 सगुमाली ॥ [ ६ ॥\*] ततो मनुरभू-
- 28 त्रान्ता ग्रेखर नयदर्भिना । विश्व-
- 29 राजन्यसूर्वन्ययूडामणिरिवा-
- 30 पर ॥ [७ ॥ म] दच्ताकाणीम तिस्त्रनभवद-
- 31 भिजने भूभुना चक्रवर्ती साचा-
- 32 च्छ्रीवन्सवचा स्वयसुदित द्व
- 33 त्नातुकामी धरिती<sup>'</sup> । एकच्छत्र<sup>6</sup> समस्त
- 31 जगदनुभवती यस्य सदीपमा-
- 35 ल स्केंकर्याणि चक्रे ससुपद्ध-
- 36 तकार विद्यराजन्यचन्नं ।[। प्र॥\*] ग्रा पूळात्य-
- 37 र्व्वतेंद्रादमरकरितटक्रीडितोचा-
- 38 वचाग्रादा च प्रत्यञ्जहीधादक-
- 39 गपुरवधूदत्तसनीतश्रंगात् ।
- 40 यस्वान्यस्वाम्यशून्य क्रमससु-
- 41 पनत चेवमाइईरिवीं भूमा-

<sup>1</sup> Bead oalaro.

<sup>•</sup> Read °वीं•

<sup>2</sup> Read perhaps व्यष्टा

Bead °च्छन.

<sup>&</sup>lt;sup>3</sup> Bead <sup>0</sup>झर्नान

<sup>·</sup> Read year.

- विर्मावभूमी<sup>1</sup> समजिम जनने तस्य 42
- सांधाद्यनामा ।[। ८ ॥<sup>३</sup>] शासनाधी परिच-43
- तान्यच्पातपवां तदंशमीकिक-44
- मभूत्वगरी नरेंद्र: । यस्यायम-45
- धतुरगं सुवि मार्गमाणैः खातस्त-46
- नूजनिवहैरयमंबुराग्नि: 1[1 १० ॥\*] भध<sup>2</sup> 47
- [नि]रवन्नसर्वासर्वीधरा स भगीर-
- कठिनकपिलकोधालीढखवध्यवि-49
- सत्तये । गगनिश्ररक्षे गगां रद्री-50

B .- East Face.

- त्त्रसांगमति चिरादवनिमन चैरता-51
- 52 द्गिस्तैखपोभिरनीनयत् ॥। ११ ॥\*] मान्येचिर-
- ननवाये जनिमसत रघुर्केत्रयाः 53
- 54 त्राप्रसंगप्रेंखहभीरलंबापटहरव-
- 55 भयोज्ञांतविदेषिपांधः । श्रश्चे य-
- 56 साधमधं कचिदपहरती भाति प-
- त्युः सुराणा प्रत्यंगं यव्तत्तवव्र-57
- णपटलिमवाचीणमच्यां सन्दसं ।[। १२ ॥\*] भाषी-58
- दा चन्नवालाव्यणतिष्ठ चरणान्नांतराज-59
- न्यचक्रस्तवंतत्यां महत्यां तदनु दग-60
- र[यो] नाम राजाधिराजः । पूर्वे खर्गाप-61
- सर्गे विदयपरिहर्ढ पुंगवीभूतमारादा-62
- 63 रशासद्यापीय्यीपलभूजमवधीदं-
- 64 बरे भवरं यः ।[। ११ ॥\*] प्राग्दिष्टैव्विष्टपानां तदतु द-
- 65 भरधः पुत्रकामिष्टिमिष्टा पुत्री जातस्त-
- 66 दास्ताममरपुरवज्ञी रामनास्ना वि-
- धामा । येन प्रावंधि सिंधी प्रवगवलवता ध-67
- धुर: कीपि पंधास्तूर्णी निस्तीपर्णसपर्ण: किस-
- परमसषी खंठिता दाश्यकंठा: ॥ [१४ ॥\*] सत्यं स-

<sup>1</sup> Read ofamiao

<sup>2</sup> Read wy. 4 Read ochia. \* Read पद्या.

<sup>8</sup> Read oute.

```
70 द्रासननिभभुजावत्तया वीरलच्या जात-
```

- 71 स्तिमान् चितिपतिकुले दुर्ज्यो नाम राजा ॥
- 72 यद्याताया इयखुररज:पीत-
- 73 [तो]या: समुद्रा सोपासुद्रादियत-
- 71 चुनुकात्याचिताना सार्गत ।[। १५ ॥\*] अय निरिवयदु-
- 75 र्वीं तत्नुलोदन्दिंदुः सक्तन्जनिधवेनामेख-
- 76 ला प्रोलराज: । कनदुरुकरवालाकालका-
- 77 लाबुवाचाम्युदयच्दयश्रत्यप्रद्र-1
- 78 वद्राजहसः ।[। १६ ॥\*] कुलग्रहममलिन्नो जन्म-
- 79 सूमि लिइन. परमितमधुरिमण प्रेम-
- 80 धाम प्रधिनः । प्रतिनिधिसुदधीना सच[यं]
- 81 तीयस्टेरतुलमज्ञत नेसर्याख्या
- 82 यस्तटाका ।[। १० ॥\*] ग्रय चतुरवुराशिरश्रनां
- 83 भुवमस्य सुतस्त्रिभुवनमन्नदेव दति
- 84 भूमिपतिर्व्वभुजि । निजभुजदर्षंसप-
- 8ठं दममर्प्यितक्कुप्तकरप्रतिभटगडकठप-⁵
- 86 रिमोटनचडमुन: ।[। १८ ॥\*] श्रशिषदय समस्तां त॰
- 87 स्व पुत्रो धरित्रीमशनिरतिनृपाणा<sup>6</sup> भूप-
- 88 ति: पोलराज. । प्रतिसमरधरितिपद्र-
- 89 वच्छत्रुसेनाचरणवहत्वधूलीप-
- 90 किळ्योमगगः ।[। १८ ॥\*] श्रय भुवमधिचक्रे त-
- 91 स्य पुत: समतात्करदन्तपतिचन्नग्रन-1
- 92 वालाद्रिवप्रा । डमरसमररगत्वगद-
- 93 सीयप्रयदिहितमहितभूर्शदद्वो
- 94 रुट्रदेव: ।[। २० ॥\*] अय निजभुजमैले तत्कनीय।नभे-
- 95 पामधित डरिणमेना श्रीमहादेवराज: [1\*[
- 96 प्रणतिविमुखमासोखद्रणे कादिशीक गि-
- 97 रितटग्टइमेधि च्यापतीना क्युव ।[। २१ ॥\*] भ्रम-
- 98 रतर्गरवास्थेरितनितादिवेदुमीदन दव

<sup>1</sup> Read °इद्य°

<sup>·</sup> Read प्रशिव.

<sup>7</sup> Read °चकां चक्र°.

<sup>2</sup> Read oteno.

Bead "類型".

<sup>8</sup> Read घरांप°•

<sup>\*</sup> Resd महिस

ه bead ° دارې ۰.

```
७३ सुद्धातीयनानददायी' । सध' गणप-
```

10) तिद्यः योमशादेवराजादलनि भुवनभू-

lol तो भूभना चन्नवर्त्ती ॥ [२२ ॥ वे] यावदान्त्रेत-

0 - North Faco.

163 यावानुसासुरस्त्र,पिकळा

163 चोमगगा ताचते तापदेव यत-

104 सदानगरीवीचिप्त्रेषु ग्ला: ।

165 पाय पोरीगवा यचिनुत वितनु

160 पार्धारनंसवयं ते प्रल्पे

167 द्यात[मु]चे[ \*] यवसमिप तदा पा-

100 ययमान्यार ।[। २३ ॥\*] कोलाकोभू-

100 जुगा हो न वसति कमले चीरिति चीव-

110 राप प्राप्ता नेपा प्रियस्वीर[सि]

111 रतिविष्टो चनगड प्रसप्ता । प्-

112 लाभाषे मधीनासुपिस सङ्घ-

113 त्क स्थप सन्ताप इस्ता-

114 मा यदिपुर्शी विनिष्ठतवदना

115 महपानी पिथले ।[। २४ ॥ ] कड्लाखडले-

110 मानव्यर व्याचीमनभात-

117 भृगीनगीता दल्यक्रवद्रमवन-

115 विषयातपानाविष्का. ।

119 गाव गाय रसते सुरप्-

1-७ रन् श्री किस यन्य ताद-

121 'उम्बासारमञ्जापटपरच-

1-1 स्थात स्थानस्थिता ।[। २५ ॥ ग यावा-

🏬 भे शिंग दिशा पर प्रस्थितेईडपार

1-1 वेष्ट्री वार्त ' प्रतिमित्तिष्' देश-

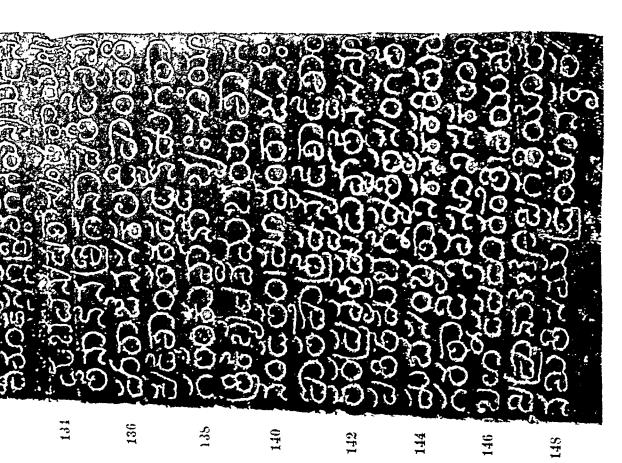
1- व्यापार । यशस्त्रमे प्राची-

1. प्रमावेकामा चय प्रमी [त]-

<sup>३</sup> प्रत्य भविधिवितार.

A me to the second seco

South face



L Hultzsch

- 127 लालीनयमविधतये तिष्ठती[वा]-
- 128 दिनोल: ।[। २६॥ \*] भेरी: खैरोपरिखनाघ-
- 129 वसिण्छिणियामजायत्तिम्सा-
- 130 विस्रव्याखतत्तन्त्रधुरनिधुवना-
- 131 विदयोः सिद्यूनोः । आसंनस्त-
- 132 एखेनूटस्थ[त]सुरविटए[स्वंध]दोला-
- 133 धिक्टखर्णस्तीवर्णगीरात्वनुदिन-
- 134 मभवन्यदाशांखतराय: ॥ [२० ॥ 🗗
- 135 तेनानेन चीगणपतिदेवम-
- 136 हाराजेन सक्तत्त्वीपातरी-
- 137 पदेशातरपट्टनेषु गता-
- 138 गत कुर्वाणिभ्य सांया-
- 139 तिनेभ्य एवमभयशास-
- 140 नं दत्तं । पूर्वे राजानः
- 141 पीतपात्रेषन्यदेशाहेशां-
- 142 तरप्रवृत्तेषु दुर्जातेन समा-
- 143 पतितेषु भग्नेष्वतीर्धेसगते-
- 144 षु च समृतानि कनककरितुर-
- 145 गरब्रादीनि वस्तूनि सक्तानि
- 146 वलादपहरति । वयम-
- 147 वि प्राणेभ्वीपि गरीयो ध-
- 148 निमिति समुद्रयानकत-

#### D - West Face.

- 149 महासाइसभ्यस्तेभ्यः सुप्तशु-
- 150 ल्लाइते कपया कीर्ले धर्माय च
- 151 सर्व वितराम इति ॥ सव्यज्न-
- 152 परिमाणं एकुमटिडिगुम-
- 153 टिनि सुप्पियंटन श्रोकटि [1\*]
- 154 त्रीगंधमु तुलामु श्रोक-
- 155 टिका। ग १ ८ । कर्ष्युस्तुनकू

<sup>1</sup> Read 'विटिप'. 2 Read 'बीता'.

Bead ER.

Read वच्छला

156 चीनिकर्णुरानक सुत्याल-

157 का वेलां। ग शिक ८ ॥ ≡ पंनीक (1)

158 इतसु जवादि कर्प्यूरतै-

159 लसु रागि तगरसु रि[से]-

160 य सीससु पहुनूल प-

161 वडमू गध्यद्रव्यालक्-

162 न वेल । ग १कि ८ १ । - मिरिया-

163 ल वेल । ग १कि ८ ॥ - पट्लु एस-

164 वानिकिति खरूपसु श्रोकटिकि-

165 नि ८ ५॥ पोंक्सलु लच श्रोकटिकि-

166 नि । ग १ ८ ३। षट्षष्टाधिकौकाद-

167 श्रातसंख्ये क्रोधिनान्ति श-

168 कवर्षे । मोडुप्पत्यिभधानी

169 [देखू]यक्कींडपटने<sup>2</sup> मह-

170 [ति ॥] [२८, ॥\*] [ग]णपतिदेव: कीर्त्ये स्थापित-

171 [वांत्र्हा]सनस्तभ । कलिका-

172 [ल] कईमखलदनादिधर्मा-

173 वलवयष्टिमिव [u २८ ॥\*] स्त्री: ॥\*]

#### TRANSLATION OF THE GRANT PORTION.

(Line 135) By this glorious Mahārāja Ganapatidēva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities

(L 140) Formerly kings used to take away by force the whole cargo, viz gold, elephants, horses, gems, etc, carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore

(L 146) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty<sup>3</sup> to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life <sup>4</sup>

<sup>1</sup> Read outplo

<sup>2</sup> The bracketted letters at the beginning of 11 169 171 are broken away on the original pillar. The reading will be unline 169 is warranted by another Mötupalli inscription (No 605 of 1909), which reads Dēsiyuyya-gondavastana, see Rao Sahib Krishna Sastri's Annual Report for 1909-10, p 51.

With klipta sulka cf klipta kara in line 85

<sup>&</sup>lt;sup>4</sup> Cf Horace, Carm, I, 1 -

<sup>&</sup>quot;Luctantem Icarus fluctibus Africum

<sup>&</sup>quot; Mercator metnens otium et oppidi

<sup>&</sup>quot; Laudat rura sui, mox refleit rates

<sup>&</sup>quot;Quassas, indocilis pauperiem pati."

- (L 151) The rate of this duty (is) one in thirty on (all) exports and imports 1
- (L 151) On one tola of sandal, I pagoda 4 fanam 2
- (L 155) On I pigoda's value of (country) camphor, Chinese camphor, and pearls, \(\frac{3}{4}\) and 1 fanam
- (L 157) On l pagoda's value of rose-water, avory cavet, camphor-oil, copper, zinc, riseya (?), lead, silk threads, corals, and perfumes, 11 and 1 fanam
  - (L 162) On 1 pagoda's value of papper, 1 and 1 fanam
  - (L 163) On all silas, 51 fanams per bale (? starūpa)
  - (L 165) On every lakh of areca-nuts,3 1 pagoda 34 fanams

(Verse 28 f) In the Saka year eleven hundred and sixty six, named Krödhin, at the great Dēsyūyakkondapattana (also) named Mõttuppalli, Ganapatidēva set up for the sale of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (dharma) which is stumbling in the mire of the Kali age

## No 23 -HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA, SAMVAT 813

#### BY STEY KOYOU

These plates belong to Sukla Dalpatram in Hansot, a town in the Anklesvar taluka of the Breach District, Bomlay, situated in 21° 35' N and 72° 48' H, on the left bank of the Narbada There are apparently two plates, measuring  $11_4^{17} \times 8_4^{17}$ , the first of which carries twenty and the second 16 lines of writing The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them, and a somewhat fuller notice has been given by Mr D R Bhandarkar, who has also been good enough to let me have impressions of the plates

The writing seems to be, in several places, rather indistinct Moreover the portion of the grant containing the names of the donces has, according to Mr Bhandarkar, evidently been tampered with It is not therefore possible to read the whole grant with certainty Everything however which is of importance from the point of view of history, can be made out

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhi inscriptions The form of the initial  $\bar{u}$  in 1 33 is peculiar. The same is the case with the unitial ē in 1 32, cf 1 19 The shape of individual aksharas is also in other instances incon-Thus the tain -Dhrubhata-, 19, looks almost like da, and the tth in =chaturtthabhagah, 1 15, is different from the form used elsewhere in the inscription. The shape of the compound

ellumafi-digurafi must be the same as eguriati digumati, 'export and import, shipping and unshipping,' in Brown's Telugu Dictionary

ga is the usual abbreviation for gamds or gadyana, 'a pagoda,' see above, Vol VIII, p 130 The symbol which marks the next coin of lower denomination is perhaps meant for raka, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an r Here and in the next lines, 1 is expressed by a vertical line and I by a horizontal dash, cf. Rao Sahib Krishna Sastri's remarks, above, Vol VIII, p 130 For specimens of British coins on which the synonymous terms raka (Telugu), panam (Tamil), falam (Persian), and fanam (English) occur, see Edgar Thurston's Coinage of the East India Company (Madras, 1890), Plate xiv 3 8. and Plate xvi 9

<sup>\*</sup> pomkalu (also above, Vol VI, p 238, text line 145) is the same as pokalu in Brown's Teluga Dictionary

<sup>\*</sup> Ep Ind , Vol IX, p. 62, n. L.

See Progress Report of the Archaelogical Survey of India, Western Circle, for the year ending 31st March 1308, p. 41

nda, in which the da looks like dha, is also used in Valabli inscriptions 1. It is possible that the same form of d is also used in the compound which I have read ddh in Bhartriaddhah, ill 6, 11, 30. Mr Bhandarkar reads this name as Bhartriaddah, and he is perhips right, because the word vadda, great, is a well-known Prakrit word 2. The sign for final t occurs in 1. 32 and the numeral symbols for 800, 10 and 3 are used in 1. 36. The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100. The visarga has apparently been used as a sign of interpunction in 11. 33 and 34.

With regard to orthography we may note n for m in =vanse, 1 2 (but -vamsyaer= 1 21), and the common doubling of consonants after r, thus svargge, 1 31, lirtty=, 1.7, chaturttha-, 11 15, 16, -pravarddhamāna-, 1 34, dharmm-, 11 27, 30, sūryya-, 1 11, -pūrviam, 1 15, cte The doubling is not however consistent, compare adhvaryu, 11 13, 17, -pūrva, 1 19, but -pūrvam, 1 15, and Arjuna-, 11 14, 18, 19 Also in other respects there is some inconsistency Thus we find -pancha, 1 10, but pamchabhir=, 1 25, -chamchalam, 1 21 The writing is, on the whole, careless in several places Thus been written instead of tt in -jagatrayah, 1 7, d for dd in -ödyöteta-, 1 5, 8 for a in södhuh, 1 27, 9 for th in game, 1 23, 1 for m in priyatrajo, 1 8, res for re in Bhartrieaddhah, ll 6, 30, but Bhartrieaddhah, l 11, =nriepānām, l 31, rie for e in -yasobhruvriddhaye, 1 12 A superfluous y has been added in -pitryor=, 1 12, the anustara has been omitted in -daya, 1 28, -likhita, 1 34, the visarga in -patakai samyukta syat=, 1 25. and an n in partthivendra, 1 30, while an anusiara has been used instead in =ētām, 1 30 A whole demi-stanza has been miswritten in 1 29. There are also numerous instances of wrong sandhi Compare -pakshō śrī, 1. 3, -rasah anela-, 1. 4, -araundo pra-, 1 6, sutah ugata-, 1 6. -trayah anata-, 17, priyatrajo pra-, 18, -yasaugha-, 19, =asniabhih mata-, 112, -iastai yaya Adhvaryu-, 1 13; -putraya Akror-, 1 14, -grahané udaka-, 1 14, -sīmānyāya Adhvaryu-, 1 17, -putrāya Arjuna-, 1 18, =yam udakapūrva āditya-, 1 19, =ebhyah Arjuna-, 1 19, likhitam ētan=, 1 32

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donces

The grant belongs to a hitherto unknown branch of the Chahamanas, who must have resided The name Chahamana itself is not distinctly legible in the impressions Professor Kielhorn and Mr Bhandarkai however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading The family worshipped Siva, as will be seen from the attribute Paramanahêsvara attached to the names of two of its members, and from the name Mahēśvaradāma woin by the first member mentioned in the grant We are introduced to six generations First we have the Rājan Mahēśvaradāma His son was the illustrious Bhīmadāma, the father of Bhartrivaddha I, whose son again was Haradama, the father of Dhrübhatadeva, whose son Bhartrivaddha II issued the present grant Bhaitrivaddha II was an ardent woishipper of Mahiévaia (Śiva), and he is styled a Mahāsāmantādhipati, who had obtained the five mahāsabdas,3 ie he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty prars for each generation his family may be traced back to about 500 A D seen that Bhartrivaddha's father had the name Dhrübhata, which is a shortened form of It is worth noting that the same name Dhrübhata was used as a surname by the Valabhi Mahārājādherāja Śilādītya VII, whose Alīnā plates are dated Valabhi Samvat

<sup>1</sup> See Bübler's Table VII, Col VII, No 43

<sup>\*</sup> See Ep Ind, Vol V, p 216, n, 3,

<sup>2</sup> See Hemachaudra's Desināmamālā, vu, 29.

<sup>4</sup> Gupta Inser, pp 171 ff

117, 12 AD 700 Bhartrivaddha II was accordingly a contemporary of Śilāditya VII and also of his father Siladitya VI The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Siladitya VII is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhata or Dhrūbhata does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connession between the two families, and it is possible that Bhartrivaddha II's sister was married to Siladitya VI, so that Siladitya VII may have worn the name of his maternal grandfather

Bhartrivaddha s clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty le owed allegiance. The Hansot plates are dated, in li 34 ff., during the reign of a king Nagavaloka, and in the year (samiatsara) 813, and the grant was issued on the occasion of an eclipse of the sun (Il 14 and 19) There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn1 to correspond to the 28th October 758 A D

The identity of the paramount sovereign of the Broach Chahamanas, ling Nagavaloka, was not at first apparent Professor Kielhorn' was inclined to identify him with the Nagavaloka who is mentioned in the Hursha inscription of Vigraharaja,3 where we are told in v 13 that the Chihamina Gulaka I "attained to pre eminence as a hero in the assembly of the glorious Naga, alo'.a, the folemost or kings" In his Synchronistic Table for Northern India Kielhorn had suggested that this Nagavalska might be identical with the Pratihara Nagabhata, but later ons Le came to different results and remindeds of the fact that names ending in avaloha are used as brades of Rashtrakata kings. Also Mr. Bhandarkar was originally inclined to think that Nagar doka was a Rushtrakuta Later on, however, he has discussed the question agains and arrived it results which will, I think, be generally accepted

A closer examination of the facts shows that king Nagavaloka of the Hansot plates cannot be identical with the Nigiviloka of the Haisha Inscription The latter is dated in AD. 973 in the reign of Vigraharaja Now Guvaka, the contemporary of Nagavaloka, was six generations removed from Vigraharaja and may accordingly be dated about A D 820, which would then be This same Nagavaloka is probably also alluded to in the Pathari pillar the time of Nagavaloka inscription of Parabala, which is dated on the 21st March A D 861. We are there told that Parabala's father, the Rashtrakuta Karkkaraja, defeated king Nagavaloka (vv 14 f), whose time we would naturally suppose to have been about A D 830. It seems natural to infer from the way in which Nagavaloka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nagavaloka with king Nagabhata of the imperial Pratihāra dynasty We know of him that he conquered king Chakrāyndas of Kanauj and founded the imperial Pratihira dynasty, which ruled over a large portion of Northern India from that city for about two centuries Mr Bhandarkar has shown that this

<sup>&</sup>lt;sup>1</sup> Ep Ind, Vol IX, p 251, n 4

<sup>2</sup> Ibidem, pp 62 and 251 \* Ep Ind , Vol II, pp 116 ff , compare the correction of the text , soidem, Vol IX, p 62, n. 1.

<sup>·</sup> Ep Ind, Vol VIII, Appendix.

<sup>5</sup> Ep Ind, Vol 1X, p 62, n 1

<sup>•</sup> Ibidem, p 251, n 2

<sup>1</sup> Loc cit

B Ind Ant, Vol XL, pp 239 f

<sup>&</sup>lt;sup>2</sup> Ep. Ind , Vol. 1X, pp 248 ff.

<sup>19</sup> Ridem, p. 199,

Pratihāra Nāgabhata is identical with the Paramabhattāraka Mahārdjādhirdja Paramēšvara Nāgabhatta, whose Buchkalā inscription is dated Vikrama Samvat 872, i.e. A D 815 Nagabhatta was the son of the Mahārājādhirāja Paramēšvara Vatsarāja, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work Harivamšapurāna where we read,

śākēshv=abdasatēshu saptasu diśam pañchöttarēsh=ūttarām
pāt=Īndrāyudha-nāmni Krishna-nripa-jē śri-Vallabhē dakshinām \
pūrvām śrīmad-Avanti-bhūbhriti nripē Vatsādhirājē=parām
saurānām=adhimandalam jaya-yutē vīrē Varāhē=vati ||

We learn from this stanza that Vatsa ruled in the west in Sala 705, ie AD 783, at a period when Kanauj was still under the rule of king Indrayudha, who is certainly the king Indraraja whom king Dharmapala defeated, after which he give the sovereignty of Kanaui to Chakrayudha Now the Hansot plates are dated in AD 756, and Bhartrivaddha's overlord Năgavaloka cannot therefore be identical with the Pratibara Năgabhatta, the son of Vatsaraia. Mr Bhandarkai is however no doubt right in identifying him with an older Nagabhata, of the same family, whose name occurs in the Gwalior prusasti of the reign of Bholadova, an edition of which we owe to Mr Bhandarkai himself? The genealogy of the Pratiharas is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists After obeisance to Vishnu we are introduced to the Sun, in whose lineage Rama arose brother Saumitri (Lakshmana) acted as repeller, or perhaps, as doorkeeper (pratihara) in the act of repelling (the foes) in the fight against Mcghanada. In his lineage arose Nagabhata I, who is said to have conquered the aimies of the Valacha3-mlechchhas, se of the Baluchas His brother's son was Kakkuka, who had a younger brother Devaraja, who is evidently identical Dēvuāja's son was Vatsarāja, who with the Maharaja Dēvašakti of Professor Kielhorn's list "seized by main force the imperial sway from the famous house of Bhandi" Vatsaraja's son again was Nagabhata II, who is described as a valiant warrior, and who is also stated to have defeated Chakrayudha

It will be seen that it is this second Nāgabhata who must be identified with the Nāgāvaloka of the Haisha and Pathāiā inscriptions Nūgāvaloka of the Hānsōt plates, on the other hand, Mr Bhandaikar identifies with Nāgabhata I, and I think that this identification can safely be adopted If Vatsaraja ruled in AD 783, Nāgabhata, who was the brother of his grandfather, may well have been on the throne in AD 756, the date of our inscription. The wording of the Gwālior inscription naturally leads us to infer that Nāgabhata's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhata, since his name is not mentioned and no particulars about him are given. The comparatively short and tholoughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all even s, nave been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsōt grant and A.D 783, when Vatsarāja had already ascended the throne

I therefore agree with Mr Bhandarkar that Nāgāvalōka, Bhartrivaddha's overlord, was Nāgabhata I of the Pratihāri dynasty His family had not however then established itself in Kanauj but had its capital farther to the west Vatsaraja is in the Harmamsapurāna described as the king of the western quarter, and if we remember that the Avanti-king, is the ruler of Malwa. is said to hold sway over the Eastern quarter, this localisation takes us to Lāta and

<sup>1</sup> See Gazetteer of the Bombay Presidency, Vol I, Part II, p 197, n 2

<sup>&</sup>lt;sup>2</sup> Archwological Survey of India, Annual Report, 1903-4, pp 277 ff See the correction by Bhandarkar, Ind. Ant., Vol. XL, p 240, n. 12

Western Rājputānā and well agrees with the fact that Nāgāvalōka was the overload of the Chāhamānas of Broach Similarly the Rāshtrakūta Mahārājadhirāja Dhruvarāja is stated! to have defeated Vatsarāja "in the centre of Maru" We have also seen that Nāgabhata I is in the Gwālīor inscription stated to have defeated the Baluchas What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century? Everything tends to show that the late Mr Jackson was right in supposing that these ruleis were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl

If we now turn to the family of the grantee of the Hansot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as rajan, which does not imply that he was a ruling prince Only conventional praise is bestowed on the four next generations are told, it is true, in the usual way that other kings bowed down to them, but there are no Then follows Dhrabhatadeva, of whom we hear attributes which show that they were kings that he conquered the territories of all his adversaries and made the whole world resplendent His son, the issuer of the grant registered in the Hansot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A D 736. It is of interest to note how the Guriaras of Broach, who were originally worshippers of the Sun, became Saivas from the reign of Dadda III, who lived at the end of the seventh century His son Jayabhata III, whose copperplate grants are dated A D 706 and 735, is the last of these rulers who is known to us. He 13 said to have obtained the five great sounds and to have been a Mahasamantadhipati, in other words he uses exactly the same titles as Bhartrivaddha II It seems natural to infer that the line of Guriara feudatories in Broach became extinct with Jayabhata III, and that he was succeeded as ruler by the prince Bhartrivaddha, who was a Chāhamāna, and who owed allegiance to the Gurjaras of Bhinnail, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras

The grant was issued from Bhrigukachchha, which cannot be anything else than a semilearned Sanskrit form of the name Bharukachchha, the present Broach The same form also occurs in the Bagumrā plates of Dhruvarāja II of Śaka 7895 and elsewhere The grant records the gift of the village Arjunadēvīgrāma in the Akrūrēśvara vishaya Akrūrēsvara is the present Anklesvar taluka in the Broach District, but I am not able to identify Arjunadevigrama It has already been mentioned that the names of the donees have been tampered with portion of the inscription cannot therefore be read with certainty The donees seem to be the Brahmana Bhatta-Bûta (?), the son of Tavi, residing in Saujnapadra (?), the Brahmana Jaba (?), the son of Charamasarman (?) and a resident of Varamēvi (?) and the Brāhmana , residing in Saujñapadra (°) I cannot identify Sauja-Bhātalla, the son of Bhatta-Vā padra and Varamevi and the reading of the names themselves is not certain The writer of the grant was Bhatta-Kakka (?), the son of Bhatta-Vatsuva, and is called a Vālabhya, ie, This fact adds some probability to the suggestion hazarded above he hailed from Valabhi that there may have been some connexion between Bhartrivaddha's family and the Maitrakas of Valabhi

<sup>1</sup> See the discussion of this matter by the late Mr Jackson, Bombay Gazetteer, Vol I, Part I, p 466, where the authorities are quoted.

<sup>2</sup> Ibidem, p 467

<sup>3</sup> Cf Jackson, loc cit, pp 113 ff

Ind Ant, Vol XIII, pp 77 f

<sup>·</sup> Ibidem, Vol. XII, p 181

#### TEXT

#### First Plate

siddha-mandala-mandanah [ ]\*] <sup>2</sup>Vikata-katak öttunga[h] svastı [l\*]  $1 \text{ Om}^1$ Mērur=ıva jay-ādhāi [aś=Chāhamān

2 kramah] [||\*] [Tasmın=]vanse samutpannalı prakata-parākı am-ākrānta-dinmandal[o]=

nēka-samara-samghatta-ripu-[gaja-ghat-a]-

3 [to]pa-vighatana-dorddandah . [ji]ta-sakal-ārātipaksbo(kshah) śri-Mahēśvararājā [babhūva] [l\*] [Tasya] dāmō nāma

4 [sutah] prakatīt-āśēsha-bhū-mandala-pratāpo vikramaikarasah³ anēka-narapatī-śatamakuta-tata-ghatita-ma[ni]-

5 [m]kara-mkā[mam-u]llasit-o[d\*]dyötita charana-kamala-yugalah érl-Bhimadamah [1\*] Tasy=ātmajō=nēka-sāmanta-

6 [knita]-koti-ghrishta-charan-äravindo(ndah) prasadhit-äscsha-bhumandalah Bhartruvaddhahi [i\*] Tasya sutah(tō) vigata ghana-

7 [gagana]-ŝaśi-kara-([ka]ra-)nikai-āvadātayā kiitty-onmādita-sakala-jaga[t\*]-traya(h) ānata-mahīpāla-mauli-mā[rjji]-

parama-māhēśvarah śrī Haradāmah 8 [ta]-charana-kamala-yugalah [1\*] Tasya prasādhit-āśēsha-vipakshapuy-ātrajō<sup>5</sup>

śaśi-kai a-nirmmala-yaśaugha7-dhavalita-sakala-bhuyanah 9 mandal-[odara-śiih]6 śrimad-Dhrūbhatadēvah [1\*] Tasya [su]-

parama-māhēśvarah samadhigata-pañchasamasta-sadgun-ādhāra-bhūtah 10 tah mahāsāmantādhımahāśabdah(bdö)

11 patih śrimad-Bhartrivaddhah! sarvyān=ōv=āgāmi-nripati-mahattara-yāsāyak8-ādin= samanubodhayaty=[astu vahl

12 samviditam śrī-Bhrigukachehh-ävasthitan=yyath=äsmābhih(bhir) mātā-pitr(y)or= ātmanaś=cha punya-yaśō-bhru(bhi)vriddhayō [Saujña]-

Adhvaryu-Madhyandina-Kaundinya-sagotra-Vajasaneya-13 padra9-vāstavyāya10 sabrahmachārīnē brāhmana-Bhatta-

Akrūrēśvara-vishay-āntarggatā(ta)[sya] 14 Būtāya9 Tāvi-putiāya11 Arjunadēvisüryya-grahanē<sup>13</sup> grāmā(ma)[sya] udaka-

15 pūrvvam sampratīpādītaš<sup>13</sup>=chatuītthabhāgah || Nathāli Vara[mē]vi-vā[dašcha]vya-(västavya)-na(ta)t-traividya-sämänya-Mä[tha]ia-sa-

16 [gotrāya] Mādhyamdina<sup>15</sup> - sabrahmachāri - brāhma[na] - Charamaśarmma<sup>9</sup> - putrabr[āhmana-Jabāya]9 chaturttha16-

17 ditah Saujñapadra<sup>9</sup>-västavyäja Tā(ta)thā ta[t\*]-traividya samanyaya17 Adhvaryu-Mādhyandina-Asurāya[na-sago]-

- 1 Expressed by a symbol.
- 8 Read -rasō=nēka
- 5 Read at najah
- Rend yasa-ogha-
- The reading of the name is doubtful
- 11 Read -putrāy=Akrūr

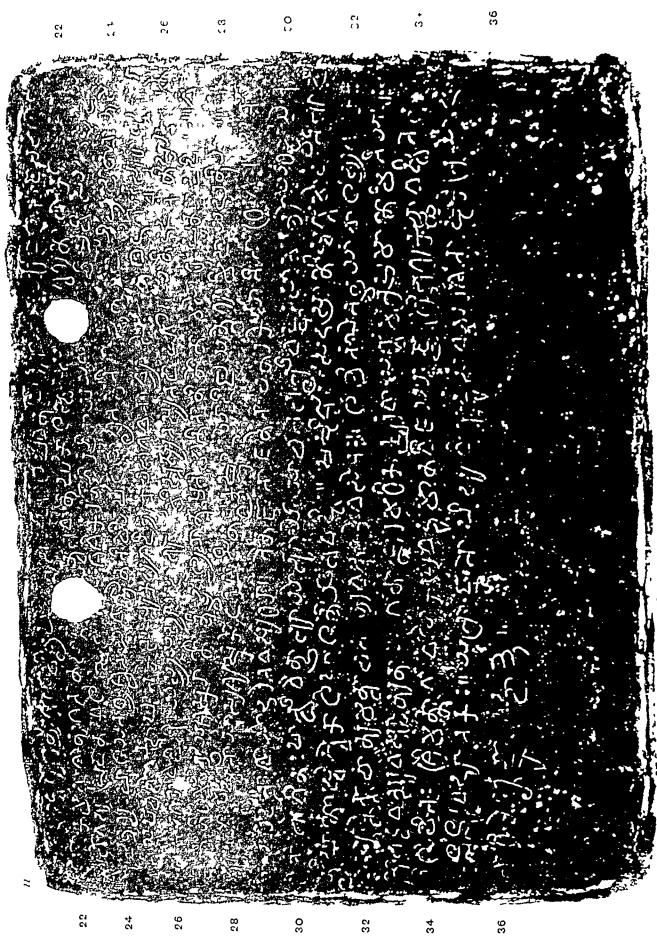
- <sup>2</sup> Metre Anushtubh
- \* Read -Bhartriiaddhah
- The reading is not certain
- 8 Read vāsāpak ādīn=
- 10 Read ıāstavyāy=ādhvaryu
- 12 Read grahana
- 18 Here and in the next lines the grant has apparently been tampered with and new names have been
  - 14 Read tathā The ensuing aksharas are uncertain
- 15 A cancelled  $t\bar{e}$  is Visible between the aksharas  $m\bar{a}$  and dhyam. There are also other traces of old letters under the present ones
  - 16 Read perhaps chaturtthabhagah pratipaditah,

17 Read -sāmānyāy=Adhvaryu-.

W GRIGGS & SONS LTD PHOTO-LITH

CALE 7

STEN KONOW



- 18 trāva Vājasanēya-sabrahmachārinē brāhmana-Bhātallāya Bhatta-Va putrāya Arjunadēvī-grā-
- 19 mō=yam¹ udaka-pūrva ādityagrahanē [samni]datta ēvam=ēbhyah2 Arjunadēvigrāmah södrangah [sopanka-]

#### Second Plate

- 21 [yatõ]=smad-va[mšya1]r=anya1ś=ch=āgām1-nr1patibh1h prabala-pavana-prēr1[t-ōda]dhijala-staranga-chamchalam 717-
- 22 [va-lo]kam=abhāv-ānugatān=asārān=vıbhavān=dīrgha-kāla-sthēyasas=cha gunan= āka[layya sāmā-7
- 23 [nya]-bhōga-bhū-pradāna-phal-ēpsubhih śaśi-kara-rachiram chirāya yasa[s=ch1]chīshubhih s[o]=yam=asmad-dayo=
- 24 numantavyah pālay[1]tavyaś=ch=ēti y[o] v=ajnana-timira-patal-avrita-matir= āchchhindyād=āchchhidyamānam v=ānumō-
- sa pamchabhir=mmahāpātakai[h\*] simyukta[h\*] syūd=ity=uktain bhagavatā Vyāsēna[1\*] Bahubhir=vvasudhā bhu[kta] rã-
- 26 [jabhih] Sagarādibhihi [1\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam | Yān=īha dattāni purā narcndrai-
- 27 [r=dda]nam dbarmm-ārttha-yasaskarānı [1\*] nırmmalya-vanta-pratımanı tāni ko nāma so(sā)dhuh punar=ādadīta || V1-
- 28 [ndhyātavishv=a]toyāsu śushka-kotara-vāsinah [1\*] krishnāhayō hı jäyante [Sva-da]gū(bhū)mıdāya[m\*] harantı yē |
- harita vasumdharām II(I) tai(tē)na 29 [ttam] para-dattām γā уō jātā narakē [pā]titā dhruvam | janēt**ā** Sarvyācha
- pārtthivēndrā[n\*] bhāvinah bhūyō bhūyō 30 n=ētā[m]5 yāchatē Bharmwaddhah6 [1\*] sāmānyō=yam dharmma-sētu-
- bhavadbhi[h] || Shashtir=vvarsha-31 r=nrupānām7 svē kālē pālanīyō 8vē sahasrāni svarggē modati bhūmi-
- tāny=ēva narakē vasēt | Likhitam 32 dah [1\*] Echchhetta ch=ānumantā cha ētan=mayā Vālabhya-Bha[tṭa-Kakkē]-
- 33 [na]<sup>3</sup> Bhatta-Vatsuva-sūnunā · Ún-āksharam=adhik-āksharam vā sarvvam=atra yad=[upa]pramānam=1ti
- 34 ri-likhita[m\*]. Śriman-Nāgāvalōka-prava[r]ddhamāna-vijaya-rājyē ári-Bhrigukachchh-āvasthıtē(ta)-[Bha-]
- 35 [tta]-Llalluva-dütakah || Yatr=ankato=pi suvisuddha-samvatsara-sat-āshtakā trayoda-
- 10 3 800 36 [sāldhikē

### TRANSLATION.

(Line 1) [Victorious be] the Chahamana imily, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Meru (which is lofty with large ridges, adorned with the circle of siddras, the support of Jaya (the sun))

(II 2-9.) Born in that family was a Lajan named the glorious Mahēśvaradāma, who by valuant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

ı Pecd = jam=udakapīrttam=āditja-.

<sup>\*</sup> The reading is very uncertain.

<sup>·</sup> Read =ētān.

<sup>?</sup> Bed =nripānām.

<sup>2</sup> Beså =ēðāyō=rjuna-

<sup>·</sup> There is a cancelled to between ra and do

s Read Blartmeaddlah.

s The reading of the name is uncertain

<sup>2</sup> p 2

numerous battles, who had the entire party of (his) enemies. His son (was) the illustrious Bhīmadāma, who displayed his splendour over the whole compass of the earth, whose only pleasure was prowess, whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious Bhartrivaddha [I], whose lotus-like feet were rubbed against the edges of the clowns of numerous feudatories, who had subdued the whole compass of the earth. His son (was) the devout worshipper of Mahēśvara, the illustrious Haradāma, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared, the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious Dhrūbhatadēva, who acquired the exalted splendour of the territories of all his adversaries, who made the entire world white with the stream of his fame that was spotless like the rays of the moon

(Ll 10-11) His son, who is a repository of all good qualities, the devoit worshipper of Manesvara, who has obtained the five great sounds, the great feudatory over-loid, the glorious Bhartrivaddha [II] informs all future kings, mahattaras, vāsāpahas, and so forth,—

(Lil 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the Arjunadevi village, situated within the Akrūrēšvara district, has to day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious Bhrigukacheha, to the resident of Saujūapadra, the Adhvaryu of the Mādhyandina branch and of the Kaundinya gōtra, the student of the Vājasanēya (samhitā), the Brāhmana Bhatta-Būta, the son of Tāvi And likewise a fourth part is also given to the Brāhmana Jaba (?), the son of the Brāhmana Charimisarman (?), a resident of Varamēvi (?), belonging to the community of trivēdins of that place, of the Māthara (?) gōtra, and a student of the Mādhyandina branch Likewise this village of Arjunadēvi has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of trivēdins residing in Saujūapadra, to the Adhvaryu of the Mādhyandina branch, of the Asarāyana (?) gōtra, the student of the Vājasanēya (samhītā), the Brāhmana Bhātalla, the son of Bhatta-Vā

(II 19-25) Because now the village Arjunadevi with the udranga and uparikara, according to the bhūmichchhidra rule, and not to be entered by chāṭas and mercenaises, with the abhyantarasiddhi (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, withing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy Vyāsa. (Follow six of the usual imprecatory stanzas)

(Ll 32-36) This has been written by me Bhatta Kakka (?) from Valabhī, the son of Bhatta Vatsuva All that has been written above is valid, whether there may be syllables missing or redundant syllables (Issued by me) residing in the glorious Bhrigukachehha, with Bhatta-Llalluva as messenger, in the reign of increasing victory of the illustrious Nāgāvalōka. And in figures, in the year eight hundred increased by thirteen, 813.

p 249, Vol. XII, p 189, n 38, Vol. XIII, p 69, n 31, Ep Ind, Vol. VI, p. 285

# No 24—KHAIRHA PLATES OF YASAHKARNADEVA, [KALACHURI] SAMVAT 823

BY RAI BAHADUR HIRA LAL, BA, JABALPUR

The Director-General of Archæology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rēwah Daibār for my inspection. They were found in Khairhā (23°-12′ N, 81°-30′ E) by a Kötwär named Bhajnā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Builhār Ry Station on the Katnī-Bilāspur Branch of the Bengal-Nāgpur Ry, and about 14 miles south-east of Söhāgpur, the head quarters of the tahsīl of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29½ lbs)

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend  $Sr\bar{\imath}mad$ -Yasahkarnad $\bar{\imath}vah$  in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakshmi with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only

The characters are Nāgarī neatly engraved, the average size of letters being  $\frac{1}{2}^{n}$ . The language of the record is Sanskrit. As regards orthography the letter b is not distinguished from v at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done,  $\iota \iota z$ , in the words  $-bh\bar{a}\dot{s}\iota$  (1–19) and salila- (1–38) The old form of  $\iota$  somewhat resembling inverted commas in 11–8 and 30 is noticeable

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king Yasahkarnadeva of the Kalachuri dynasty. In this record he grants the village Deula Pamchela in the Devagrama pattala to a Brahmana named Gamgadharavillage Deula Pamchela in the Devagrama pattala to a Brahmana named fortnight of the sarman, at the time of the Samkrants on Sunday the 14th of the bright fortnight of the Phalguna month in the year 823

The genealogy of the king commences from Vishnu and rapidly passes through the moon and Kārttavīrya of the Haihaya lineage to Yuvarājadēva of the Kalachuri family, the fourth ascendant of the donor Yuvarājadēva is mentioned as hiving made the town of Tripurī like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gāngēyadēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karnadēva succeeded him. He erected a golden temple at Kāsī called Karnamēru and founded the city of Karnāvatī. Karņa is recorded to have abdicated called Karnamēru and founded the city of Karnāvatī. Karņa is recorded to have abdicated the throne in favour of his son Yasahkarnadēva, hinself taking part in his coronation the throne in favour of his son Yasahkarnadēva, hinself taking part in his coronation.

the Andhra king and worshipped Bhīmēśvara near the Gōdāvarī. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king 1

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly Having failed to reconcile the lunar day with that of the solar Samkranti, working with the aid of Mr Sewell's Indian Calendar, I referred the matter to the author himselt Mr Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phalguna of the Kalachuri year 823 current fell on the 6th March 1072 AD, but the week day was Tuesday instead of a Sunday, and there was no Samhranti on that date. The Mina Samhranti had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier He also tried the previous In that year Phalgana Sukla 14 fell on Wednesday, February 16th, A D. 1071, but the Mina Samhranti was on Monday, February 21st The expired year 823 however gave a Sunday for Phalguna Sukla 14 (24th February 1073 AD), but the Mina Samhranti in that year took place on Thursday, February 21st Taking chaturdasī as a possible mistake for chaturthī the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 AD, but here again the Samhranti did not occur on that day This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date Dr Kielhorn's in Festgruss an Rudolt ion Roth has shown that in the Kalachuri records the years referred to well expired years and not current ones Thus the only difficulty that remains to be solved is the Samhranti day. and the only conjecture3 I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donce, though the grant was made on the auspicious Samkranti day, on which the donor probably bathed at the source of the Narmada at Amarakantaka, one of the holiest places in the Tripuri kingdom, and made the usual samkalpa This is suggested by the vicinity of Khairha to Amarakantaka, whence it is within 40 miles

<sup>1</sup> Ep Ind, Vol II, pp 1 ff

<sup>&</sup>lt;sup>2</sup> I am indebted to the Revd C C Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr Kielhorn's article on "Die Epoche der Cedi Aera"

A case of a similar nature which lends support to this conjecture is found in the Benäres plate of Karnadëva (Ep Ind, Vol II, p 297 ff) which is dated, at the end, on Monday vadi 9 of Phälguna in the year 793, while in the 10th line the trāddha ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the samkalpa for the grant was made. By the way I may add that the supposition of Dr Kielhorn (ibidem, p 300) that the grant was made a month before and that Phälguna was a mistake for Māgha, because it is else imposible to reconcile the week day with the dvitīyā, appears to me unwarranted. Dr Kielhorn believed that the trāddha ceremony was actually performed on a Saturday, while the dvitīyā of Phālguna in 793 fell on a Sanday and not on a Saturday. The second tith of the dark fortinght of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while dvitīyā, the anniversary day, could not be altered it had to be associated with the week Jahalpur District, where Karna ruled.

That Yasahkarnadeva was wont to make gifts on Samkrānti days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara Samkrānti <sup>1</sup> Here the date according to the Nāgpur Museum transcript of the lost plate is 'Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyana Samkrānti" In this case too the details work out for Monday, the 31st December AD 1078 for the expired Kalachuri year 829, but the Makara Samkrānti had tiken place a week earlier, its on Monday, December 24th As will be shown further on, this appears to be a more probable date for the Jibilpur plate than the one worked out by Di Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunai month and the Saml rānti

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khanhā inscription, and the new information that we gather from this record is accordingly that in 1073 AD king Kirna had ceased to reign and that his son Yaśahkarna had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 AD as calculated by Di Kirlhorn, this would give an unusually long reign to Yaśahkarna, even if we consider the fact that Kaina had abdicated the throne in favour of Yasahkarna and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yasahhaina had defeated the king of Andhra and crushed the power of several of his enemics before it was written. It is therefore very likely that he had been in occupation of the throne for at least 1 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karna would not have entrusted the government of his kingdom, however law abiding<sup>2</sup> son he may have been

The new dating of the Jabalpur plate seems to contradict the theory<sup>3</sup> that during Yasah-karna's reign part of the Chēdi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Gövindachandradeva, who in the Vikrama year 1177 (A D 1120) sanctioned the transfer of some land which had originally been granted by Yasah-karnadeva. There is nothing in the inscription to show that the transfer was made in the same year in thich the district wherein the transferred land was situated passed into the hands of Gövind ichandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yasahkarna's successor, who would certainly have refrained from confiscating his father's gift, and to the original dones it must have remained a gift of Yasahkarna for all times

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gāngēyadēva. This kingdom included the Banavāsi, Hāngal, Puligere, Bilvola, Kūndi, Belgaum, Kisukād districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōtya in Bistai. The Chālukya king Tailapa6 claims to have subjugated it about 973 AD, Kulottunga-Chōladēva7 I is recorded to have defeated the Kuntala king about 1070 AD, and a century later Ballāla II.8 of the Hoysala dynasty established his supremacy over that country

<sup>1</sup> Ep Ind, Vol II, p 2

<sup>2</sup> Ep Ind, Vol II, p 303

<sup>\*</sup> Ep Ind, Vol IX, p 179.

<sup>7</sup> Ibidem, p 128,

<sup>7</sup> Verse 16

<sup>4</sup> Journal Beng As Soc, Vol. XXXI, p 124,

Duff's Chronology, p 91,

<sup>8</sup> Ibidem, p 160.

\* 4

\*

2 2 2 3 4 4 1 1 1 1 1 1 ٠

**+** \*

5

•

4 1 ~ \* ì 6

may have been either Rājarāja (1022-62) or more probably his brother and successor, Vijayaditya VII, who occupied the Vēngī throne with some interruption till 1077 AD was the latter's rule which was disturbed by outside invasion, the Chalukya Vikramaditya VI having attacked him twice In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhia's '18 spoken of as 'disclosing no flaw' The dates of Vijayaditya and Yasabkarna fit in so well that there seems little doubt that the former was the Andhra king referred to

With regard to geographical names occurring in the record Tripuri is the well-known Tewar 8 miles from Jabalpui, in the middle of which there is still a Siva linga going under the name of Tripuresvara or the lord of Tripura or Tripuri Karnavati (v 14) has now been wiped out of existence It was about a mile from Tripuri and the site is still known as Karanbela name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of bil trees planted to supply leaves to the numerous Siva lingus once enshrined there Kuntala and Andhra countries have been referred to refore Prayaga and Kasi, the Godavari and Kalinga are too well known to require any description With regard to the village Deula Pamchēla and to Dēvagrāma, pattalā in which it was situated, I am indebted to Rai Bahādur Pandit Janaki Prasad, Sceretary to His Highness the Maharaja of Rewah, for instituting an enquiry in the Rewah State, from which it appears that close to Khairha there are 2 villages named Dêogavan and Deogain, the former being a corruption of Devagrama and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings I am therefore inclined to think that Deogavan, close to the village Arjhula, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the pattalā (a parganā like sub-division) Devagrama Its great extent is indicated by the division of the old town into two villages, Dcogavan and Deogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one 2 Deula Pamchela, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khairhā or Diogavan, though there are several villages of that name in the adjoining district of Jabalpur There are no materials available to show the extent of a pattala in olden times, but if it included large areas, one of the Dooras of the Murwara tahail in the north-east corner adjoining the Baghelkhand border may be identified with the village granted in this record The meaning of the word Pamchēla added to it, would then be significant Pamchēla was the tract of country to the east of the East Indian Railway line from Sihora in the middle of the Jahalpur district, to its northern border, the whole of which abuts on Baghelkhand Sir William Sleeman's in mentioning the 52 garks of the Gond king Sangram Shah, says that Pachelgarh was the country lying between the rivers Burma (Bearma) and Mahanadi (chhōti) or the Pargana of Kombee (Kūmbhi) which corresponds to the tract referred to above

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations Mr Pargiter remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

<sup>1</sup> See Godavari District Gazetteer, 1907, p 21

<sup>3</sup> Such names are very common in that part of the country, for further examples of which see the Jublul pore District Gazetteer, p 122

<sup>3</sup> Journal Beng As Soc, 1837, p 645

<sup>4</sup> J. R A S, 1912, p. 240

the beneficent nature of such gifts, or proclaimed the number of blessings which accrned to those who made such gifts and those who scrupulously respected them, or denounced the inequity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr C. E. Low, C. E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Liminge, who was at the time of granting (740 A D) Cuthbert, now Archbishop.

The following which is a free translation of an extract! shows the spirit of the age.—"But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me: which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous. "Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world" Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

#### TEXT.3

## First Plate

1 श्रीं नमो व्र(व्र) हाणे(:) ॥

'जयित जन्मा(ना) भस्तस्य नाभी सरीजं जयित जयित तसास्नातवान क्रांकिः

स्ति: । अय जयित स तस्यापत्यमित्रस्त स्त्राप्त जयित जन्म प्रा
श्वानस्मित्रस्यः ॥ [१\*] भ्यय वी(वी) धनमादिराज पुत्रं ग्रह्म नातरमञ्जाक्यो ।

स्वोवस्यं । तन्य(य) जन्याव(व) भूव राजा गगनाभी गतङागराज 
इंसः ॥ २\*] भ्युतं पुरुष्तस्य-

<sup>1</sup> The original is as follows — Uerum quia cauendum est ne hodiernam donationem nostram futuri temporis abnegare ualcat et in ambiguum deuocare presumptio, placuit mihi hanc paginem condere per quam non solum omnibus meis successoribus atque heredibus set etiam mihimet ipsi interdico ne aliter quam a me constitutum est ullo tempore quippiam agere audeant. Quod si qui forte observare neglexerint et absque digna satisfactione presentis uitae impleberint dies, sciat se omnipotentis domini iram incurrere et a socitate sauctorum omnium segregatum. Quoniam sanctissimam beatissimae uirginis Mariae locum deonestare conatus est. Qui nero haec augenda custodierint nihilque inrogarent, aduersi auribus percipiant nocem elementissimi indicis inquientis ad pios. Uenite benedicti patris mei percipite regnum quod uobis paratum est ab origine mundi. (See Rarle's Handbook to the Land charters and other Saxonic documents, p 35, Kemble, No 86 B 1, 8)

<sup>2</sup> From impressions supplied by Dr Vogel and the original plates.

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol.

<sup>4</sup> Metre Mālmī.

Bead विश्वविद्

Metre Aupachchhandasika.

<sup>¶</sup> भ•्यो <sup>©</sup>संखबासवस्य

A Metre . Vasantatilaks.

- 3 सीरसमाप स्तृ[र्द]वस्य सप्तजलरासि(णि)रसायनस्य । श्रामीदनन्यसमभाग्यस-(श)तोपभोग्या यस्त्रीर्वंसी(भी) च स्रकलत्रमिहीर्वं(वं)रा च ॥ [३\*]
  भन्न[[\*]न्वये
- 4 निल स(प्र)ताधिकसि[मि]धयूपोप[क]द्वयसुनोक्तिविक्तकीर्तिः । सप्ताबि(व्य)-रत्नरस(प्र)नाभरण[ग\*]भिरामविख(ख)भरासु(श)भरतो भरतो व(व)भूव ॥ [४\*] <sup>¹</sup>हिलारहो-
- 5 ता(त)पुनर्तसमस्तमनो गोचे नयत्यधिकमस्य [स] कार्न (ती)वीर्यः । अनैव है हयन् पान्वयपूर्वपृषि राजेभि(ति) नाम प्रभन स्मिणि चर्चमे यः ।[। ५\*] असे हिमाच-
- 6 ल इव रु(क)लचृ(च)रिवन्समसूत चमानृ(भ)ता भर्ता । मुक्तामणि-भिरिवासलहत्तै: पूत महीपतिभि: ॥ [६\*] 'तत्रान्वये नयवता(तां) प्रवरी न(नृ)पेन्द्र: [पौ]रंदरी[मि]व पुरीं
- 7 निपुर्रा(रीं) पुनान: ॥(1) 'श्रासीनातन्धनृपगन्धगन[1\*]धिरार्जनिमायनेसिरियुवा' युवरान[दे]व:॥ [७\*] 'सिहासने नृपतिसिंहममुख स्नुमारूक्पन्नवनिभर्त्तुर-मात्यमुख्या: ॥(1)
- 8 कोनज्ञमर्भवचतुष्टयवीचिसंघसंघट्टर्डच[तु]रगचसूप्रचारम् ॥ [=+] ग्रन्दुप्रभां निदति हारगुच्छ जुगुप्सते चंदनमाचिपन्ती । [य]च प्रभी दूरतरं प्रयाते वियोगिनीव प्रति-
- 9 भाति कीर्त्तिः ।[। ८\*] भरकतमणिपदृपीढवचाः स्मिताची नगरपरिषदेधीं-(र्घ्वं) लघयन्दोर्द्वयेन ॥(।) शिरिस कुलिस(श)पाती वैरिणा वीरलच्मी-पतिरभवद्यां यस्य गाङ्गे-
- 20 यदेव: [1 १०\*] "स वीरसिन्नासनसीलिरतं स विक्रमादित्य इति प्रसिन्ध: । यस्पादकस्माद्ययानसिन्द्यन्तलः कुन्तलतां व(व)भार ॥ [११\*] 'प्राप्ते प्रयागवह(ट)सूलिवेस(प)वन्धी'।
- 11 सार्वं शतेन रहिणीमिरमुत्र मुक्ति ॥ (1) युत्रे खद्गदिलतारिकरीन्द्र-कुक्शमुक्ताफलै: स्म ककुभीर्चिति [क]र्षदैव: ॥ [१२\*] क्वनकसि(शि)-खरवेक्षदैलयन्तीसमीर-

8 Metre Mālınî.

<sup>&</sup>lt;sup>1</sup> Metre Vasantatilaka.

<sup>2</sup> Read ontail

Metre Aryū

<sup>\*</sup> Read of no

<sup>•</sup> This is probably the engraver's mistake for METHO Both the Jabalpur and Kumbhi plates read as ang gested (see Ep Ind., Vol. II, p. 3, and Journal Beng. As. Soc., Vol. XXXI, p. 117)

<sup>•</sup> Read offenffer, as suggested by Prof. Kielhorn, Ep. Ind, Vol II, p 3, n. 16

<sup>7</sup> Metre Upajāti.

<sup>10</sup> Read प्रश्

<sup>•</sup> Bead वसी

- 12 ग्लिपतगगनखेलन्खे(त्खे)चरीचक्रखेदः ॥(।) किमपरिमह कास्या(ग्यां) यस्य दुग्धात्यि(त्यां)वीचीवलयव(व)हलकीर्त्तेः कीर्त्तन कर्षंमेरः।[। १३\*] भम श्रेयसी वेदविद्याव-
- 13 ज्ञीनन्दः स्त.सवन्त्याः निरोट [।\*] त्रह्मस्तंभो येन निर्णावतीति प्रत्यष्ठापि स्मातन्त्रत्र(त्र)ह्मना(लो)नः ॥ [१४\*] व्याजनि ने निर्णान्यजनिधिनस्मां(स्मागं) स्वीमदा-
- 14 वज्जदेव्या । ग्रग्रस्टुदयस(ग्र)द्वाक्क्ष्य(चुव्य)दुग्धाव्यि(व्यि)वेलासहचरितयग्र श्री: श्रीयघ:(ग्रः)कर्णदेव. ।[। १५\*] <sup>5</sup>चन्द्रार्क्षदीपवति पर्व्यतराजपूर्श्यकुभावभा-सिनि महाव्यि(व्यि)चतुष्कमध्ये [।\*]
- 15 चके(क्रे) पुरोहितपुरस्कृतिप्म(पू)तकमां धर्माना(त्म)नो उस्य हि पितैव महाभिषेक ।[1 १६\*] ³न खलप्रलभगोष्ठीपचपातस्य पात्र न खलु कलुषचर्याकळालाद्वारकार: ।
- 16 कलयिन(ति) कलिनासन्युद्धमं य[िस्व]यामातमिस जयित जम्बू(म्बू)दी(दी)प-रच(त्न)प्रदीप: ।[। १७\*] <sup>7</sup>चिन्तामणिक्क्षप्रयक्तियुग्मक्रोडे स्थायदि कामधे-नुदुग्ध [।\*] दृ[स्थे](दृश्येत) दृसी(भो)स्तस्य दा-
- 17 नु:(तु:) मो(सा)दृस्यं(स्थ) धवलाक्णेचणस्य ।[। १८\*] <sup>8</sup>यः ककुप्कुष्त्वरो(रा)-लानस्त[भा]सत्र(त्र)च्चचारिण । च्योपान्तेषु जयस्त[भा]नुदस्तभयदुचकैः ।[। १८\*] <sup>8</sup>यो त्र(त्र)द्वाणा पाणि[षु] पंचषाणि दा-
- 18 ता निधत्ते पयस: पृष्ठन्ति [1\*] तैरेव ढण्णामवधूय ते च रत्नाकरिष प्रथयन्यव[जा](ज्ञां) ।[। २०\*] धमहीमत्ती महादानैस्तैस्तुलापुरुषा-दिभि: । गरिमणा मि]क्रत्य[थी स-
- 19 तार्थयित योर्थिन: ।[। २१\*] <sup>10</sup>स्वर्णराजगजदन्तरुचीनि चीरनीरनिधिसं(श)खसु-(श)चीनि ॥(।) सा(शा)िर्क्षतत्वप्रणिकचुकभाशि(भांसि) स्कीततां दधित यस्य य-

<sup>1</sup> Metre Śālınī

<sup>\*</sup> Metre: Mälini

<sup>2</sup> Read ब्रह्म<sup>0</sup>

<sup>\*</sup> Read भज़िन This is another instance of the engraver's ignorance, which culminates in the name of the king written as यथ करेंदेव for यभ करेंदेव in the following line

Metre: Vasantatilaka.

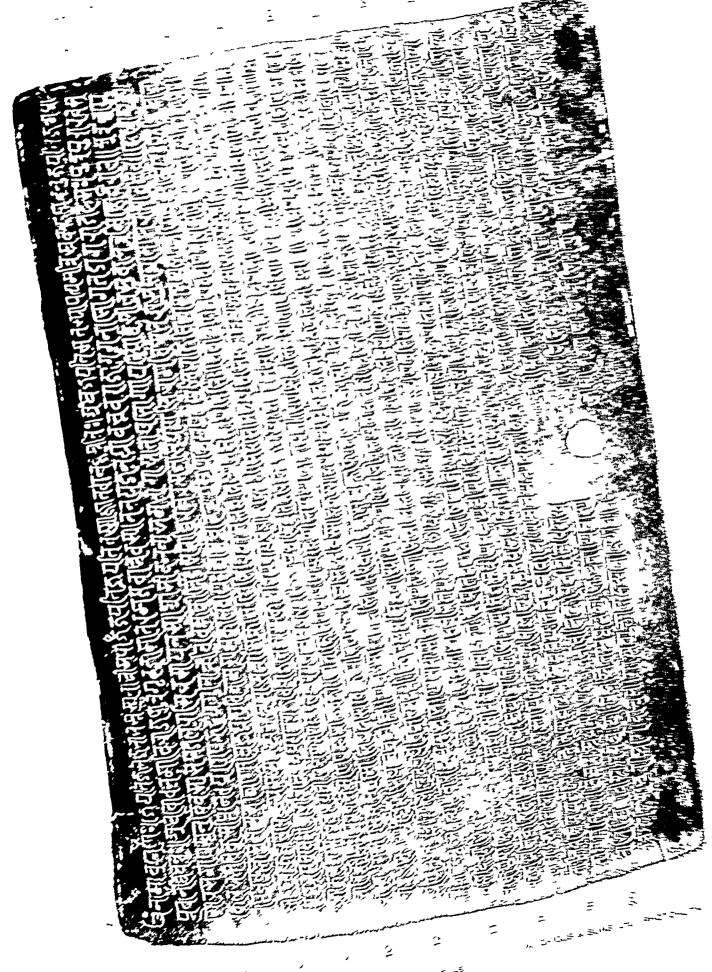
<sup>8</sup> Read कव्चलोद्वारकार.

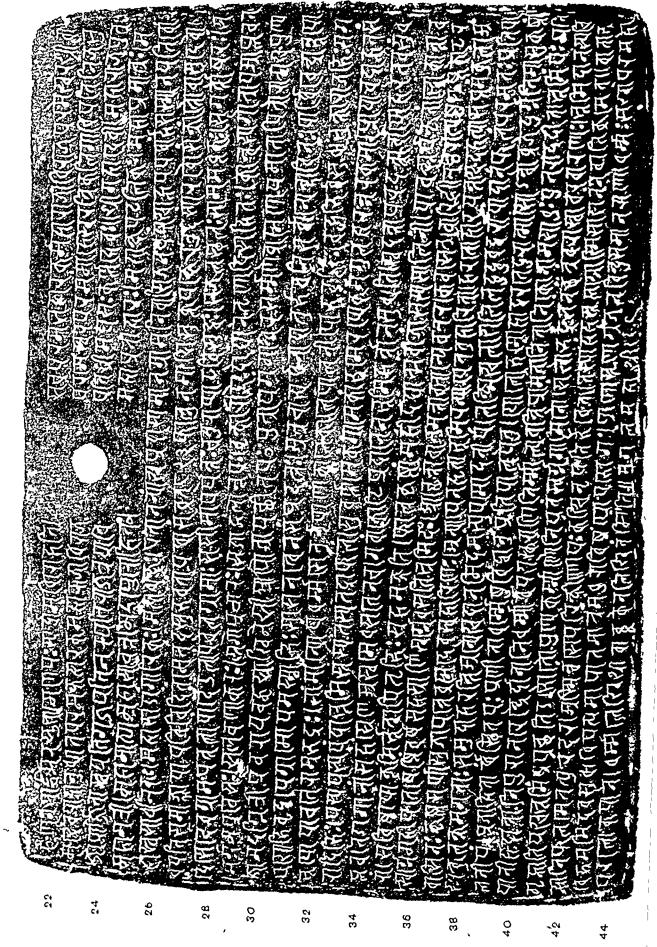
<sup>1</sup> Metre. Bhadravirāj The third pāda wants a syllable The defect can be remedied by reading दशीसहःस्य as suggested by Prof Kielhorn, Ep Ind. Vol II. p 4.

<sup>8</sup> Metre Anushtubh

<sup>10</sup> Metre Svagata

<sup>9</sup> Metre Indravajrā





- सा(भा)सि ॥ [२२<sup>4</sup>] ¹अन्ध्राधीस(भ्र)मरन्ध्रदीर्व्वितसित ²खन्कन्नसुच्छिन्दता 30 येनाभ्यर्चेग्रत भूरिभि: स भग[वा\*]न्भीमेस(ख)रो भूष[णै]: स्पेंगता प्र-
- नृ[त्य](त्त)ल[ह]रीभ्वित्तगोदावरी (।) गायत्यन्मदहसता(ना)दमधुरै सो(स्रो)-21 त[.]खरै सप्तिः ।[। २३\*] क्वर्वनाही व्रा(व्रा)ह्मणसादिख्वनिव(व)-

Second Plate

- 22 ईण: । सार्च परस्(श)भा(रा)मेण य: स्पर्वाभिषरोहित ।[1 २४\*] स ਚ परसभद्दारनसहाराजाधिराजपरमेख(ख)रश्रीवा-
- मदेवपादानुध्यातपरमभद्दारकमहाराजाधिराजपरमेख्र(ख)रपरममाहेख्र(ख)रिवक्तिं-गाधिपतिनिजभ-
- जोपार्ज्जितास्व(ख)पतिगजपतिनर्पातराजनयाधिपतिश्रीमदास (য়:)कर्षंदेव: ॥ श्रीग-(म) हादेवी । महाराजपुन:
- महा[म] वी । महामाल['\*] । महासाव(म)न्त[:\*] । महापुरोहित: । महा-प्रती हार: । महा च्पटलिक: । महाप्रमान । स-
- हास्त(ख)साधनिकः । महाभा(भा)डागारिकः । महाध्यनः । 26 प्रदास्यमानग्रामनिवासिजनपदाचाइय यथाई सस्मा(मा)नयति वो(बो)-
- समाजापा(प)यति विदित(त)मेतदस्त भवता 27 धयति यथा सवत ८२३ फाल्गुनसासि सु(ग्र)क्लपचे चतु[ई]स्या(ग्या) खी सक्रांती(ती) वासुदेवी-5
- टेसी टेवग्रासपत्तलाया टेजलापचेलग्रामाः(सः) ससीमापर्यन्तः चतुराघाटविस-28 (ग)द: । सजलस्थल साम(म)मधून. । सगर्तीषर
- निर्गमप्रवेस(प्र) । सलवणाकर । सगोप्रचार । सजाङ्गलानूप: । ब्रचा-2.) रा[मो\*]द्भेदोद्यानतृणादिसहित: । कान्वस्य(स)गोत्राय श्राप्नवन-
- जामद्गिन्नी(चि)प्रवराय व(व)हृ[च\*]सा(भा)खिने सीत्रापौचाय च्छीतपद-30 पुत्राय गुगाधरस(म्र)मीणे व्रा(व्रा)ह्मणाय मातापित्रोरात्म[न\*]य
- यसो(भो) भिवद्ये ग्रामीयमसाभि सा(भा) सनलेन सप्रदत्त । अन चाध्यर्थना दातुर्भवति [।\*] 'सर्व्वाच्येन्माविनः' (।) पार्थिवेन्द्रान्भूयां
- 32 सूयो याचते रामभद्र: । सामान्यीय धर्मसेतुर्नुपाणा काले काले पालनीयो भ[वद्भि]: ।[। २५\*] ⁴व(व) हुभिर्व्वसुधा भुज्ञा राजभि: सग-

<sup>1</sup> Metre Śārdūlavibrīdita

<sup>2</sup> Read 褐斑花<sup>0</sup>

<sup>1</sup> These words are quite clear in the estampages 4 Metre Anushtubh

s Read ेहेबोहेंगे There is a short stroke with a small bar to the right at the end of l. 27.

Metre Salını.

<sup>7</sup> Read सर्वानेतानभा0.

- 33 रादिभि: । यस्य यस्य य[दा] भूमिस्तस्य तस्य त[दा] फलं ।[। २६\*]

  ¹सुवर्णभेकं गामेकां भूमेरप्येक[मं]गुलं [।\*] इरद्ररकमाफ्नो[ति\*] यावदाइ(भू)तस-
- 34 प्षवं ।[। २७\*] ¹तडागानां सहस्रेण श्रस्त(श्व)मेधस(श्व)तेन च । गवा कोटिप्रदानेन भूमिहर्त्ता न सु(श्र)ध्यति ।[। २८\*] ¹स्वद्त्ता³ पर-दत्तान्वा यो हरेत वसुंध-
- 35 रां । स विष्ठायां क्रमिर्भूत्वा पित्रिभ: सच मन्नित ।[। २८] 'फालकष्टां महीं दयासवी(बी)ना सस्यसा(प्रा) सिनीं । यावसूर्यक्रतां तोकान्ताव-3
- 36 त्स्वर्गी महीयते ।[। ३०] 'षष्टि वर्षसहस्रा[णि] स्वर्गी वसित मूमिद: । श्राच्छेत्ता चानुमन्ता च तान्येव नरके वसेतु(त्) ।]। ३१] 'वारिहीने-ष्वरखेषु सु(ग्र)[ष्क]कोटर-
- 37 वासिन: [।\*] क्षणसर्पास्तु जायन्ते व्र(व्र)ह्मदेवस्त्रचारिण: ।[। २२\*] 'मम्यायेन हता भूमिरन्यायेन तु हारिता। हरती हारयन्त(त)य दहत्यासप्तमं कुलं ।[। २२\*] 'म्र-
- 38 स्नत्जुलक्रमगताः ससुदाहरन्ति श्रन्धैय दानिमदमम्युपमोदनीयं । लिस्पि-(स्मी)यला श(स)लिलहु(बु)हु(हु)[द\*]वहराया दानं फलं परमतः प्रतिया-
- 39 लनीयं ।[। २४\*] प्रजाहितार्थं स्थितयः, प्रतिका धर्मीषु विद्वानु (न्) प्रतिपाल-येतु (त) । यो लोभमोन्नादरते दुराला सो उन्धे व्रजेदु (हु) गैतिमासु (ग्र) कष्टां [॥ २५\*]
- 40 ध्यानी इदा(द) त्तानि पुरा नरेन्द्रेदीनानि धर्माध्ययमस्तराणि [।\*] निर्माख-व[ा\*]न्तिप्रमितानि तानि को ना[म] साधु: पुनराददीत ।[। ३६\*] भूमि य: प्रति-
- 41 ग्रन्हा(ह्वा)ित यस भूमिं प्रयच्छिति [1\*] उभी ती पुखनमािणी नियतं खर्णगािमनी ।[1 ३७\*] 'मं(प्र)खो भद्र[1\*]सन च्छतं वरास्वा(खा) वरवारणाः । भूमिदानस्य चि-
- 42 न्हा(ज्ञा)नि फलमेतन्तुरंदर ।[। ३८\*] 'श्रिक्षान्वसे(ये) परिचीणो यः कश्चित्र(न्त्र)पितभवेत(त्) ॥(।) तस्याष्टं एस्तलम्नोसि सा(या)सनं न व्यतिक्रमेत् ॥ [ ३८\*] 'व्राताध-
- 43 विश्वसित्दं वसुधाधिपत्यमापातमात्रमधुरो विषयोपमोगः । प्राणास्तृणाग्रजलवि-(वि)न्दुसमा नराणां (।) धर्माः सखा परमहो
- 44 परलोक्याने 180\*] धर्मालेखिश्रीवांच्यूकेन लिखितं(त)मिति ॥ मंगलं महाश्री[:] ॥

<sup>1</sup> Metre Anushtubh

<sup>&</sup>lt;sup>2</sup> Read खदत्तां परदत्तां वा

<sup>&</sup>lt;sup>4</sup> Read <sup>o</sup>ज्ञतालीकस्ताव<sup>o</sup>.

Metre Vasantatılaka

Metre Upajāti

Metre : Indrava

# TRANSLATION 1

Om ' salutation to Brahmā-

(Verse 1) Glorious is (the god) whose navel is a lotus (i.e. Vishnu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (i.e. Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (i.e. the moon).

- (V 2) Now the king who is the swan in the lake of the expanse of heaven (ie the moon) begat as his offspring Bodhana, the son of (that) primeval king (rāja ie moon) (and) son in-law in the house of the friend of lotuses (ie the sun)
- (V 3) This son of the god who is the clixir produced from the seven seas obtained, as the son of his own body, Purūravas, who had both Urvasī and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings
- (V 1) In this family forsooth was born Bhaiata, whose pure fame is proclaimed by the Yamuni, hommed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made levely, by the ernament, the jewelled girdle of the seven seas
- (V 5) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (rāja) only to the Moon, the ancestor of the family of these Haihaya princes
- (V 6.) Resembling the Himalaya, the lord of mountains, that lord of princes begat the Kalachuri race, which is purified by ruleis of spotless conduct, as (the vaméa, bamboo) with pure round pearls
- (V 7) In this family was a prince, foremost of the prudent, who purified the town of Tripuri so that it was like Indra's City—Yuvarājadēva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants
- (V 8) The chief ministers of that ruler of the earth placed on the throne his son Kōkalla, a lion-like prince, the progress of who e armies, consisting of four parts (viz elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans
- (V 9) That lord having gone far away, his fame shows like a forsaken woman, deriding white sindil, it reproves the lustre of the moon, and is a repreach to a string of pearls
- (V 10) His son was Gangeyadeva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of herces, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar
- (V 11) The crest jewel of crowned heads, he became famous under the name of Vikramā-ditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again 2
- (V 12) When, fond of residing at the foot of the holy fig tree of Prayaga, he had round salvation there together with his hundred wives, his son Karnadeva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword

<sup>1</sup> In the first 21 verses I have adopted Dr Kielhorn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated

The meaning of the second line of this verse is very obscure. The writer evidently plays on the word kuntala and has brought about what is called virādhābhāsa when he says akuntalah kuntalatām babhāra, is a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that Gāngēyadēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word akuntala)

- (V 13) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at Kāśi there is a temple (erected by him), Karnamēru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky
- (V 14) He set up the pillar of piety, called Karnāvatī, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vēdas, the diadem of the stream of heaven, the world of Brahman on the surface of the carth
- (V 15) That lord of the Kalachuris begat on the illustrions Avalladevi, (another) goddess of fortune produced from the ocean of the Hūna family, the illustrious Yaśahkarnadeva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon
- (V 16) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jai, by the king of mountains, and illumined by the moon and the sun
- (V 17) Glorious is that jewel lamp of Jambudvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct
- (V 18) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red
- (V. 19) He elected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened
- (V 20) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmans and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (i e the ocean)
- (V 21) In weight (like the mountain) Mēiu, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts
- (V 22) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Vishnu, his fame has become super-abundant
- (V 23) Extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he reverenced with many ornaments the holy Bhīmēśvara, passing close to whom the Gödāvarī, with dancing waves as her eyebrows, sings (his pruises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo
- (V 24) Crushing the power of his enemies and making over the earth to the Brāhmans he engages in a course of rivalry with Paraśuiāma

(Innes 22-31) And this the illustrious Yasahkarnadeva, the Paramabhattāraka, Mahārājādhirāja, Paramēsvara, who meditates on the feet of the illustrious P M P Vāmadēva (Šiva), the great worshipper of Mahēsvara the lord of Trikalinga, who acquired (the title of) the overlord of the three kings, viz the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (heir-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of iecords, the Chief Interpreter, the Grand Equerry, the Chancelloi of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honouis, explains (and) orders (as follows)—Let it be known to you that on (the occasion of) the Samkrānti on Sunday the 14th of the bright fortnight of the month Phālguna in the year 823, the village Dēulā Pamchēla, (situated)

in the pattalā Dēvagrāma is granted by Us in the name of Vāsudēva, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhāka (bassia latifolia) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pastule for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc. to the Brāhman Gangādhara-šarman, son of Chhītapaī (and) grandson of Sīā of the Kānva gōtra, with the three pravaras [Kānva\*], Āplavana and Jāmadagni, belonging to the Bahvricha (Rigvēda) -sākhā (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver—

- (V 25.) Thus does blessed Râma again and again conjure all these and future protectors of the earth —Common to men is this bridge of religious merit to be guarded by you from time to time
- (V 26) By many kings, Sagara and others, has the earth been enjoyed Whosesoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof)
- (V 27) He who deprives (a Brāhman) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge
- (V 28) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows
- (V 29) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors
- (V 30) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world
- (V 31) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell
- (V 32) They who seize property dedicated to Gods or Brāhmans, are born as black serpents residing in dry caves in woods destribute of water
- (V 33) (If) land (18) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation
- (V 34) Those of our lineage declare that this gift should be approved by others Fortune (of men) is fickle like bubbles of water on this earth, gift alone is its fruit, therefore it should be preserved
- (V 35) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below
- (V 36) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them?
- (V 37) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven
- (V 38) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift This is the fruit, O Purandara
- (V 39) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—"let him not resume this grant"
- (V 40) This sovereignty of the earth totters like the wind and the clouds, the enjoyment of realm is sweet but for an instant, the breath of man is like a drop of water on the tip of a blade of grass. Only religious ment is the friend on the journey to the other world
- (L 44) Written by the illustrious Vächchhüka writer in (the department of) religion. Let great happiness attend

# No 25 -MAHADA PLATES OF YOGESVARADEVAVARMAN

# BY B C MAZUMDAR, MRAS

This charter was unearthed in the year 1890 at a place not far from the village Michadā in the Feudatory State of Sonpur. The name of the village Mahidā occurs in the text of the grant. The Mahārāja of Sonpur, B. M. Sing Deo Bahadur, has been good enough to hind the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the inverse. The height of the plates is  $3\frac{3}{4}$ , and the length of the first plate  $8\frac{3}{5}$  and of the second and third 9". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters ka, ka, pa and ya resemble those old letters which have been retained in modern Nägarī, while letters such as sa (a g 1 7), tya (1 8) and tha in stha (1 12) strongly remind of Modern Oriyā chiracters. Orthographical mistakes such as sadva- for sabda- (1 1), singha- for sinha- (1 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of ri as ri in sinha- (1 18). This pronunciation commenced to prevail from the time of the influence of the Gänga-Räjäs in Orissa.

The grantor is \$\tilde{S}\_{11}\$ Yogesvara Devavarman (1 21), grandson of Somesvara Devavarman, and the son of \$\tilde{S}\_{11}\$ Dhārana (01 Vārana) Devavarman\(^1\) (11 15, 16 and 17). He is said to have been the rulei of Bauch\(^2\) (1 5), and his ancestor is said to have come from Ayodhv\(^3\),—a scion of the Solai dynasty (lines 2 and 3) belonging to the K\(^3\)syapa-g\(^2\)trace Two emblems have been claimed by the grantor for his family—one, a lion on the binner (1 1), and the other a \(^3\)trace 1 that been mentioned (1 1) that the kings of this family had attend the \(^3\)trace 1 this designation marks them as fendatories\(^1\) The grantor is said to have also the title \(^3\)ayapa\(^1\) (line 33), though virtually he was a lion (1 34). It may be noted that \(^3\)ayapa\(^1\) for the R\(^3\)ayapa\(^1\) and Khorda

The grantee is a Brāhmana Madhusūdana (1 17) of the Vatsa-gōtra, a hōtri, and a student of the Rigvāda with the Biāhmanas (1 18) The names of his father and grandfather were Purushōttama and Gadādhara (lines 14 and 15), respectively All these names are very generally given to men at the present day in Olissa

Of the six villages gianted, the principal village is Champāmalla, identified by me with Chāmpā-māl in Sōnpur Of the 5 villages (Paūchapallikā) gianted along with Chimpāmalla, Mahadā and Mēdhā (modein names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (1 23), on whose lotus like feet the grantor has been described to be a bee (1 9). There is only one temple in the State of Sōnpur which is dedicated to Vaidyanātha 5. This is the finest temple that exists in Sōnpur. The local tradition is, that Rājā Anangabhīma-Dōva of Puri built it. The grant was made on the bank of the river Mahānadī calied Chitrōtpalā in this record. The name Chitrōtpalā for Mahānadī is widely and popularly known, and Rājā Sir Sudhal Deo, the late Feudatory Chief of Bāmiā, give the

<sup>1</sup> It is difficult to decide whether the name begins with dha or va, as both the letters look alike in this record

<sup>&</sup>lt;sup>2</sup> A tributary state adjoining the State of Sonpur

By dinja raja the bird peacock is meant and not the moon, as in the crest of the present kinks of Band See Ep Ind, Vol V, p 216, n 3

<sup>5</sup> Situated on the bank of the river Tel in the village which is also called Vaidyanatha, about 12 m les from Sonpur

title Chitrotpalā to his poem de-cribing the Mahānadī, which was composed and published years ago In the bed of the Mahanadi (within a stone's throw from the palace of the present Maharaja or So ipur) there is a hillock called Lankesvari bearing an inscription in letters resembling those engrised on the plates of the Sommansi-Guptas I could not decepher this inscription, is the letters have become front and illegible by being constantly washed by the river tify this Lankesvari is the Lankavaritaka of this record (1-13)

A word regarding the probable date of this record - It need hardly be pointed out that the plates of Yagasvara Devivarman are later than those of the Somavarnsi-Guptas who flourished between 1600 and 1100 A D 1 As the present it lers of Sonpur lave been tuling the state in an un moten continuity from the time of the first ruler M haraja Madangopal's from about 1615 the Devar armans must have flourished previous to the 17th century We get at in the local tradition that the State of Sonpur was acquired by Midangspal, when the Rajas of Puis declined in power and the new Rajas of Band held the State of Sonpur under them We know that som about 1505 A II, the Puri Rajas declined in power and shortly after that date It as nearly 40 years after this time that the present inless of Sonpur Makuada Diva died acquired the state. The present rulers of Band ne of the Kāsyapa-gōtra, claim descent from the So at dynast, and have got a peacock as the family emblem. But on reference to the geneale great tree of the Brud family (kindly supplied to me my Mr J Rao, Dewan of the State), the names of the rulers mentioned in this record are not met with

I do not think that the present rulers of Baud are descendants of Somesvara, for if it had been so the genealogical tree would not have omitted the names of Somesvara, his son and grandson On reference to the list of names of the rulers of Baud at does not appear to be likely that the present Raj family commenced to rule Band more than two decades before the date of Madaugopal of Sonpur It is probable that the ancestor of the present rulers of Baud usurped the ter itary previously held by three rulers in succession, from Somessara to Yogesvara I so ill not be far wrong, if I make Yogosvina Devavarman a contemporary of Mukunda Deva of Pari First, the facts I have set forth do not stand against the possibility of what I have sug-Secondly, the second verse in the Indravajra metre (ll 33 to 35) refers, I suspect, by way of a pun to Musunda Deva

It is there stated ('incs 3 to 35) that Mukunda (Vishnu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rajas of Puri extended their influence so fir as Sonpar, we cannot also dismiss the local tradition, that the temple of Vaidyanatha was built by Anangabhīma Dēva Thit the Rājās of Puil lost their dominion to the west and to the south after the death of Mukunda Devi, is also very well known There was no nece-sity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord Of many nam-s of Vishnu the name Mukunda was selected perhaps to refer to the Raja who was really the overlord of Yogos-

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Somësvara-Deva, on the 7th day of the bright fortnight of Magha, while the sun was in Makara and the moon in Mina, in the Rēvatī- $y\bar{o}ga$  [Mr Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, 122 Sunday, 9th January 1508, Sunday, 10th January 1535 and Sunday, 11th January 1562 Only the last one can be meant if there is an allusion to Mukunda Deva in 1 35 —S K]

<sup>1</sup> Ep Ind, Vol III, p 333

<sup>2</sup> See Bengal District Gazetteers, Vol. XVI, Samba'pur, p 21

<sup>2</sup> Cf n 3, p 218

See Bengal District Gazetteers, Vol XIII, Puri, p 31

#### TEXT

#### First Plate

- 1 Om1 svastı [|\*] Pancha-mahāsadva(bda)-samanvıta mahī-mandalē-
- 2 śvara-arıdurddhara-vara-bhuj-āsı-bhāśva(sva)ra-prachanda-prodyad-dı-
- 3 nakara-kula-nandana-kalıkāl-ānvaya-Kāsyapa-götra-
- 4 k-āvē(va)nīnātha-kamala-vaia-bhūshana-singha(mha) dhvaja-lānchha-
- 5 va(na)-[Va]ūra(dha)-pura-var-ādhīsvara-Ajō(yō)dhyā-vınırggata sı-
- 6 nghā(mhā)sana-mani-makuta-pata-varddhana-d[v\*]ija-vā(iā)ja-lā-
- 7 [nchha]na-satru-dhv ija-pandalakasha-2 satru-mandalika-[sa\*]mudvahana-danda-
- 8 satya-maittanda deva śi i-Vaidyava (na) tha-pada-pa-

# Second Plate, First Side

- 9 nkaja-bhra(m)mara-mah[ā\*]bhūpatı-nru³-chakravarttı-śıI-Sōmē-
- 10 śvaradeva-chūdā varddhamāna-ji(vi)jaya-rā[jya]-samva[tsa]ram vūrna(?)-
- 11 kachűvarkamundam4 33 śrī(d1)-Māghē māsē śukla-pakshē tithau
- 12 saptamyām Makara-sthitē savitari Mīnarāsi-sthita(tē) chandramasi
- 13 Ravı(vau) Revatyām=amrita-yoge Chitrotpalāyās=tīrē Lla(La)mkāvartta-
- 14 ka-sanındhan Vatsa-sagotrasya Gadadhara-namna[h\*] pantraya Vatsa-sago-
- 15 trasya Purushōttu(tta)[ma\*]-nāmnah putīāya Kāśye(śya)pa-sagē(gō)trasya śrī-Sōmē-
- 16 svaradēvavarmanah pautrah Kāsyapa-sagotrasya śri-Dhārana-

## Second Plate, Second Side

- 17 dē[va\*]varmmanah putiah Vatsa-sagōtrāya Madhusa(sū)dana-nām[n\*]ē vā(brā)-
- 18 hmanāya āsa[t\*]trānta-hautia-vēda-Ru(Ri)gvēda-mantra-vrā(brā)hman-ādhyā-
- 19 yınē Mahadā-Atrāndēlā-Mēdhak-ākhya-dvē-Kōkatıdēva-
- 20 pañchapallikā-sahitam Champāmalla-grāmam chatuh-sīmā-pa-
- 21 rı[ch\*]chhınna[m\*] sa-jala-sthala[m\*] sa-machcha(matsya)-kachchap-ādıka[m\*] sa-vitap-āranyam
- 22 nidhi-vāmphaya<sup>5</sup>-sahitam sarvy-opadrava-va(vi)va[r\*]jitam ayum <sup>6</sup>sa-
- 23 hitam ayur-arogya-ra[jya]-vivri[d\*]dh[y]aitha[m\*] śri-Vaidyanatha-devasya priti-

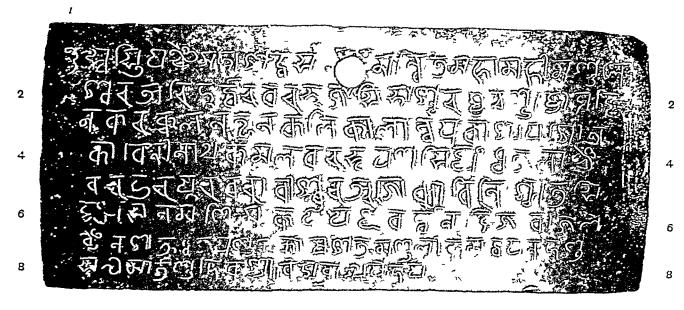
## Third Plate, First Side

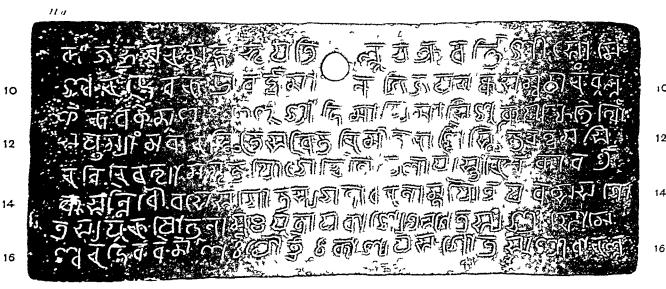
- 24 kāma[h\*] śri-Yōgēśvaradēvavarmmā pradadē [||\*]
- 25 Bhūmim yah pratigrihnāti yaś=va(cha) bhūmim prayachchhati [1\*] u-
- 26 bhau dvau punya-karmmāṇau myatau svaigya(rgga)-gāminau
- 27 Mā bhūd=aphala-śankā vah paradatt=ēti pārthiva(vāh) [|\*] sva-
- 28 dattāt=phalam=ānantyam para-datt-ānupālanē || Gām=ēkām
- 29 suvarnnam=ēkam bhūmēr=apy=a[r\*]ddham=a[ngu]la[m\*] [l\*] haran=narakam=āpnō-
- 30 tı yavad=abhütasamp[la]vam || Yad-vairi-bhūpala-vilasini-
- 31 nām=utkshipta-hānē(rē)shu payova(dha)reshu | asru-piavāhah prithu-chā=

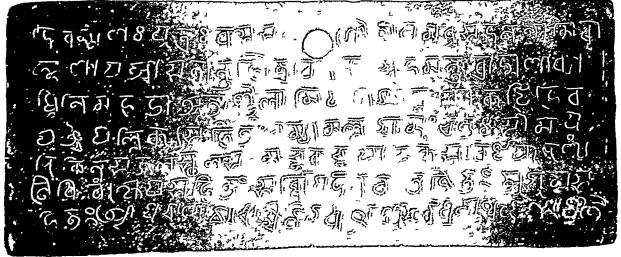
<sup>1</sup> Expressed by a symbol 2 Read perhaps pundarīkākarshaka- 2 Read nga1 These words are unintelligible to me The final mundam probably represents the Telugu numeral for "three"

<sup>&</sup>lt;sup>5</sup> Read bāmphaya- This word is a Sanskritised plural of the modern Oriyā word bāmphi "well" which is, in its turn, derived from Sauskrit

<sup>6</sup> I cannot make out this word







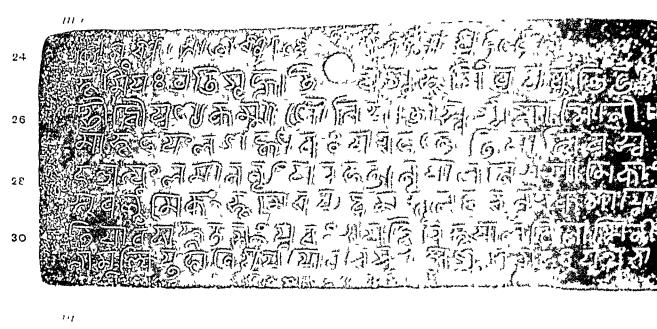
22

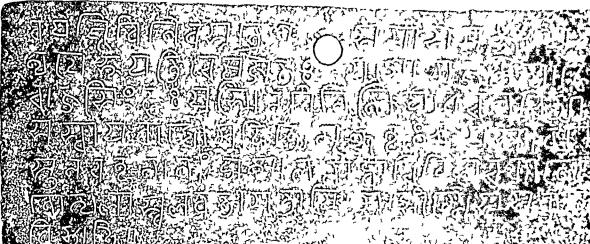
114

18

20

22





# Third Plate, Second Side

- 32 va(pa)-ya[shti][r\*] vin=aiva sūtrēna samāsasanja || 33 nvayē bhūpatīr=ēsha jātah yaso-gajal ity=ānita-Yasy=E.
- 34 rāja-simbah [1\*] Yasmina(n) vinikshipya dhuran=dbaritryāh
- 35 susvā(shva)pa vārddhau mudito Mukundah || Yasy=āvarodha-
- 36 stana-chandanānām prakshālanād=vāri-vihāra-kālē ! Chi-
- 37 trotoslā Svarnavatī[m\*] gat=āpi (1) Gang=ormmi-sa[m\*]saktam=iv=ā-

# No 26-RATAUL PLATE OF CHAHADADEVA By Daya Ray Sahai, M A

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archæology in 1911 by Mr J R Pearson, ICS, District Officer of Meet ut The circumstances which led to its discovery were described in a forwarding note. It is stated that this instribed fragment belonged to a copper-plate which was found, some thirty years ago, by a rest ent of the village of Rataul Tahsil Baghpat, District Meerat, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces ly the diggers and all the other fragments are said to have been lost. This is much to be regret'ed, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest

The surviving fragment is deposited in the Museum of Archeology at Delhi, and measures  $10^{11}$  in width at the top by  $3^{10}$  in height. It is complete only on the upper side, but a rough estimate of the total breadth of the frigment may be formed with the help of the missing portions of the verses that remain It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom

The extant portion of the document consists of parts of six lines Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain scription is engraved in the Nagari characters of the beginning of the 13th century A D height of the letters in the first line varies from  $\frac{9}{16}$  excluding the vowel-marks to  $\frac{13}{16}$  with them, and from  $\frac{3}{8}$  to  $\frac{1}{4}$  in the remaining five lines

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the anusiara before dur in kulaikēdur=, in line 3 and the substitution of sa for sa in -satkrita in line 2 No distinction has been made between It is noteworthy that the rules of sandhi have been nowhere disregarded. the letters v and b The doubling of chh in achchhettur (line 2) and of n in svasminn=alanito (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after r have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned The aragraha is not indicated

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line The remaining five lines contain portions of six verses which were numbered The first verse, which is in the Arya metre, covers the entire extant portion of line 2

first foot ( $p\bar{a}da$ ) ten  $m\bar{a}tr\bar{a}s$  out of twelve survive, so that the loss on the left side is two  $m\bar{a}tr\bar{a}s$  or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse vants four or seven  $m\bar{a}tr\bar{a}s$  according as the metre employed was  $\bar{A}ry\bar{a}$  or Git. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the  $\hat{S}l\bar{a}ka$  metre. The fourth verse presumably ended in line 4. The next or lifth verse, which terminates in line 6, is in the  $\hat{S}\bar{a}rd\bar{a}lavikidita$  metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last verse the first five syllables only remain

The object of the document was presumably to record a gift of land to one or more Brāhmanas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmana becomes a danger to him who appropriates it. That the donor was the chief heir apparent, the illustrious Chāhadadēva, whose name is engraved in large characters in the top line, needs no demonstration. The remainder of the inscription contains a part of the genealogy of Chāhadadēva. Verses 2 and 3 enlogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāir race' and the 'loid of the land of Śākambharī'. Verse 4 records that after that ruler Arinnōrāja bore the burden of the world'. The first half of the fifth verse praises a son of Arinnōrāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it'. We meet with no other proper name until we come to verse 6, where we find the name of Prithvīrāja

We proceed to fill up the gaps in the above account. The name between Arnnoran and Prithyiraja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Prithvinaja, the son of Somesvara and grandson of Arnnoraja in Vikrama Samvat 12392 It is obvious that the Prithviraja of our inscription is the great Chahamani prince of Delbi and Ajmer The name of Ainnoraja's piedecessor was Jaidev according to the transcript published by Kavi Raj Shyamal Das of Mewai of the important rock inscription at Bijholi 3 This transcript is faulty in many icspects and it was, no doubt, for this reason that the late Piof Kielhoin preferred to publish an imperfect dynastic list of the Chahamanas in his Synchronistic table for Northern India 4 [ understand that Mr Bhandarkar is intending to readit the inscription In the meantime we are fortunate in having another valuable record to refer to 1 mean the important historical manuscript poem entitled the Prithivīrāja-vijaya written by a Kashmir Pandit and now preserved in the Decean College at Poona Mr James Morison<sup>5</sup> has proved the authenticity of this work both from internal evidence and from that of inscriptions 6 This poem, which contains a contemporary narrative of Prithiviiāja's career, begins with a complete genealogical account of According to this, Aranoraja's father was Ajayaraja We now see that what Kavi Rāj Shyāmal Dās's Pandit read as Jaidēv in the Bijholi inscription must in reality be Ajayadēva, an ordinary variant of Ajayaraja

We now come to Chahadadeva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Prithvijāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

<sup>1</sup> In mediaval grants the sign manual of the granting ruler is often carved at the top or bottom of the document

<sup>2</sup> Archaol Surv of India, Vol X, p 98, and Vol XXI, pp 173 f

<sup>2</sup> Journal Beng As Soc, Vol LV, Part 1, p 30

<sup>\*</sup> Ep Ind, Vol VIII, Appendix I 5 Vienna Oriental Journal, Vol VII, pp 188 ff

<sup>\*</sup> Mr Morison mentions only two inscriptions, namely, the Bijhöli rock inscription and the Harsha stone in cription which supplies the names from Güvaka to Vigraharāja II To these Gen. Cunningham added the Madanpur pillar inscription, Archwological Survey of India, Reports, Vol. X, Plate XXXII, No 10

Hasan Nizāmī in his Tāju-l-Maāsir states that Prithvījāja had a very able son who, after his father's execution, was appointed to the government of Ajmer 1. The Hammīra-Mahāhāvya, which according to Kirtane contains a historic nariative from Prithvījāja to Hammīra, makes Harifaja the successor of Prithvījaja at Ajmer, though it is not apparent how he was related to him 2. In the dynastic table extracted from the Prithvījāja-vijaya by Mr. Morison, Harifaja appears as the younger brother of Prithvījāja. No son of the latter seems to be recorded in this poem

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhadadēva in the Chāhamāna pedigree. Nor do the Sanskrit poems inferred to in the preceding paragraph mention his name. It is true that in the genealogical true of the Chāhamāna tribe published by Tod, Chāhadadēva (spelt Chahideo) is shown as the younger brother of Prithvirāja. But as Tod's account of the Chahamānas is based on the Prithvīrāja Rāsā which has been proved to be a forgery,3 we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of thit name who flourished at Naiwar (ancient Nalapura) in Gwalior State in the first half of the 13th century AD. We shall examine the cycle ice in the following paragraphs

General Cunningham has shown from an inscription discovered by him in the ancient fort of Naiwar that the rulers of that place included a line of five chiefs the last of whom, Gan ipati, was reigning in 1298 A D (Vikiama Samvat 1355). The genealogy of this family opens with Chāhadadēva, whose coins bear dates Vikiama Samvat 1295 to 1311 (A D 1255). There is, however, an either rulei named Malayavarmadēva whose name figures in numismatic works under the Narwai family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen Cunningham was of opinion that Malayavarmadēva was a rulei of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhadadēva who was consequently the founder of the abovementioned family of Narwar.

Now, as the Chāhamāna Chāhadadēva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwai family was no other than his namesake of the Chāhamāna tribe When precisely Chāhadidēva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvīrāja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the Hammīra-Mahākārya that not long after the defeat of Prithvīrāja the Chāhamānas were turned out of Ajmer, when they retired to Ranathambhōi, which continued in their possession until Hammīra-dēva was slain and the town captured by Alāu-d-dīn in 1299 AD7. It is surprising that the Hammīra-Mahākārya, as it exists, does not

<sup>1</sup> Elliott, History of India, Vol II, p 216 According to Tod (Rajasthan, II, p 451) Prithvīrāja had a son by name Rainsi who was slain in the battle with Shahābu d dīn

<sup>&</sup>lt;sup>2</sup> Ind. Ant, Vol VIII, pp 61 62 Rajasthan, II, p 451

Journal of Beng As Soc, Vol LV, Part I, pp 5 ff

<sup>4</sup> Archaelogical Survey of India, Reports, Vol II, p 315, and Ind Ant, Vol XXII, p 81

<sup>5</sup> Cunningham, Coins of Mediaval India, pp 92 93 and Pl X

<sup>5</sup> Later, Cunningham changed his opinion and declared that Malaya may have belonged to the same family The latter view seems to me to be unlikely

<sup>7</sup> This last event is narrated by Muhammadan historians in detail Cf Tārīkh : Fîroz Shāhī in Elliott, History of India, Vol III, pp 171-179

<sup>&</sup>lt;sup>6</sup> Mr Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e., 196 years after the death of Hammira

mention the name of Chahadadeva among the chiefs of Ranathambhor This, however, is not a serious objection For we learn from a Muhammadan historian, named Maulānā Minhāju-ddin, that in A H 632 (A D 1234) Shamsu-d-din Altamsh defeated at Ranathambhor a powerful rules of the name of Chahadadeva who sustained another defeat in A H 649 (A D 1251) near Natwar at the hands of Ulagh Khan, the Commander of the forces of Balban 1 This account must be correct, for Manhaju-d-din informs us that he heard of Chahadadeva's bravery at the battle of Ranathambhoi from the mouth of Nueratu-d-din Tā-yas'ai himself who led Altanish's forces on this occision 2 We may, therefore, conclude that Chahadadeva held sway over both Ranathambnoi and Narwar where, indeed, he is said to have been born 3 This need not surpuse us for we learn from the Delhi-Siwalik pillar inscription that at one time the Chahamanas ruled over the entire territory between the Himalayas and the Vindhvas It also follows from what has been said above that Chahadadeva must have flourished just mid-way between the fall of Prithviiāja and that of Hammiia

Another argument in favour of the identification of the Chahamana Chahadad va of our inscription and the Chahadadeva of Nirwar is afforded by numismatic records coms of Chahadadeva discovered at Narwai, etc are of two kinds, namely those issued by him as an independent ruler and secondly those struck by him as a tributary to Altamsh coins of both these kinds are of the bull and horseman type like those of the Chahamana rulers and, what is more, those of the first kind also bear on the reverse the legend of Asavarisri-Samantadeva! which only occurs on the coins of the Chahamana Somesvara and his son Prithviraja

It will be observed that in the inscription, Chahadadeva is called a Mahahumara or chief heir-apparent. The grant must consequently have been issued by him before his enthrunement

#### TEXT.

- o[Ma]hākumāra śri-Chāhadadēvah | 11
- 1 2 kīrttır=anamtā dyauh paratia dātuh pratigrahītuś=cha 1 āchchhēttui=viparītā bhūr=vrā(biā)hmanasāt(sāt)-kritā
- vikramah ( Chāhamāna-kulaikēdur6=vibhuh 1 3 Sākambharī-bhuvah ||2 Va(Ba)bhuva bhuvanābhoga
- dhipah [3 Tato=rnnoraja-nripatir=va(ba)-1 4 bhāra jagatibharam l svasminn=ālānitō yē[na\*]
- 1 5 U — — tanūjō=sya cha svāvāsaikanıvasınıh samakaroj=jitvā digamtasriyah [l\*] — — — 🔾 🔾
- dāsavad=amī cherus=chiram numadāh ||5 Prithvirājas[ya\*]

<sup>1</sup> Cunningham (Coins of Medicial India, pp 90 91) and Thomas (Pathans of Delhi, p 67) maintained that one and the same Hindu chief was defeated at Ranathambhor and Narwar According to Cunningham, Major Raverty held that two different rulers were intended This view is refuted by Major Raverty's own translation of the Tabakat i Nasiri (p 824) where both the defeats are clearly attributed to the same person

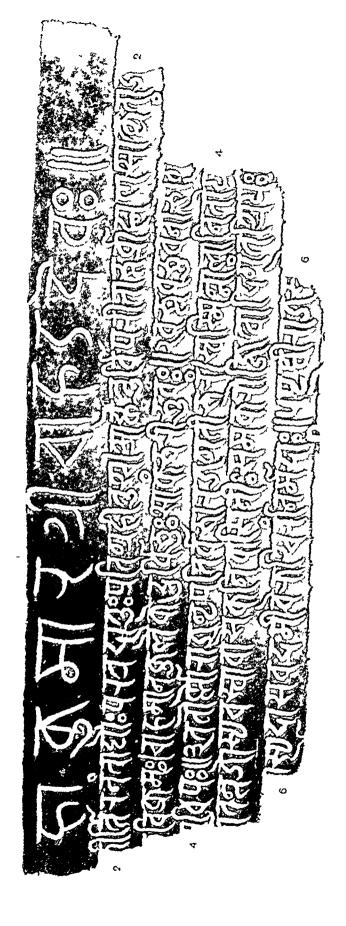
<sup>2</sup> Tabakat : Nasırı translated by Raverty, p 825

<sup>2</sup> Ind Art, Vol XXII, p 81

This legend is evidently developed from that of Srī Sāmanladēva on the Tomara coins, which is perfectly patural, for the Chahamanas were the immediate successors of the Tomaras at Delhi (See Palam Baoli inscription in Journal Beng As Soc, Vol ALIII, Part I, Pl X)

<sup>5</sup> A part of the top stroke of ma is extant

Bead Lemdur=





# No 27-TWO CAVE-INSCRIPTIONS AT DALAVANUR

By Professor E. Hultzsch, Ph D , Halle (Saale)

These two well preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavānūr in the Tindivanam taluka of the South Aicot district. They were first brought to notice by the late Rai Bahadur V Venkayya in his Annual Report on Epigraphy for 1904-05, p 47. I edit them from inked estampages received from Rao Sahib H Krishna Sastri

The first inscription (A) consists of a single Sanskrit sloka, each pada of which, as in the Mahandravadi cave-inscription, couples a separate line

The second inscription (B) is divided in two sections, of which the first is written in Tamil verse, and the second in Tamil prose

The alphabet of A is Grantha of exactly the same type as at Mahēndravādi. The Tamil inscription B exhibits less archaic forms and, as singlested by Mr Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B—srī (11), sa (17), sia (18), [b]ra (111), and dāsan (113 f)

The inscription A states that the cave which contains it was made on the hill at the order of a king Narendra or Satrumalla and named (after himself) Satrumallesvaralaya, is 'the Isvara (Siva) temple of Satrumalla' Satrumalla is known to have been a surname of the Pallava king Mahendravarman I, who reigned about the beginning of the seventh century? Perhaps Narendra, 'the Indra among men,' is a mere variant of the name Mahendra, 'the great Indra,' and Narendra Satrumalla has to be identified with Mahendravarman I, whose inscriptions show the same alphabet as A

The first section of B states in Tamil the same fact as A, vis that Narendra founded the Satrumallesvarālaya. It gives the name of the locality as Venbettu and confirms the surmise that Narendra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of tondai,' and Pöttaraiyan, i.e. 'the Pallava king'. The second section of B records the name of the composer of the preceding Tamil stanza.

# A .- SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

- 1 Dand-ānata-narēndrēna
- 2 Narendren-aisha karitah [1\*]
- 3 Šatrumallēna šailē=smin<sup>4</sup>
- 4 Šatrumallēsvarālaya[h] [||\*]

#### TRANSLATION.

Narēndra Šatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) Šatrumallēśtarālaya

# B .- TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

First Section

- 1 Śri [||\*] Tondary-an-dar
- 2 vendan Narendira-

<sup>1</sup> Above, Vol. IV, No 19

<sup>&</sup>lt;sup>2</sup> Above, Vol. VI, p. 820,

For Tamil pottu = Sanskrit pallara see South Ind. Insers , Vol. II, p. 341, note 1.

Bead emina.

- 3 Ppöttaraiyan Vo-
- 4 nbettin-jenh[a]-
- 5 l miga magiladu ka-
- 6 ndan sara-mikka-ve-
- 7 n-jilaiyan Sa-
- 8 tturumalicsva-
- 9 ialaiyam-eng-Ara-
- 10 nukk=idam=igiv=angul [||\*]

## Second Section.

- 11 Ivv-ur [B]1am-
- 12 mamangalayan
- 13 Sellan Sıvada.
- 14 san solliya-
- 15 da [||\*]

#### TRANSLATION

#### First Section

Prosperity! The king (who were) a beautiful garland of tendar, Narendre-Pottararyan, whose cruel bow bristled with arrows, made with great joy in the south of Venbettu (this temple) named Satrumallesvaralaya, to be the residence of Hara (Siva) 5

Second Section.

Brahmamangalavan Sellan Sivadasa of this village composed this

## No 28-KUDIMIYAMALAI INSCRIPTION ON MUSIC

BY RAO BAHADUR P R BHANDARKAR, BA, LM & S (Bo), INDORE.

This inscription, which I edit from an inked estampage supplied by Rao Saheb H Krishna Sastri, was discovered in the year 1901 at a place called Kudimiyāmalai in the Pudullöttai State, Southern India. It is written on a rock on the slopes of the hill behind the Sikhānāthasvāmin Temple. Close to it on its right side is a rock-cut shrine called Mēlaikkövil, in front of which is a mandapa, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this mandapa, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words samāptāh svarāgamāh

<sup>1</sup> In this stanza tondar (L. 1) seems to rhyme with kandan (1. 5 f)

<sup>&</sup>lt;sup>2</sup> Mr S Krishnaswami Aiyangar, whom I consulted on this passage, divides tondayandār into toudas + am + tār and remarks as follows — The garland (tār) is one of the usual insignia of the kingly office. Sometimes the personal noun tārān is used for 'a king' — Tondas or ādondas is the name of a creeper (Capparis horrida) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Tondas mandalam, just as the palmyra (panas) to the Chēra, the ātts (Bauhima racemaşa) to the Chēla, and the nīm tree (vēmbu) to the Pāndya

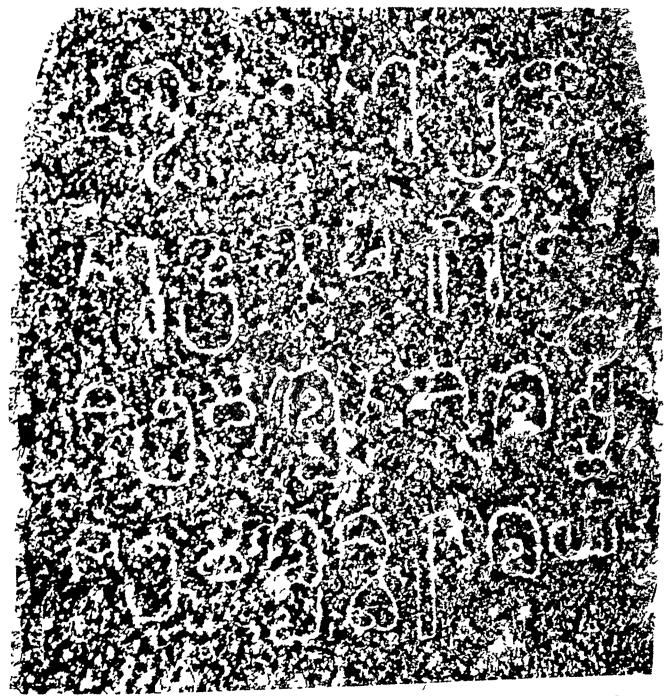
<sup>\*</sup> The syllable pal, which follows the noun ten, is one of the many affixes of the locative case

This name may be composed of the Tamil ven, 'white,' and Kannada beffu (usually beffa), 'a hill'; or the second portion of the word, petfu, may be identical with Tamil patfu, a frequent ending of village-names.

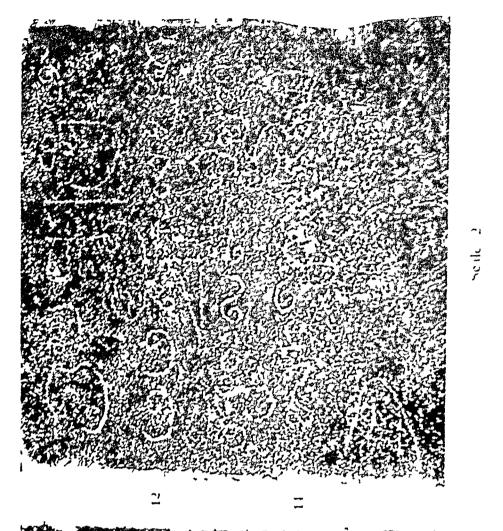
The last word of line 10, angu, is a more expletive.

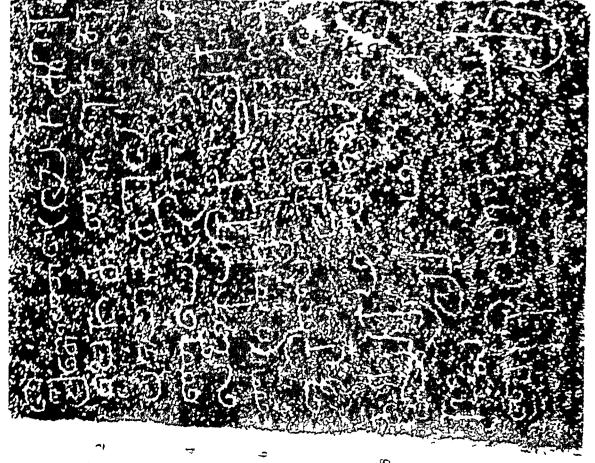
# Cave-inscriptions at Dalavanur

A - Sanskrit inscription of Narendra Satrumalla.



Collotype by Gebr Pletiner





The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter  $\bar{e}$ , as in Pallava inscriptions of this period, is almost identical with ba. Other peculiarities to be noted are, (1) the use of a small ma below the line to indicate a finil m in the first line of the heading of Section I; (2) the two dots of the visarga are sometimes joined by a line, as in 1, 2 of the same heading, and (3) the  $\bar{a}$ -matra of  $h\bar{a}$  in the same line is represented by a stroke above, and not to the right of ha. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep

The most ancient Sanskrit work, which treats of music, is the Bhāratīya-nātya-šāstra This treatise, as it has come down to us, shows signs of having been handled and re handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere they cannot be assigned to an earlier period than the 4th century AD. This work while defining different modes of music (jātis), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period

The next treatise available to us is the Samgita-ratnākara by Šārngadēva, written between Though the author of this work gives examples in notation of the AD 1210 and AD 1247 modes of music (jatis) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds  $(rar{a}gas)$ Incidentally it may be mentioned that these examples of jates often existing in his own time do not agree with Bharata's definitions, so that they must be regarded as belonging to a later Anyhow in the Samgita-ratnahara we have, in notation, music belonging to the author's own period as well as that of some previous period, and examples of the latter the author must have borrowed from earlier works available to him As a matter of fact many writers on music intervened between Bharata and Sarngadeva, but though the latter gives a string of their names, then treatises are unknown to us except in a few scattered quotations given by later In short, at the present day the earliest music in notation available to us is that given in the Samgita-ratnakara Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,2 so that only a few of such discrepancies are actually noted by him

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the Samgita-ratnākara. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century AD, i.e. about six centuries before Śārngadēva, the anthor of the Samgīta-ratnābara. It is divided into seven sections corresponding to the seven3 classical rāgas of the time, i.i. (1) Madhyamagrāma, (2) Shadjagrāma, (3) Shādara, (4) Sādhārita, (5) Paāchama, (6) Kaisibamadhyama, and (7) Kaisika. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only these notes are used which are proper to the particular rāga. Each group in a sub-section ends in the same note. The note in which a particular rāga must be ended is called the nuāsa (final). That sub-section, which consists of groups having the nyāsa for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut sa, ri, ga, ma, pa, dha, ni a sub-section consisting of groups ending in sa preceding one of groups ending in ri and so on

The notes employed in the music of this inscription are as follows -

sa ra ga a (antara) ma pa dha na ka (kākali)
The relative vibration-frequencies of these notes determined from the data in the
Bhāratīya-nātya-śāstra arel respectively

In the  $Samq\bar{\imath}ta$  ratnākara these notes had the same value, but it seems that the values  $\frac{a}{5}$  and  $\frac{a}{5}$  for ga and ni respectively had probably come into use also, which differ from the other values only by a comma. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of ga and ni will not affect the character of the music

In the notation of this music two points deserve special notice —(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels a, i, u, or  $\bar{e}$ , e g we have sa, si, su,  $s\bar{e}$ , ra, a, ri, ru,  $r\bar{e}$ , etc. Following the same rule, for the note antara, which begins with the vowel a, we must have the modifications a, i, u, and  $\bar{e}$ , and for the  $k\bar{a}kal\bar{i}$ , ka, ki, ku, and  $k\bar{e}$  But in this inscription, we find a, u, and  $\bar{e}$ , and ka, ku, and  $k\bar{e}$  only The i and i are wanting. In old Hindu music the antara and the i and i received the same treatment and it is therefore to be expected that of i and i, if one should be excluded, the other would be excluded on identical grounds

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Gōvinda Dikshit at a later period <sup>4</sup> The music in the inscription appears to be intended for the  $v\bar{v}n\bar{a}$ , since it has been given the title chatushprahārasvarāgamāh or authoritative texts of notes produced by four strikings (of the string), and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, eg the four  $s\bar{a}ran\bar{a}s$  mentioned in the  $Samg\bar{a}ta-ratn\bar{a}t^aara$ , p 485

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the Samgita-ratnākara

The seven  $r\bar{a}gas$  in which the music is written did not exist at the time of the Bhāratīya-nātya-sāstra, for none of them are mentioned in the chapters of that work specially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinatha quotes the following verses as from Bhaiata in his commentary on the Samgīta-ratnāhara<sup>5</sup>—

tathā ch=āha Bharataḥ |

pūrvarangē tu śuddhā syād bhinnā prastāvanāsrayā |

vēsarā mukhya(kha)yōh kāryā garbhē gaudī vidhīyatē |

sādhārit(ran)=āvamarshē syāt samdhau nirvuhanam(nē) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinatha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

<sup>1</sup> Ind Ant, Vol XLI, pp 254 ff

<sup>2</sup> The grounds for this statement will appear in a subsequent article in the Indian Antiquary

The name rishabha begins with a vowel, but the consonant r is used in the case of that note.

<sup>4</sup> Chinnu Swami Mudaliyar's Oriental Music, pp 14 ff.

b Sangitu rati ākara (Ānandāsrama series), p. 165

viously that Bharata speaks of four gitts only, viz the magadhi and others, which are quite different from these five. The alleged quotation proceeds further thus,—

mulhē tu madhyamagrāmah shadjah pratīmul hē tathā \
garbhē sādhārītaś=ch=awa hy=avamarshē tu pañchamah ||
samhārē l ausīl ah proltah pūrvarangē tu shādaram(vah) \
chitrasyāśādaśāngasya (?) tv antē lausīl amadhyamah \
suddhānām unnyōgō=yam brahmanā samudāhrītah ||

These verses lay down the rules as to when the seven Suddha ragas are to be used in a nataka (drama), and these are the very seven ragas in which the music of this inscription is written. Though these verses are quoted by Kallinatha as from Bharata, that work has only got the following 2—

tatas cha kāryabandhēshu nānābhārasamāsrayam |
grāmadrayam cha kartaryam yathā sādhāranāsrayam ||
mul hē tu madhyamagrāmah shadjah pratīmukhē bharēt |
sādhārītam tathā garbhē rīmarsē ch=arva pañchamam ||
lassīkam cha tathā kāryam gāna[m\*] nīrgra(rva)hanē budhaih |
sammīrīttāsrayam ch=aria rasabhāvasamanīrtam ||

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned rāgas, occur in these verses. Secondly, the manuscript A³ reads madhyamah for pañchamam, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to rāgas in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to rāgas at all, and this conjecture is borne out by the explicit statement contained in the first slōla, which Kullinatha has not quoted. From this ślōla it is evident that the rules in the following verses are not for the use of rāgas of those names, but for the two grāmas and the sādhārana mentioned in an carlier part of the work. Thus, music in the madhyama-grāma is to be used in the mukha portion of a nāṭala and again in simarśa (or asamarsha), music in the shadja-grāma in the pratimul ha, music in the sādhārana (sādhārītam is thus a mistake for sādhāranam) in the garbha, and music in the lassika in the miriahana.

It is thus clear that the seven rāgas of this inscription did not exist in the time of the Bhāratīya-nātya-sāstra. When they came into existence is not known, the present inscription being their earliest record. They occur in the Samgīta-ratnālaia, a treatise of a much later date (see above), and in a work called the Nāradī-sikshā, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the Samgīta-ratnāl ara What is more, the Šīl shā mentions only these seven rāgas, whereas the Ratnālara mentions many others, thus showing that the former represents music of an earlier period

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven rāgas as given in the two works. It must be remembered that out of the various modifications of these rāgas given in the Ratnālara, we have to deal with the śuddha variety only, e.g. suddha sādhārita, suddha kaisika, etc. In the Šilshā there is no mention of any modifications

I Madhyama-grāma —According to the Ratnākara this rāga contains the kākalī (B of the Europe in music, if C represents the shadja) instead of the nishāda (Bb) According to the

<sup>1</sup> Loc cit, p 151, Bharatah punar mägadhy ädayas chatasra éva gitir uktavân

<sup>&</sup>lt;sup>2</sup> See p 406 (ed Kāvyamālā)

<sup>2</sup> See Ind Ant, Vol XII, p 158, n 2

<sup>4</sup> for sādhārana and kaisika see Bhāratīya-nālya sāstra, pp 306-309. For the five saudhis (mulha, pra-timukha, etc.), see pp 211-212.

Sikshā, however, this rāga contains the latter note. The music of the inscription agrees with this. Further, the Sikshā says that in this rāga the note dhanata is durbala (weak), which is borne out by the inscription. For, there are no combinations of notes ending in dha. A weak note is never made the nyāsa (final) or apanyāsa (a secondary resting note, the nyāsa being the final resting note). The final is ma (F)

II Shadja-grāma —According to the R this contains the notes antara (E) and  $L\bar{a}kal\bar{a}$  (B), but according to the  $Silsh\bar{a}$  it contains the regular notes  $g\bar{a}ndh\bar{a}ra$  (Eb) and  $nish\bar{a}da$  (Bb). The inscription again agrees with this. But though the  $Siksh\bar{a}$  says that the nishada is only touched a little, we have groups of notes ending in that note. The final is ma (E)

III Shādava—According to the R this contains the notes antara (E) and kākalī (B), whereas the Śikshā says it contains the nishāda (Bb) and says nothing about the other note, and we must therefore assume it to be the usual qāndhāra (Eb). In the inscription we find the antara (E) and nishāda (Bb). We have no groups of notes ending in the antara. Nor have we groups of notes ending in pa and ni. The R notices that pa is 'weak'. The final is ma (F)

IV Sadhārita—According to the R this  $r\bar{a}ga$  contains the notes  $g\bar{a}ndh\bar{a}ra$  ( $E_b$ ) and  $msh\bar{a}da$  ( $B_b$ ), but according to the S we ought to have antara (E) and  $h\bar{a}kali$  (B). The inscription agrees with the latter. There are no groups ending in antara and  $h\bar{a}hali$ . The subsection of groups ending in dha precedes the one ending in pa, for which I have no explanation to offer. The final is ma (F)

V Panchama—According to the R this contains antara (E) and  $k\bar{a}kal\bar{\iota}$  (B) notes, but according to the  $\bar{S}$ , antara (E) and nishāda (Bb) The inscription agrees with the latter. There are no groups of notes ending in the antara (E) The final is pa (G)

VI Kaisika-madhyama—According to the R this contains  $g\bar{a}ndh\bar{a}ra$  (Eb) and  $k\bar{i}kal\bar{i}$  (B) and leaves out rishabha (D) and  $pa\bar{n}chama$  (G). The S simply says that the notes are the same as those of the Kaisika, but the final note ( $ny\bar{a}sa$ ) is madhyama (F). In the Kaisika it is  $pa\bar{n}chama$  (G). The S, in its definition of the Kaisika, only makes a special mention of the  $k\bar{a}kal\bar{i}$  (B), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the  $g\bar{a}ndh\bar{a}ra$  (Eb). Thus there is an agreement of the two works. The inscription, however, shows antara (E) and  $k\bar{a}kal\bar{i}$  (B). There are no groups ending in these notes. The note pa (G) is altogether wanting, which agrees with what the R says in its definition of the  $r\bar{a}ga$ . But the note ri (D) does occur, though according to R's definition it should be absent. In the  $\bar{a}kshiptik\bar{a}$ , however, given as an example in the R, both ri (D) and pa (G) are found, though they are absent in the  $\bar{a}l\bar{i}pa$  and the karana given in that work. The final is ma (F)

VII Kaisika—According to the R this  $r\bar{a}ga$  contains the  $k\bar{a}kal\bar{\imath}$  (B), the other notes being the usual ones. The  $\bar{S}$  also says the same (see above). In the inscription, however, we find the antara (E) instead of the  $g\bar{a}ndh\bar{a}ra$  ( $E_b$ ). The final is  $pa\bar{n}chama$  (G). In group 4, 1.33, we have animare which is a mistake, probably for apamare, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the  $r\bar{a}gas$  Even in the days of Matanga, a writer previous to Sarngadava, the author of the S R,

<sup>1</sup> The ālāpa and karana given in the S R agree with this, but the ākshiptikā does not Further the graha er initial note is said to be the shadja of the tāra octave (the highest of the three octaves) In the examples it is the shadja of the mandra (lowest) octave, probably a misprint

In the Bhāratīya nātya fāstra the antara and the kākalī are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (nyāsas) but only apanyāsas (intermediate resting notes), the real final of the rāga being the pañchama

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us But on the whole the inscription agrees more with the Nāradī-śikshā than with the S R, which must be explained, I think, by the former work representing an earlier period of music Further, the author of the S R consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the Naradi-siksha than with the S R, which was influenced by musical treatises of different parts of the country (see the introductory ślokas and frequent references to the Southern Indian music in the S R) Mr Chinnuswami Mudaliar in his Oriental Music says that the Southern Indian Music is founded on the teachings of Narada, whereas that of Northern India rests on the basis of Hanumat's teachings 1 Mr. Mudaliar gives no authority for his statement, perhaps it is a tradition If so, the better agreement of the inscription with the Naradi-sikshā. which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanumat (which is no longer extant) is necessary before one can make a definite Of course, this refers to olden times The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the

This treatise, according to the colophon, was composed by some king, who was the pupil of It is impossible to say whether this Rudrāchārya be the same as Rudrata mentioned by Matanga (vide S R, p 82)

SECTION I सिडम । नम: भिवाय(:) (I)

मध्यमयामे चतुष्प्रहारखरागमाः

#### नेधनेस गिने गिस सगिनेस रमिगसे चें सुनेस मिगनेस गधुनेस विसंपिसे नेप्नेस धुनेरिय 1 नेसर्ग सिगरेग नपॅर्रो [मं]पेर्ग गिसरगि सगिनेयं पेंसंरगि पिगरेम सनेरगि

पिनेरगि सनिसपि गिसमंपै

<sup>1</sup> Of course, this is to be understood to mean that the two authors have recorded the music of their respective

<sup>2</sup> The akshara of and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

s & seems to be corrected from fe.

<sup>4</sup> Originally I was engraved in place of W.

4	नेपंधन	मुंसधुन	रगिधुनै	गिसधने	
	निमप'नि	नेसधुने	<b>मुं</b> नेधुने	समिधने	
	सिगसेनु	सेगसेनु	गसेम्ं ने	पुंसगुने	
	सनेधुने	[मुं]गिधने	निमधेन	पेसुंगिने	ı
5	मुंसपें मुं	गिनेसमुं	नेसिसमि	सधनेमं	
	नेगिसमि	सुपैसमि	रगिपेंमुं	गिसपेंमुं	
	धेसनेमुं	गसेपिम	सुंगेंसुंम	मिधनेमुं	
	रगिसेमुं	नेसनेमुं	निसेपिम	<b>रु</b> मेगुमे	lŧ
	•	समाप्ता(:*]	[स्व][रागमा:*]	•	

#### SECTION II.

### षदुगामे चतुष्प्रहारखरागमाः

		45111 1812	41 (4) (1-1411)	
6	सगि <sup>2</sup> धेस	सुंदगेंसुं	मिगधेस	<b>घेसे</b> पॅर्सु
	गिंनेधुसे	पुंमधेस	पॅनपॅ <b>सुं</b>	सगिपेंसुं
	समुंगिस	पुंधनेस	नेरगिस	<b>धिने</b> पुंस
	<b>ब</b> गें धुंसे	<b>धिमगें</b> सुं	सपुं[धेसु]	नेपुगिस ॥
7	सुंचगेंच	गेंधुंसुरें	गिधेगिर	गसेगिर
	पुंनेगिर	<b>घेसनेर</b>	धिमगें र	रधेगिर
	<b>धेसगिर</b>	पिसेगिर	पुंगिधेर	न[पें]गिर
	धुनेसरि	नेपुसेर	<b>धेरुगिर</b>	गिरधेरं ॥
8	गुंपेंचंगें	गिधेरगि	संघेरगि	<b>धेमुंरगि</b>
	धुसेरगि	संपेरंगें	<b>मिरमिग</b>	धेगिसगि
	<b>चंगेंसुंगें</b>	पिसेरगि	समिरगि	[ध]गिरगि
	धुसेमिग	नेपुंसेग	<b>धिपसुंगें</b>	गपेसुंगें 🐧
8	9	पुंधुनेपुं	गिधु[नेपुं]	नपेंगुंप
	<b>मुं</b> धेनपें	रगिनेपुं	गिरनेपुं	नेसरपि
	पुंसनेपुं	घेनगुंपें	[संरं]गिषं	पिरगुंचे
	पसेगपि	धुसेगपि	<b>घेसगुं</b> पं	गिसगंघें ॥
10	धुनेपुंचे	गपिगधे	गिसनेध	[नेपुं]गिधे
	गुंपंनधे	पिसेगधु	सेगनेधु	समिगधे
	<b>धुंसुंगें धुं</b>	पेसुंन[घे]	रगिपुंधि	पिरगिचे
	<b>सुरुंगिधुं</b>	गेंसुंगेंधुं	सगिपुंधे	मिर[गिधे]

<sup>1</sup> y is corrected from fy

H

 $<sup>^2</sup>$  The  $\eta$  is preceded by an  $\bar{c}$  matra in addition to the s matra.

	•			
;	नेगिधने पुगिधेन पुध्रीनु पुनिधिने गुनधेमु रुमेसुमे पिरेगमि	ष्ठसेष्ठने चेगिधेन रेगसेनु गपिधेन सगि[धे]म् गिस[धे]म् रेगुधेम् सुगिधेमु समा[सा][,	गिपुधुने गिधुसने गिमगिने पेसगिने गिधेसमि नेसधेमु गधुनेमं रेगधेमु	सपुंधने र[घे]सने गसेपने पिगधने थेरगमि मरेगमि मरेगमि समुधेमु

## SECTION III

# पाडवे चतुष्पहारखर[ा\*]गमा:

			શુજ્ય કા રહ્ય ર[[ ] ન[#	П;
18		मुध्नेस	निधुरसे	मिनेधुस
	<b>राउमें[सुं]</b>	<b>मेंसु</b> यस	श्रमिपेसु	रिसधुसे
	मुनेधुस	रधुनेस	<b>घेम</b> रिस	रिधेरिस
	धेनरिसे	सुधेरसे	सरधुसे	मिरधुसे ॥
14	<b>रु</b> धेमरि	धेनधेरं	<b>मिरधे</b> न	सरिधेक
	श्रमिधेर	धुस्मॅर	मेस <b>में</b> क	रिसधेक
	नेधुसेर	मुघेंसरि	सम्[घे]रं	धिएमरे
	धुनेसेरि	घेरमिर	<b>मिरमे</b> न्	रिमसेर ॥
15	<b>मॅ</b> ष्रेधु	सुरुनधे	सधनेध	रिसम्घे
	सनेमुध	[रू]मेनधे	मिरनेध	रेरव <b>न्</b> य सेम्नेधु
	से[र]मधे	नघेसुधे	उमेंनधे	पपु∙।ड मि[र]मं <mark>धे</mark>
	मुधेनचे	रिसनेध	नेम्नेधु	सर्थेमधे ॥
16	नेधुन[मु]	रिधेनम	<b>मसेश्र</b> मि	ययमुव ॥ धुसेश्रमि
	धुनेडम	[य]सेयमि	<b>मॅ</b> न्डमें	उपनाम धिससेमं
	पधिएस	[रे]सुएम	धुनेडमॅ	विसुए <b>म</b>
	पुंधेनम¹	न <b>घे</b> डमें	मिधुसैम्	25.0 ~~
	<b>3</b>	समाप्त[ाः	स्त्ररागमा *]	च[रडम] ॥

<sup>1</sup> Lee 3 sign which is attached to this letter is probably due to a mistake

#### SECTION IV.

		साधारिते चत्	प्यहारस्वरागमा:	
17	सपुंकिस	मुंघेपुंस	चे <b>पुं</b> के <b>स</b>	रिसर्व[सुं]
	"उ" कसिपेंस	सुंचपंस	<b>घे</b> कपेंस	रिधेपुंस
	पुंधकेस	<b>में तंमिसुं</b>	मिसेरसे	रपंकेस
	<b>मैरपेंसुं</b>	मिरव[से]	श्रमिरसे	पुंघेर[सें] ॥
18	सेपुंधेर	समसुरि	<b>मिमेध्</b> रे	पुंघेसरि
	<b>उमेंसुं</b> रें	धसिधेर	घेरवेरं	संघेसरि
	पुंधीमर	घे[पुं]घेक	मिपुंधेरु	संघेमिर
	प्रि <b>रसुंरें</b>	स्ंत्रंम[र]'	धि[म]धेर	घेपुंसरि ॥
19	चेसपु <b>चे</b>	पुंकीसघे	सपुंसधे	रिसपुध
	सुंत्रसंघे	रिकेसधे	<b>मिरमे</b> ध	केसपु <u>ं</u> धे
	रपुंसिध	केरि[प]धे	मुंसपुंधे	धिरेपधि
	सैरपुंधे	<b>रु</b> धेपुंधे	संघेपुंचे	मिरपुधे 🖫
20	<u>प</u> ुंसधेमुं	घेसघे[पुं]	सएधिप	रिसर्घेषुं
	संधेरुपे	<b>च्पेरपि</b>	<b>धे</b> क्षेप्	सएमपि
	³[से]पुंधेपुं	<b>घेस</b> र्गे पें	<b>उम्</b> ंघेपुं	<b>धिपरे</b> पुं
	मि[रे]धेपुं	<b>केस</b> धेपु	श्रमितंपं	मुंस[घे]. <sup>3</sup>
21	. पुसर्घमु	<b>मिरसेमुं</b>	<b>चेमु</b> श्रमि	श्रमिसेम्
	सघेउंमें	रिसधेमुं	पुंधे[स]मि	घेपुं³
	.[पि]एम	सुरेधिम	रेपुंधेमुं	मि[सुं]धेमुं
	सधुसैम	पुंकेसिम	<b>में</b> सुधेमुं	धि · [मु] े
		SEC	TION V.	
		पञ्चमे चत्	ष्य्रहारखरागमा:	
22	युनेधुसे	रिपमसे	पिसुंपेंसुं	ने[डं]मेंसुं
	समिरसे	धुनेमिस	निसपेंसुं	<b>रि</b> समें सुं
	संघेरिसं	नेपुंरिस	पुंसिरसे	धिश्रमिसे
	नर्तपेंसुं	नेरिमसे	धुरिष[से]	मियमें[सं] ॥

<sup>&</sup>lt;sup>1</sup> The letter in brackets may possibly be &

<sup>\*</sup> The stone is here broken The missing letter must be a variant w, probably u, after it, the usual symbols of punctuation (see above)

Stone damaged here

<sup>\*</sup>The stone is here mutilated The letter immediately following by may possibly be ?. The usual words ending a section (see above) are also wanting.

## SECTION VI.

#### **कै**शिकमध्यमे चतुष्पचारस्त्रगामाः

28	समुंकेस	मुंघेकसि	घेमुंकेस	मिरमिसे
	रि[स]केस	सुंमें धिस	घेमुकेस	श्रमिनेस
	धुंसेरिस	घेरिकेस	रिसरेंसं	स <sup>1</sup> रि <sup>1</sup> नेस
	[सुं]कंकेस	मिरकेस	रसिकेस	में[सि]

Originally ft was written and then corrected to t.

also possible.

Stone broken The missing portion must be the usual punctuation.
Originally & was written and then corrected to d.

The form of this letter is somewhat abnormal. It is pessibly a

29	<b>धिमसेर</b>	घेरिसरि	<b>रु</b> धेसरि	सरिस्रे
20	सक्तेसरि	संधेमिर	के[स]सिर	मिनेसरि
	धुकेस <b>रि</b>	वेसधे <b>र</b>	रिकेसरि	<b>धे</b> क्सरि
	संपसंर	रमिधे[तं]	रिधमेंचं	सके · ·
30	धुकेसध	मि[समुं]धे	<b>म</b> धिसेधु	सेक्सेधु
00	नुसारम निसम्धे	डमुंस[घे]	रिधेसधे	सउम्धे
	स <b>म्</b> सधे	<b>धिएमधि</b>	धेसमुंघे	सुंघेमधे
	धरेमधि धिरेमधि	धेरसधे	र्मुवीसधे	मधि •
31	समेर्स	रिसधेम्	<b>केस</b> उमें	धुरेस्ंमें
OL	समुंधे <b>मुं</b>	नेसधेम्	धिमएम	धुसेधुम
	्तु २ ५ [तं] में धर्मे	सधेत्रम	रिकेसमु¹	धेकसिम्
	L्राप्तयम् सधिर्गम	ध्मेंचमें	<b>मिनेसमु</b>	धे[स]

#### SECTION VII

# कैंग्रिके चतुष्पद्वार[ख]रागमाः

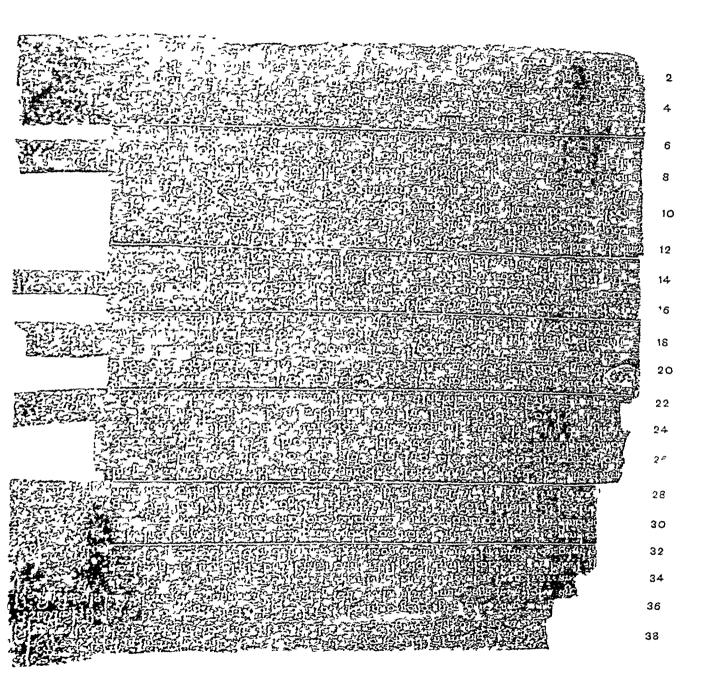
32	<b>स</b> डंगेंसं	रिवेरिस	<b>घेमुंघेस</b>	मुंकेरिस
	रिध् <b>ले</b> स	धुकेरिस	नेसधुसे	श्रमिकेस
	<b>र्ने</b> भंभंसि	<b>संधमें सुं</b>	सिधमेंसुं	सकेरिस
	वेसरिस	<b>डंमुं</b> धेस	धिसुमेंसुं	क[सि]
33	<b>मं</b> धेमिर	पिसेसि[र]	मेंडमेंच	ग्रसिमरे
	<b>मिरमें चं</b>	सवीमिर	सुंभिपसं	<b>घेप्ंसरि</b>
	<b>डं</b> मुकेर	<b>मिश्र</b> घिरे	<b>अपिसेर</b>	पेरुधे[र]
	[के]रसैर	<b>सिसे</b> धिंग	सुंपेसुं[र]³	म[पि]
34	[सं]तं डं	सिधमेंड	मेंध[मेंड]	मिश्रवेड
	<b>स</b> पिसए	धु[से]मि[ग]	धि[मके]डं	धेर्गेड
	रसेमित्र	<b>बुंसे</b> मिश्र	<b>मिश्रमें</b> ड	में हं[में] डं
	रपमए	<b>र्व</b> डंमेंड	मस	• • • •
35	सेकुसेम्	रपेंड[में]	[सुंरेंसुं]मं	पिएपिम
	सेमपेंमं	रपॅर्⁵में	पिरे[अ]िस	रुधसुमें
	<b>उमें रुमें</b>	सरिपेंसुं	धिपएम	एमपिम
	उंमं[धे]सु	रिधेर्ग[मे]	अपिए'•	* * * *

<sup>1</sup> Possibly #

Possibly 7.

² Possibly ₹ or ₹

<sup>\*</sup> This wanting letter must be a variant of स



	1	,	
,		,	
		t	

9.0				
36	~1.1.1.d	रकेसधें	मिश्रमि[धि]	[ <del>û</del> ]÷-û
	क[मि]रधे	मिय[प]घु	[जु]मरिधे	[पे]मुंर <del>धे</del>
	<b>रु</b> डमेंघ	सिधेसुधे	[श्र]पिमधि	[र]मि[र]धे
	[पु]एमधि	<b>धेपुमधि</b>	[अ]।पभाध	धेमुस[ध]
37	केरसि[क]¹	-	••	• ••
·		समुसकी	सुरुसकी	रिधुसको
	सुंर[म]कु	रिससिन	रिकसेकी	एमसेक्
	मिधिसेकु	धिससेकु	सेग्रमिको	<b>धुर</b> सेकु
	सध्[स]के	मिरसे[क]	• • •	3 3.
38	धु[के]सपु	[के]स[स]पं	सरिमुपें	रिसर्ग्धं
	मु[कें]समु	[को]सउपें	स²म[ए]पुं	रिकोम <b>पं</b>
	सधेसपु	मिधु[रे]पु	[की]सक्षे	मुंपेरिप
	सेन्सेपुं	मिसेमपि		• • • • • • • • • • • • • • • • • • • •
योगद्राचाय	वैशिष्येण परम-			
माहेय[रे]ग	ए रा[जा] यि	ष-		
हितार्खें व	लता खरागमा	11		

\* [E]ttırkum êlirkum [1]vai urişa ||

# No 29—SONPUR PLATES OF KUMARA SOMESVARADEVA. By B C Mazumpae, BA, MRAS

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar as it does not contain any legend and is it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

Possibly & Read only.

<sup>\*</sup> The four following words are written in Tamil characters of about the same period. Literally translated they mean "These (2raras) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with with scha B, the plate beginning with janapadān (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two bentences only were engraved on another, concluding plate, which is now missing. As this plate begins with with scha, it is certainly in continuation of a missing plate which had that as its last letter. Neither plate C not D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing 1

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after sukhēna prativastavyam (plate C, 1. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (Il 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Viayakara, compute line 11 of plate D) and great-grandson of Lakshmīdhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhābhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā in the Uttaia-tira division of the Fendatory State of Sōnpur. The river Mahāmudi flows right through the State of Sōnpur, and the portion lying to the left or the north of the river is called the Uttara-tira division, while the portion to the right or to the south is named Dakshina-tira. It is to be noted that the village granted has been described to be situated in the Uttaravalli-vishaya in the 8th line of the genuine plate A. The village Kēlgā, where the plates were uncarthed, is about 18 miles to the north of Sōnpur town, and about seven miles from this village of Kēlgā is a village called Achēnda which I identify with Attēnda mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate O (1 17) as well as in plate D (1 10) is also in the Uttara-tīra and is within a short distance from the village Kēlgā<sup>2</sup>

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is 25} tolas and that of B is  $35\frac{1}{2}$  tolas. There is a crack in the middle of plate A extending from ra of paramēsvara (1 6) to  $h\bar{e}$  of  $m\bar{a}h\bar{e}svara$  (1 5). Both these plates (irregularly shaped) measure generally 8 inches  $\times$  4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved, but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures  $8\frac{1}{4}$   $\times$   $4\frac{1}{4}$  and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7  $\times$   $4\frac{1}{8}$  and has a weight of  $33\frac{1}{2}$  tolas. The hole perforated at the

I [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the observe. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides—S K]

<sup>&</sup>lt;sup>2</sup> [Kamalapura is perhaps a Sanskritisation of Kēlgā —S. K]

top is also of a smaller diameter All the four plates, together with the seal which adheres to the ring, weigh 140 tolas

The letters engraved are similar in the main to the letters of the plates of the Trikalinga There is, however, sufficient evidence to show that they are of a later time compound letters rana (1 1, plate A), chchha (1 3, plate B) in the genuine plates resemble wholly the modern Oriya letters, while the letters nga, nha throughout and ra in 1 10, plate A, 1esemble the modern Bengali compound letters The mistakes made by the engraver in engraving ta for gu (1 3, plate A) and to for bhe (1 5, plate B), when copying from the original hues given to him, show that the letters given to the engiaver resembled the modern Bengali letters, otherwise such mistakes could not occur The forged plates contain many words such as candapana (1 7, plate C), gauda (1 9, plate C), etc which have been used in their popular Orijā sense The letter ra in plates A, B and C is on its way to be evolved into the form of modern Oriya ra The forged plate D shows an earlier form of ra

This grant, issued from the town of Sonpur (Suvarnnapurat, plate A, 1 1), makes a mention of a Paramamāliestara Paramabhattaraka Maharajādhiraja Paramesvara Somakulatılaka Trikalıngadhipati Śri-Mahābhavagupta-rāja dēva to start with But from the manner in which this mention is made, it is difficult to say which Mahabhavagupta is referred It is not clear whether Srimud-U[d\*]dyōta, who is called a Kesarin, is really a lineal The Brahmesvara temple inscription at Bhuvanesvaral of the descendant of the Guptas twelfth century AD mentions this Uddyota Kesarin. It is quite evident that the Kosala country (Il 4 and 9, plate A), within which the Sonpur State was still then included, was being governed by the governors of the Guptas, for the whole tract of the Kosala country is said to have been granted (prasādīhrita) by Uddyota Kesarin to Abbimanyu Dēva (11 4 and 5, plate A), and we learn that Kumārādhirāja Somesvara-deva of the Lunar 1200 was the lord of the Sonpur tract then known by the name Paschima-Lanka (11 5 and 8, plate A), at the time of this grant The people of Sonpur know it by tradition that once the State A small rock in the bed of the Mahanadi within a had such a name as Paschima Lanka stone's throw from the palace of the Mahaiaja is called Lankesvaii, and this Lankesvaii has been referred to as Lankavarttaka in the Mahadi copper-plates of Yogesvaradevavarman 2 The Ratnapur stone inscription of Jajalla Deva3 mentions the fact that this Raja of Dakshina Kośala defeated the Raja of Andhra-Khimidi in Ganjam and also a neighbouring Raja, I am inclined to identify the latter with the Somesvara of this grant 4 Somesvara by name

I have given practically the translation of Plate A Plate B contains only those imprecatory verses which are met with in other copper plate grants, as such they do not require to be translated Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them grantee and his ancestors belonged to the Harita gotra, had five rishes for their pravara and were students of the Madhyandina Kanya sakha,

#### TEXT.

#### Plate A

- 1 Öm<sup>5</sup> svastı [|\*] Šrī Suvarnnapurāt || || Paramamāhēsva(éva)ra-Paramabha-
- 2 ttāraka-Mahārājādhirāja-Paramčsvara-(||) Soma-kula-tilaka-Tri-
- 3 kalıng-adhıpatı-śri-Mahabhavatapta6-raja-deva-pad anudhyata-(||) śri-

Journ Beng As Soc. Vol VII, pp 558 ff. 2 See above, p 219 B Ep Ind, Vol I, pp 32 ff

<sup>• [</sup> Rai Bahadur Hira Lal identifies him with the Nagavamsi king Somesvara of the Kuruspal stone inscrip tion, above, Vol. X, p 26-H. K 8]

Expressed by a symbol.

Read -Mahabhavagupta-

- 4 mad=Udyōtalkēsarı-ıâja-dēva-pıasādıkrıtv²-Kōsala-ıājy-âbhısı-3
- 5 kta-śrī-Abhimanyudı(dē)vasy=ātīta-1ājyē (||) Paramamāhēśvara-Pa-
- 6 1amabhattāi aka-Kuma (mā) rādhuāja-Paramēsvai a!-Paschimalank-ādhi-
- 7 pata-Soma kula-kamala-kalikā-vikāsa-bhājyara<sup>5</sup>-kumvaa-srī
- 8 Somēsvaradēva-pādāh kus dinah<sup>6</sup> || Uttaravalli-vishaya-sam<sup>7</sup>
- 9 Kēsalo 19 [15 a\*]-khandīya-(||) Attendā-grāmē (||) prativā-ino vrāhma-
- 10 na-pu(h):alisaiān (||) bhogi-bhogirūpa-pramukha samasta-

#### Plate B. First Side

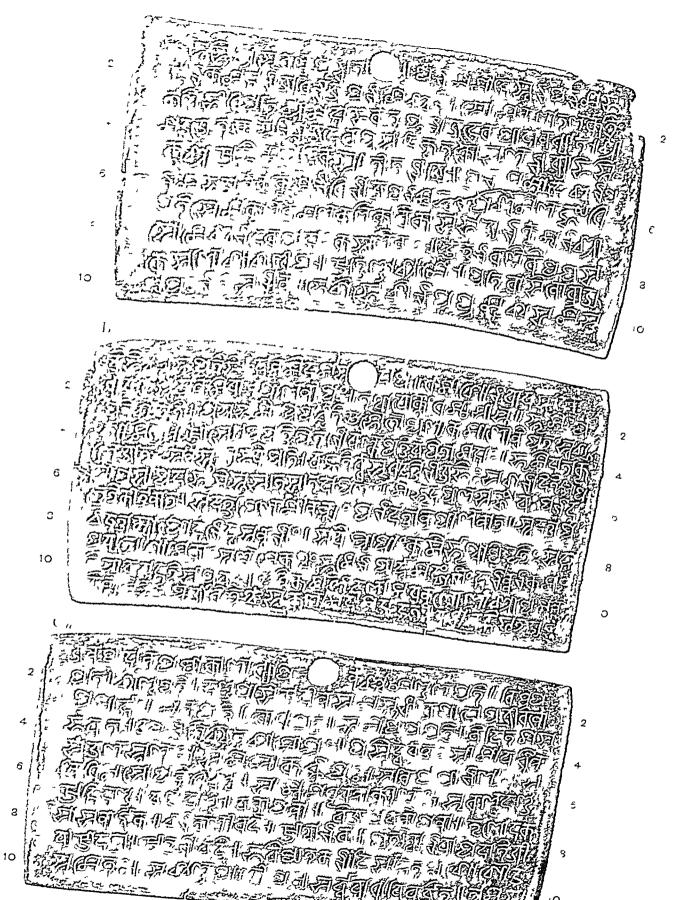
- 1 vibhiś=cha bhūpatibbih8 dānam=idam=asmudīya[m](||) dharmma-gauravād=asmad-anurō-
- 2 dhāch=cha (||) svadānam=iv=ānupālanīyam || tathā ch=oktam dharmma-sāstiē9 || Bhūioim vah
- 3 pritigrihnāti (||) yas=cha10 bhūmim prayachchhati [|\*] ubhau tau punyakaimāņau nigatam svaigga-
- 4 gamınau || Asphotayantı pitaro valkayantı (cha) pitamahah ||(|) bhümidata ku-
- 5 lê jătah sa nas=trâtă bhavishyati || 11 Vahutir=vvasudbā dattā iājabbih Sagaiāditih 12 ||(1) ya-
- 6 sya yasya yadā bhūmis=tasya tasya tadā phalam || Mā bhūd=aphala-sankā13 vah p ira-da-
- 7 it=ēti kiritanāt ||(1) svadattāt=phalam=ānautyam paradatt-ān[u]pālanāt || Svadattām pa-
- 8 radattām=vā yō haičd14=vasundhaiām ||(1) sa vishthāyām krimir≈bhūtvā pitribhih saha
- 9 pachyatē || Gāmzēkām svarnnamzēkanzcha bhūmērzaryzarddhamzangulam [|\*] haranz narakam≈āpnō-
- 10 tı yavad=ahntı15-samplavam || Itı kamala-dal-amvn-vandu16-lölam sıiyam17=anu-
- 11 chintya manushya-jivitan-cha [1\*] sakalam-idam-ndahritam [cha] vudhyā18 na hi sa tadā [pu]19

#### Plate O. First Side

- 1 janapadān(a) yathā-kāl-ādhyāyinaś-cha mandalapati-(||) vishaya-
- 2 pati-(||) khandapati (||) dandapāsikādīna20 samasta-rāja-pād opajīvino
- 3 yatharham (||) manayantı || vodhayantı21 || samashnapayantı || viditam=astu
- 4 bhavatā[m\*] || uparılıkhıta-gramō=yam (||) pıasıddha-chatuh-sīm āvachchhına23
- 5 sa-jala sthalah || sa-matsya kachehhapah || sa-vitap āranyah | si-
- 6 midhih || s-ōpanidhiś=cha || 21s-āmvra-madhuvan-ākii unah || suvarquadanda-
- 7 ahidanda- || vandhidanda- || vandāpanā- || vijayavandāpanā- || trin-odaka-
- 8 sāsanārddhika- || charavalivaida-24 || āndhāruvā- || pratyandharuvā-padāti-jī-
  - 1 Read Uddyota
  - Read abhishikta
  - 6 Read -bhasvara kumarı-
  - 1 Read sambaddha kösala rājya
  - B Read -sāstrē
  - 11 Read Bahubhii =

  - 1" Read friyam=
  - 11 Reid fanka
  - 1. Read =ābhūta-

- 2 Read prusadīkrila-
- 4 Real -Paramesvara-
- 6 Read kusalınah
- 8 Read patibhir=danam=
- 10 Read yas=cha
- 12 Read dibhih
- 14 Read harēta va-
- 16 Read ambu bindu-
- 18 Read buddhiā
- 19 Of the words engraved on the sever e I can only read shash pasakirttago vilopyah Real na hi purushash parakirttayö vilöpyäh
  - 20 Read pasikudin
  - 22 Read chehhinnah.
- 2 i end y=āmra
- 21 Read hodhayantı samojñapayıntı
- 24 Read bulivarda



(6 

Da

Dδ

- 9 vyz-ādattā- || āntarāvaddi- || bliavishyat(a)-kir-ādi sahitah || gö-gauda-
- 10 samētah || sa-khandapālīyah || sarvva-vādhā-vivarjītal || tāmvrasā-

#### Plate C. Second Side

- 11 sanēn=ākarīkrītya || sahladhāīā-purahsaram || ā-chandī ārka kshiti-kāla-
- 12 sama-bhōg-āntam || mātāpitrōr=ātmanaś=cha ²punya-yasō-bhivriddhayē || bhagava-
- 13 mam Mahēsvara³-bhattārakam≈uddısya∥ mabāsandhıvıgrahı-r[a\*]uaka-nāyaka-śrī-
- 14 Mahip itibhatti sii-Ann nodha || anayoh parishnatna || pravarddhamana-vijaya-ra-
- 15 jyē || prathama-samvatsarē || Māghamāsīya- || pūrnatīthau || Kumāra-Hārītra-gō-
- 16 traya || panchaisha-pravaraya || Wadhyandina-5Kanna-sakh-adhyavine || Savatthi-manda-
- 17 līya || Mahuvāli-vinuggatāya6 || Kamalapura-vāstavyāya || bhattaputra-La-
- 18 kshmidhara-prapautrāya || bhatta-Vra(Ja)yakara-pautrāya || bhatta-Vidyākara-putrāya
- 19 bhattaputra Udayakarasarmmarē7 samya[g\*] datto 'smablih || Âtrēva-gotraih
- 20 Árshaja-pravaraih || atō=sya vidhēyī-bhūşa yathā dīyamāna-bhōga bhāga-
- 21 kara-nikar adikam samupanayadbhih bhayadbhih sukhéna prativastavyam

#### Plate D3. First Side

- 1 pramukhah cha(ch=ā)nyāni sīmanta-janapadāh | shashthīgābhuia-pramāna-
- 2 tah | yitharha [m\*] manayati | samadisiti || viditam=asta bhava-
- 3 tā[in\*] 9Rongadā mandala Vuravudāgrāma Gudhvamāla-khanda-k-hētra-Kahna.
- 4 pura-khanda-kshetra Thavisa(?)-gr[ā\*]mē chatu[h\*] sīmāyānah l nidhy-opanidhi-hasta-(-ti)-
- 5 dan'a-v[v\*]āghra-cha[r\*]ma nānā-vanēcharah sajīl (sthala samachchhakachchhapa
- 6 sakhata10-v tapa sakhalla11-un[n\*]ata sapadr-āranyaka12 | sagulmalla-
- 7 tā || sa-amvramadha(dhū)ka || atantalika satālakaih uānā vriksha śā-
- 8 sanī-kritya pratipādita || Kumāra-Hārītra gö'lāya pancharisha-
- 9 ya-pravaraya | Madhyandina-Kanna sakh-adhyay[1\*]ue Savatha-mandala13-
- 10 Mahuvālī-vinīrgatāşa || Kamalapura-vāstavyāya || bhattapu-
- 11 tra Jaçakara-prapautrāya | bhatta-Vidyākar i-pautrāya | bhatta-putra-
- 12 U layakara-putiāya || bhattaputiā[ya\*] Bhābhakarasra(sa)rmanē || vidhi-va(vi dhānē-
- 13 na sı[m\*]vidhāya l tāmvra-śāsanēna p[r\*]atipāditō=yam l pāramparya-k[r\*]am-aga-
- 14 ta-sarva-vichanena || ya-
  - 1 Read -badha-rivarjitas=tamrasasanen=

  - 3 Reid Mahesvara bhattarakam=uddifya
  - 5 Read -Kanva sakh-
  - 7 Read °farmanë

- 2 lead yafo
  - 4 Read parynaptya
- 8 Read -viniro
- 8 The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unno iced
- The reading and identification of these names are very difficult Rongada, if this be the correct reading. I cannot identify, villages with names such as Burabaga, Kurabaga, etc are found far off, but none in the neighbourhood, Gudhramalakhandakshetra perhaps denotes a plot of laud which is rial in character. In the Sambalpur District we find four general classes of land-mal, bahal, berna and at, cf Bengal District Gazetteers, Volume XVI, Sambalpur, p 107
  - 19 khala- 18 a sanskritized form of Lhad, straw
  - n khaila- means 'a pit'
  - 13 -padrā- 13 pernaps the vernacular padā which is used in the district with the meaning of "fallow land."
  - u The  $\hat{a}$  stroke is written at the beginning of the following line,

# Plate D, Second Side.

- 15 thā kāndāt=kānd[ā\*]t=prarōhantī yō satēna pratanoshī || ēvam rāl cha śāsa-
- 15 thā kāndāt=kānd[a\*]t=piaronam yo sactas parato 16 nēna pratipādītam || evam vadhāh(buddhvā) parāvahma(parārdham cha) parato vāmšakārēnah
- 17 thayāyasmād anurā dharmma-(||)gauravā na tē(kē)na vi (||) anyēpa(alpāpi) vādhah ka-
- 18 ranīya || tasyāgčkō=s[t]ı dharmmavēta || śāsēdūpādhama hina dā- l
- 19 tā savī(vī)jam sasyamēdīnī || yāvat=surya-kathā llokē tāvat=sargē māda-
- 20 yata || vēdavākamayā jā(jı)hvā vadantı || yā dēvatāh || bh[ū\*]mı dattā tathā-
- 21 nyē cha āha l moha(hē)na mā hara yathāyam patītah Śakīa l tena vēvrītī
- 22 sapatı l ēvam bhūmıkrıta dāna l saśē (śasyē) saśē (śısyō) prarōhītı || Ādıtya-
- 23 Varunō=Vishnu | Vrahmā Sōma-Hutāśanah Śa(Śū)lapānis=tu bhagavān(a) | a-
- 24 bhinandantı bhūmidam || asotayamtı pitarah || pavalgantı pitāmahāh ||
- 25 bhūmidātā kulē jātā  $\parallel$  sa tē dātā bhavishyati  $\parallel$  vahubhi vasudhā dattā $^2$
- 26 rajana Sagarādībliili || mā rodhahpalatanka ya paradatta prapālītā<sup>2</sup>
- 27 yasya yasya [ya\*]dā bh[ŭ\*]mı l tasya tadā palam tasmanvayā na hatavyam l sā-
- 28 svatin=gatim=āp[nu]yāt || svadattā paradattām=vā yō harēti vasundhara

# No 30 -- DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA; SAMVAT 1760

# BY RAI BAHADUR HIRA LAL, BA, NAGPUR

The two steatite slabs on which the above inscriptions are engraved are found in the temple of the goddess Dantesvari of Dantewara, a village situated on the junction of the Sankhını and Dankını rivers-about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the new defunct Upper Godavail District in which Bastar was formerly included About the year 1862 ColoneI Glisfurd wrote a detailed report on this Dependency, which was published is Selection No 39 from the Records of the Government of India in the Foreign Department In this report, on pp 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Maratha clerk, for at the end of one of them there is a note in Marathi, stating that 'the remaining 5 The transcripts of both the Sanskrit and Hindi inscriptions are lines were not dccipherable ' very defective, as already remarked by me on a former occasion,3 where I have given the substance of the records I now edit the two inscriptions from excellent impressions taken by Mr Venkoba Rao of the Madras Archæological Department

The inscriptions are engraved on 2 loose slabs each about  $21'' \times 15''$ . The Sanskrit record covers a space about 14'' square and contains 23 lines. The average size of letters in the first 5 lines is  $\frac{r_0}{16''}$  and in the rest  $\frac{r_1}{16''}$ . The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemâdpanthi, also contains 23 lines covering a space  $14'' \times 13_1'''$ , the average size of letters being  $\frac{r_0}{8''}$ . In both, the characters used are Nāgari, the notable orthographical peculiarities being the representation.

<sup>1</sup> This ra seems to have been cancelled

<sup>&</sup>lt;sup>2</sup> The  $\tilde{a}$  stroke is written at the beginning of the following line.

<sup>2</sup> See above, Vol. IX, pp 164 ff.

of b and v by the same s gn and the use of the letter sh for kh as in lines 15 and 22 but not invariably, of likhitam, 1 22— The use of m for ya as in jatra (1 20) and the antiquated sign for jh as in rījhē in 1 13 of the Hindi inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rijaguru Elagura in Misia, a Marhila Pandit, who seems to have been fond of jingles, which he has manifed to introduce both in Sanskrit and Hindi, so that, if the record is not verse it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the Prataparudrīja

The second record only purports to be a Hindi version of the first in view of the fact that in the Kali age there are very few Sauskii-knowing men. It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sauskii inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of Putumbayātrā made by king Dikpāladēva to the shime of the goddess Dantāvalā in the Samvat year 1760, corresponding to A D 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaisākha! It is stated that on this occasion several thousands of buffiloes and goats were killed, whereby the waters of the Sankhinā river became red like kusuma for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said?— When any marriage is celebrated in the Rāja's house or when the Raja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called kutumbayātrā. It is not clear from our records what the occasion was for the yātrā in Samvat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navarangapura fort and for the birth of an heir-apparent, referred to below, on p 250

The inscription gives a genealogy of Dikpāladēva for 10 generations beginning from Annamaraja, the first king who settled in Bastar He is stated to have been a brother of Kākatī Pratāparudra of the lunar race descended from the Pāndava Aijuna The original home of the family was in Hastinapura, whence they migrated to Orangal (Warangal), where they ruled for a long time until the country was invaded by the Musalmans Being pursued by the latter Annamaraja fled to Bastar, where he established himself as king Of the first seven successors of Annamaraja no information beyond their names is given The Hindi inscription Of the 8th Vīrasımhadēva it is stated however mentions a queen who built tanks and gardens that he ruled for 67 years and that he married a Chandella princess Vadanakumaridevi Their issue was Dikpāladēva who again married in a Chandella family the princess Ajabakumari, daughter of Rão Ratanaraja of Vardi The result of this union was the heir-apparent Rakshapāladēva, who was born when his father was only 18 years of age Dikpāladēva is stated to have stormed the fort of Navarangapura and to have established there an Oriya Raja

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,<sup>3</sup> and need not repeat it here. There seems to have been a confusion between Prataparudra of the Conjeeveram inscriptions who flourished about 1316 A.D. and another of the same name who apparently was ruling in the 15th century and was obsted by other of the same name who apparently was ruling in the 15th century and was obsted by Ahmad Shah Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Prataparudra,

The English equivalents of these dates as calculated by Mr Gokul Prasad, Tabsildar of Dhamtari, are Tuesday,

the 31st March, and Saturday, the 4th April 1702 AD, respectively

2 Selections from the Records of the Government of India (Foreign Department), No XXX, p 24

See above, Vol. IX, pp 164 ff.

because it is of him that the stories of possessing 9 lakh archeis and other extraordinary things The confusion is accentuated by the fict that b th the kings were conquered by Musalmans, and as Ancamaraja fled through fear of the Muhammadans, he is wrongly idlegated to the times of the most celel rated of the Piataparudias instead of the weaker one If Annamara a be identified as brother of the earlier Pratapaiudra whom the Musalman historians cill Luddardeo,1 the period of 400 years (13022 to 1702 A D) would have to be allotted to 10 generations with Unfortunately the name of the king whom Ahmad about 40 years cach, which is improbable Shah ousted is not given, but apparently it was Prataparudia, which his been a favourite name in the family 3 Annamaraja was apparently the brother of this latter Prataparudra, on whose defeat he fled towards Bastar The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saving that she would follow him, as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked lehind A Nagavamsī Rāja was at this time in possession himself once, fortune would desert his ums of the Bastar country, and Annamaraja proceeded against his chief towns Bhanamgirh and Barsur and took them He then marched forward, when, in crossing the Dankini river, the not hearing the tinkling of the anklet Annamaija turned goddess's feet sank deep in the sand round, upon this the goddess became angry and reproached him with his want of futh At last she relented and said that he might go and conquer all the country within 5 days journey, but that she could not further accompany him and would remain where she was

Annamaraja went forward and the goddess, who from this time was called Dantesvari, took the form of a poor beggir gul and worked with Bhandari Naik, to whom she afterwards revealed herself, and to this cay the discendants of the Nak hold office about her temple in Dantewara Annamaraja conquered the whole of the Bister territory and selected Madhota as his canital, His successors further improved it by while he built a temple at Dantewara for the goddess making additions and repairs and endowing it munificently There is a free grant estate consisting of 138 villiges for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasfurd! writing in 1862 noted, 'Nothing is done, no business undertiken without consulting her , not even will the Raji or Diwan proceed on a pleasure party or hunting excursion without consulting "Mar" (mother) Her advice is asked in matters of the most trivial nature, flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise. It is no orious that human sace fices were offered to her until about 1842 A D, and that when the Raja was once summoned to Nagpur, as many as 25 grown-up men we e offered to ensure safe journey It is however singular that our inscriptions, which mention the unusual ceremony of Lutumbayātrā, an occasi n of profuse sp lling of blood, should no at all iefer to any human victim being It is indeed the bloody aspect of this goddess which seems to have given sacrificed at the time her the name of Dantesvari, is one of the ficice forms of Devi is Raktadanti or bloody-toothed Her representation in the temple is merely that of Mahishasuramardini, killing the buffalo The folk etymology cornects her with Diaupadi, of whom she is said to be an incarnation 5 According to the legends of the Rajn's family she has changed her name several When the family ruled at Delhi, she was called Dillyesvari, when they removed to Mathurā, she became Bhuvanēśvarī, and when they migrated to Warangal, she assumed the

<sup>1</sup> Briggs, Firishta, Vol I, p 371

Deff's Chronology gives 1294 A D as the date of Pratiparudra's accession to the throne, see p 208

at may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is corr et and does not omit my names Mr Krishi a Sastii suggests that the Prataparuda of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in

<sup>\*</sup> Report p 98

name of Manikyesvari, which was changed to Dantesvari when they field to Bastar It is noteworthy that the tutelary goddess of the Nigavamsi kings whom the present family succeeded was Manikyadevi 1 Inscriptions found in the state show that she had shi nes at Bhairamgarh and Barrur, which are not very for away from Dantewara, then known as Tadalapala or Tada Lamka (the town or island of palms) It is possible that there was one at the latter place also, and apparently this was the first place Annamaraja stopped at before he set out to conquer the surrounding country to get a footing in it

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the godde s in that particular form, and this being Raktadanti, the name Danti, Dantesvari or Dantavalā must have suggested itself as most Had he brought the goddess with him, he would probably have appropriate to call her by enshrined her at the cautal he selected for his ies dence and would probably have maintained her olu name The cha ge was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemics and therefore unpleasant to the conqueror. The Musalmans usually changed the names of the great cities they conquered, for instance, the name of Warnugal was changed to Sultanpur, when Ulugh Khan took it 3

With regard to geographical names Navarangapura is a town4 in the Vizagapatam District and gives its name to the northernmost tahsil stretching into the Central Provinces The Rani of Navarangapura, a and Bengal between the States of Bastar and Kalahandi relative of the Jeypur family, who were at one time retainers of the Gajanati kings of Olissa and came over to Jespar about the 15th century A D, still resides at Navarangapura Orangal is the well known Wirangal in the Nizam's dominions separated from Bastar by the Godavari Hastinapura and Dandakaranya are cliquical names, the former being the capital city of the Kaulayas, for which the great war of the Mahābhāruta was waged, and the latter the forest in which Kā na spent a good deal of his time during his exile 5. I am unable to trace Vardi of the Chandellas

## SANSKRIT TEXT 6

- यी दन्तावला देवी जयति ॥ यी सोमदशपाडवार्ज्नकुले 1
- वातीप्रतापत्रहनामा राजा श्रोरगलदेश समभवत् ॥ यस्टेद पदा
- वलच्चधनुर्धराधिनाये पृथिवी भार्मात काकतीयकद्रे ॥
- परमग्रहारपीडा कुचव् भेषु कुरगलीचनाना ॥
- टिमजातोपद्रवात⁰ ॥ नष्टराज्यस्य प्रिवसायुज्य ग्रन-भाता

i ser above, Vol III, p 316

<sup>2</sup> Gonds still use this name

<sup>4</sup> Set the New Imperial Gazetteer of India, Art Nowrangpui

The Pastar country is stated in the inscription to be 'near the Dandakaranya', and this is in a way suggestive It has been usually held that Nasik was included in Dundakaranya and that it uses from that place that Sita was carried off by Pavana. If Bastar was near Dandikaranya, Nasik could no have been within it In 1897 I visited a place na ned Parnuasila on the banks of the Godaveri just on the couthern boundary of the Pastar State, where the tradition 13 very strong that Sita was abducted from that place For many reasons I felt con-Finced that the claim made was a correct one In the Marathi journals a controversy on this point was raised which elicited n any cogent reasons for holding this view 7 Metre Vasantamālikā

<sup>6</sup> From an 1 aprecision prepared by Mr Venkoba Rao

<sup>8</sup> Note the double sense of agrahāra, 'donation of laud,' and 'excellent necklace'

<sup>•</sup> Read ogalago

- परित्यज्य दडकारखनिकटवस्तरदेशे। निजदेश 6 यवनभयात सराजनासा
- तदवं (तह)शे हंमिरदेवनामा<sup>2</sup> राजा जात. 7 11 चकार राज्य ततपुत्री<sup>3</sup> भैरवराजदेवना-
- ॥ ततपत्री राजाधिराज: 'मुक्पोलादेवी राजा जात' 8 तत-पनो<sup>3</sup> जयतसिहरायदेवी
- जा जात: ततप्रची नरसिंहरायदेवी जात: ततपुत्री 3 राजा जग-दीग्ररायदेवी जात 11 **तत-**
- पन्नो<sup>3</sup> <sup>5</sup>विरनारायणदेवो महाराजो <sup>8</sup>ततप्रच: समस्तप्रशस्त-10 जात: II सहित ि सत-7
- समपालितचातुर्वेष्यसतान चढ्रवंशजामहाराज्ञी-वदनक्षमरि देवी-सहित पित्रको-11
- ॥ "श्रीविरसिह्दवदेवो महाराज: (॥) सप्तषष्टिवर्षावधि मही तिवितान 12 परिपाच्य वैक्-
- प्रची विविधविषदावलीविराजमान मानोन्नत 13 ॥ तस्य जगाम मसरसा-
- हसीकमन्न<sup>13</sup> ॥ <sup>11</sup>तरवारिविदारितप्रतिमहीपगन्न ॥ प्रचंडदोईडाक्रष्टकोटंड-
- ष(ख) डितारातिवर्ण ॥ हेलाग्टहीतनवरगपुरदुर्ग ॥ 15 पट्टमहिषीमहाराज्ञीग्र-15
- जबक्कमरिदेवीसच्चितरचित्रिवर्ग ॥ श्रीभगव[1]नग्रुमनोपटेशे 16
- ॥ पृष्टाजावतार श्रष्टादशवर्षवयप्राप्तरचपालदेवकुमार ॥ स्वस्ति श्री-17
- महाराजाधिराजी दिक्पालदेवदेवी यथार्धनामा श्रतवर्षावधि निष्कटका 18
- पालयति ॥ तेन चैकदा <sup>17</sup>श्चपुरवासिजनेन सह दतावला 19 <sup>18</sup>कुटु-
- वजाना कृत ॥ तन 10वहुसइसमहिषकागग्ररीरसघातरक्तप्रवाहे 20

<sup>1</sup> Read ogerto

र Read तत्प्त्री

s Read बीर

<sup>2</sup> Read हम्मीर्°.

A Read प्रवीत्तम°.

<sup>&</sup>lt;sup>6</sup> Read तरपूच

<sup>7</sup> Here a letter was carved which seems to have been afterwards cancelled

<sup>8</sup> Kead °चातुर्वधंसतानय

Read o कुमारीo

<sup>10</sup> Read °सहितः सचितकीर्तिवितान

<sup>&</sup>quot; Read oalto

<sup>12</sup> Here also a letter was apparently carved but was afterwards rubbed out

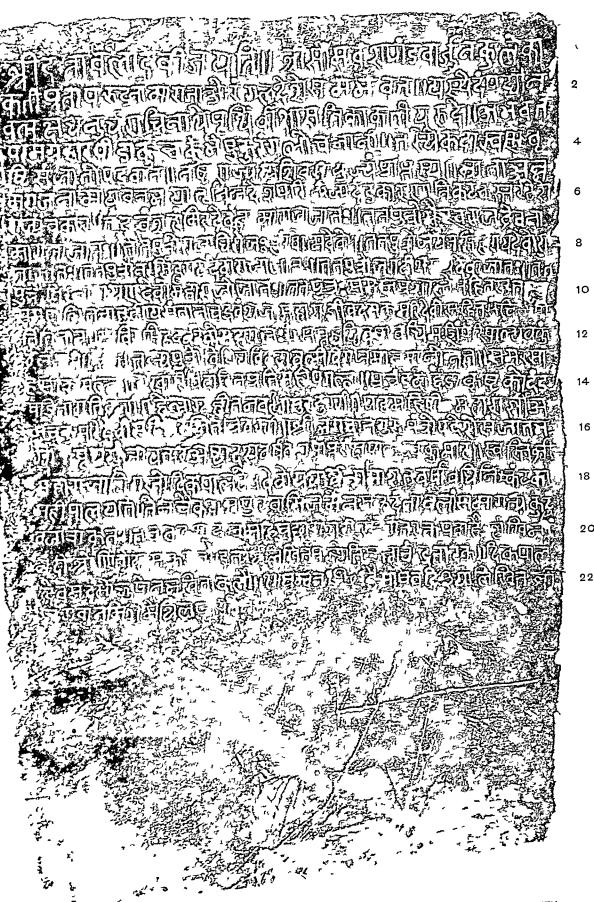
<sup>13</sup> Read °साइसिक° 15 Read ottallo

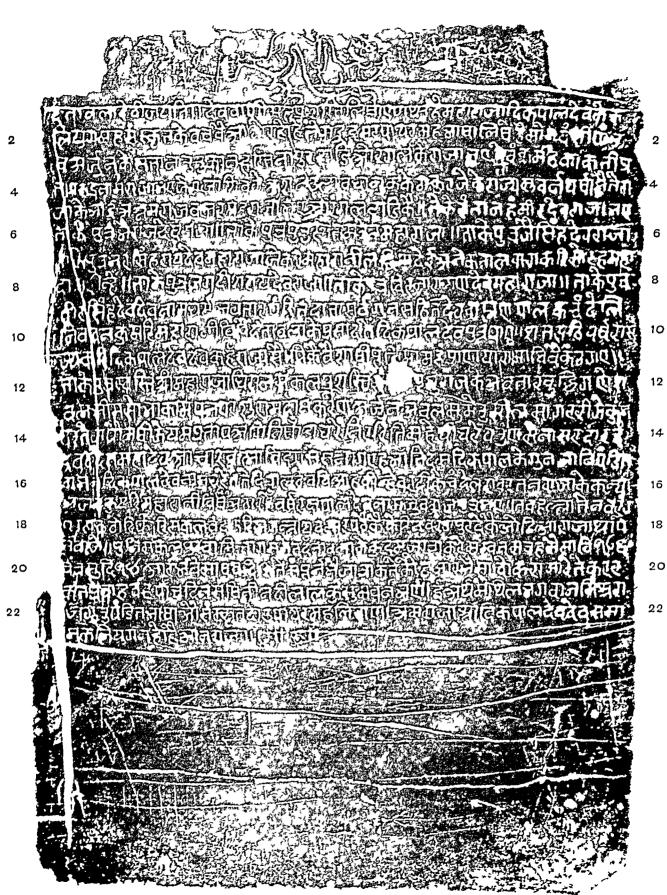
<sup>14</sup> तरवारि 18 a vernacular word for खडू or क्रारवाल, 18 Read दिवपालº

<sup>17</sup> Read खप्र€.

<sup>19</sup> Resd ago.

<sup>18</sup> Read कुट्स्वयाचा कता





- नदीं <sup>¹</sup>त्रोणितीदामकरीत ²इत्यर्थे चिखितं प्रखें तिष्ठलाचद्रतारक दिनपाल-
- भुपो न भविता कली ॥ १ ॥ सम्वत' १७६० वैसाष(शाख) देवसद सो 3 लिखित यी-३या
- भगवानमित्रमैथिलपडितेन

#### TRANSLATION

Victory to the goddess Dantavala In the lineage of the Pandava Arjuna of the lunar race there was a king named Kākatī Pratāparudra in the Orangal country, about whom this verse (is prevalent) 'While this Kākatīya Rudra the lord of 9 lākhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of agraharas)' On his attaining union with Sivas after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamaraja, having left his country through fear of the yatanas, ruled over the Bastar country near the Dandaka forest. In his family was born the king Hammiradeva, his son was named Bhairavarajadeva, his son was the king of kings Purushottamadeva, his son was the Rajan Jayatasimharayadeva, his son was the Rajan Narasımharayadeva, his son was Jagadiśarayadeva , his son was the Maharaja  $oldsymbol{
abla}$ iranārāyanadēva His son, the illustrions  $Mahar{a}rar{a}$ ja  $oldsymbol{
abla}$ irasımhadēva , posseszed of every g $oldsymbol{a}$ ory , who protected the progeny of the four castes like his own issue, a (veritable) flag of accumulated fame, accompanied by his great queen Vadanakumaridevi of the family of the moon, went to heaven after ruling the earth for 67 years His son, the illustrions Mahārājādhirāja Dikpaladeva with appropriate name, resplendent with various titles, high in honour, brave and daring in war, who with his sword tore asunder the cheeks of his rival kings, who destroyed the group of his enemies with the bow drawn by his powerful arms, who captured the Navarangapura fort with ease, who withh is chief consort, the great queen, Ajabakumaridēvī protected the trivarga7, who became effulgent through the sacred precepts taught by the illustrious Bhagavanaguru, who was the very incarnation of king Prithu, (and) to whom was born Prince Rakshapāladēva on attaining his 18th year, is now ruling the earth without obstacle (for a period which miy last) for 100 years. By him was once performed a kutumbayatra (pilgrimage with family), having come to Dintavala with the inhabitants of his capital Then he made the river Sankhini red by the streams of blood from the killing of many thousands of buffaloes and goats For this purpose this is written on the plain slib, may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Written on the 3rd of the dark fortnight of Vaisākha (month) Samvat 1760 by the Maithila Pandit Bhagavanamiśra

#### HINDI TEXT

- 1 दतावला देवी जयति ॥ देववाणी-मह प्रयस्ति लिपाए<sup>8</sup> दिवापालदेव-के क-
- वचवैत्रा 10 थोरहो हें त-पाइ सस्कृत-की लियुग-मइ है [।\*] सीमवर्शी पांड-लिपे(खे)

<sup>1</sup> Bord गांचितोदामकरीत्

Hetre Anushtubh.

r Rend दिवपालदेवसंद्र्भी भूपी.

s Bead <sup>o</sup>पच्छितन

<sup>6</sup> That 18, on his death

<sup>1</sup> Trevarga here probably means dharma (virtue), artha (utility) and hama (pleasure)

Bead feetle.

Read पायर,

<sup>10</sup> Read बचवैया.

- 3 व-अर्जुन-के संतान तुरुकान इस्तिनापुर छाडि श्रोरगल-के राजा भए [1\*] ते वश-मन्न काकती प्र-
- 4 तापर्द्र नाम राजा भए जे राजा ग्रिव-के श्रश्न नं लाप धानुक के ठाकुर जे-के राज्य सुवर्न वर्षा भे ते रा-
- 5 जा-के भाई अनमराज <sup>2</sup>वस्तर-मह राजा भए ग्रोरगल क्वांडि-के ॥ ते-के सतान हमीरदेव राजा भए
- 6 ता-के पुत्र <sup>3</sup>भैराजदेव राजा ॥ ता-के पुत्र पुरुसोतमदेव महा(हा)राजा ॥ ता-के पुत्र जैसिहदेव राजा
- 7 ता-के पुत्र नरिसहरायदेव महाराजा जे-कर महारानी लिक्सादेर्द्र श्रनेक ताल वाग करि सोरह महा-
- 8 दान दीन्हे ॥ ता-के पुत्र जगदीप्ररायदेव राजा ॥ ता-के पुत्र विर-नारायण्देव महाराजा ॥ ता-के पुत्र
- 9 वीरसिंइदेव देव नाम धर्म-श्रवतार पडित-दाता सर्व-गुन-सिहत देव-व्राम्हण-पालक चदेलि-
- 10 नि वदनकुमरि महारानी-विषे दतावला-के प्रसाद-ते दिकपाल देव पुत्र पाए ॥ <sup>4</sup>श्चतसिठ वर्ष रा(स)-
- 11 ज्य करि दिकपालदेव देव-कह राज्य सौपि-कौ दैशापी(खी) पूर्णिमा-महं <sup>6</sup>प्राणाया समाधि वैक्तुंठ गए ॥
- 12 ता-के पुत्र खस्ति श्री महाराजाधिराज सक्तल-प्रशस्ति-स[हित] पृयुराज-की श्रवतार <sup>6</sup>वुडि-गणेश
- 18 <sup>7</sup>वल-भीम सोभा-काम पन-परग्रराम दान-करण अर्जुन अचल-सुमेरू सील-सागर रीभी-कु(न)-
- 14 वेर तेज पौन षोमो $^{3}$ -यम प्रताप-श्रगिनि पाडा $^{0}$  धरे निरिति सर्चघो धरें वर्षण सेना-सरदार इ-
- 15 द्र वध[दे]त महादेव माचार-व्रम्हा विद्या-सेसनाग एझ भाति दस दिवा-पाल-को गुन जानि पडित
- 16 वासन दिक्तपाल देव नाम धरे ॥ ते दि[क]पाल देव विश्राह कीन्हें वरदी के चंदेल राव रतनराजा-के कन्या

<sup>1</sup> Read लाख

<sup>&</sup>lt;sup>2</sup> Read बसार

<sup>!</sup> Read भैरवराज्

<sup>•</sup> Read सतसंदि. The स which is added at the end of the line after स is perhaps meant as a correction of म in मत

<sup>•</sup> Bead प्राचायाम

<sup>ै</sup> Read बुद्धि

<sup>7</sup> Read बल

<sup>•</sup> Read खीभी

Read खाडा.

- 17 ग्रजवसमिर महारानी विषे श्रठारहें वर्ष रचपाल देव नाम सुवराज पुत्र भए ॥ तब हजा ते नवरग
- 18 पुरगढ टोरि फारि सकल वद करि नगनाय वस्तर पठै-कै फेरि नवरग पुर दे-के ग्रोडिया राजा थापे-
- 19 [र]वाजि ॥ पुनि सक्तल पुरवामि लोग समेत दतावला-के कुटुम-जात्रा करे मम्बत् सत्रह में साठि १०६०
- 20 चैत्र सिंद १४ आरंभ वैशाप(छ) विंद ३ते सपूर्व भे जात्रा करीकी इकार भेमा वोकरा मार्र ते-कर र-
- 21 कत-प्रवाह वह पाच दिन मिपनी नदी लाल कुसुम वर्न भए॥ दे अर्थ मैथिल भगवानिस्य रा-
- 22 जगुर पडित भाषा श्री संस्कृत दोंड पायर-संच लिपाएँ ॥ श्रस राज। स्वी दिनापाल देव देव समा-
- 23 न किन युग न होई ग्रान राजा ॥ ॥ ॥

#### TRANSLATION

(Luci 1-2) Victory to the godders Dintavala. There is a stone on which Mahārāja Dikpāl idēva's prasiz's (culogy) is written in the language of gods, (but as) the readers of sold in the (very) few in the Kali age, therefore (this) second stone has been inscribed in the very real r

(III 2-17) The descendin's of the Pandava Arjuna of the lunar race having left Hastinipura ( when it went to) the Turks (Musalmans) became kings of Orangal In that final, there are a ling named Kakati Prataparudra, who was an incarnation of Siva, the lord of "17kh receis, in the o reign golden rain fell. That king's liother Annamarāja become aing of Bastar having alancould Orangal His son was king Hammiradeva, his son Pa I Bhuisrava]rajadeva, his son Uakārājā Purushöttamadeva, his son Rājā Jaisimhadaya, lus sin Marafili Narasimbarayadaya, whose Maharani Lachbimadai made several tan's and graders ard gree the axteen charatable gifts, his son (was) Raja Jagadisarayadēva, his con Mahārajā Virinārāyanadêva. His son named Vīrasimhadēva was the very incarnition of irrue, charitible to the learned, prevessed of all good qualities, a protector of gods ar I Br hmans. He begat through the favour of Dantavala a son Dikpaladeva with his Makarani Vadanakumarı of the Chandella family Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vusikha, ifter making over the kingdom to Dikpāladēva deva. His son, the illustrious Maharajadhiraja, being rossessed of all glory, the very incurnation of Prithuraja, a Gan-a in wi dom, a Bhima in provess, a Cupid in beauty, a Palasurama in (sticking to his) vou, a Karia in chairty, an Arjuna (in aichery), immoveable like Sumeru, an ocean of good conduct, ...s nimed Dikpaladova by Pandit Vamana, knowing that he possessed the quantities of the 10 gwardians of the quarters, (resembling) a Kubera when pleased, Wind in synfthess, the god of death when displeased, fire in splendour, a Nirriti when wielding

a sword, a Varuna when carrying a noose (?), an Indra when commanding the army, Mahādēva when promoting destruction (?), a Brahmā in behaviour and a Śeshanga in knowledge This Dikpāladēva mairied Mahārānī Ajabakumari, daughtei of the Chandella Rāo Ratanarāja of Vardī. Unto her was born an heir apparent named Rakshapāladēva in his (or her) 18th year

(Li 17—23) He (Dikpāladēva) having stormed and destrojed the Navarangapura fort and having imprisoned all (and) having sent Jagannātha to Bastai gave away Navarangapura and established an Oriyā Rajā there. Afterwards he performed the katumbayātrā to Dantīvalā with all the residents of his capital in Samvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaisākha. Several thousands of buffalces and goats were killed, through the streams of whose blood the river Sankhinī for 5 days assumed the colour of red flowers. This matter the king's preceptor the Pandit the Maithila Phagavānamišra got written on two stones both in the veinacular and in Sanskrit. A king like the illustrious god like Dikpāladēva there shall not be in the Kali age.

#### No 31-BHANDUP PLATES OF CHHITTARAJADEVA, AD 1026

By J F FLEET, ICS (RETD), Pu D, CIE

The record on these plates, which were found it Bhandup, a village in the Salsette taluka of the Thana District, Bombay, was first brought to notice, from the original plates, by Mr W H Wathen in 1835, in JRAS, first series, vol 2, p 383, and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol 1, p 109 the plates came into the hands of Professor Buhler, who published a critical reading of the secord, with a nearly full translation, in 1876, in Ind Ant, vol 5, p 277, but omitted to give a After that, the plates were lost sight of till 1913, when they came to light in they were then secured by Sir C Hercules Read, and are now deposited in I edit the record again, from the original plates lent to me by Sir C H the British Museum Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mi Cousens was good enough to make for me, and the illustration of the seal is from a drawing by him. The plates have always been known as "the Bhandup plates", the record is entered under this name as No 307 in Professor Kielhorn's List of the Inscriptions of Southern India, ante, vol 7, appendix, and the name has become so well established that we need hardly change it now but a more strictly appropriate designation of the record would be "the Noura grant," as it registers the gift of a property at a village named Noura, and is not really connected with Bhandup

The plates are three in number, each about 71" in width by 41" in height the first and last plates are engraved on the inner side only, the second, on both sides. They are for the most part well preserved, and the inscription is quite legible all through but in a

<sup>1</sup> The gaps above and below the ring holes are the result of the ink impressions having been made without cutting the ring, not of any damage to the plates

few places a rather faint superscript  $ec{e}$  or an anusv $ar{a}$ ra, discernible on the original



plates, has failed to appear in the lithograph The plates are strung on a ring about  $\frac{1}{2}$ " thick and  $2\frac{3}{3}$ " in diameter which passes through holes in them has not been cut The ends of it are secured by the back part of a seal which is circular, about  $2\frac{1}{4}$ " in diameter The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuda, the device on the banner of the Śilāhaias (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders his head is surmounted by a tiara, and has a halo behind it There is no legend on the seal. The weight of the three plates

with the ring and seal is closely about 5 lbs 4 oz

The characters are Nagari, of the usual Western India type of the eleventh century, well and uniformly formed The average size of them is a little less than 1" The interiors of the letters show, as usual, marks of working the engraver's tool The plates are substantial, and so the letters, though reasonably deep, do not show through on the backs of the first and last The characters include a form of the rather rate jh in Jhampha, line 8, and jhampi, The forms of dh and v are very similar, and so also are those of ch and v, p and y, and s and s The b is always denoted by t, but the cises are few I have not thought it necessary to mark them by correcting the text The vowel ē, attached to a consonant, is made sometimes above the consonant, as in labhate, line 1, sometimes on the left of it, according to the earlier practice, as in  $l\bar{e}tu$ , line 3 a similar remark applies to this stroke as part of  $\bar{o}$ , contrast Sits and hal spama, line 2 In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9 the 8, which somewhat recembles an inverted 4, 19 peculiar The verses are punctuated with single and double marks of punctuation this use of the single mark is rather exceptional for that time -The language is Sanskrit, sufficiently accurate all through introductory part, as far as line 16, is given in eleven verses, and in the subsequent part, in lines 27, 30, 47-50, and 54, there are some of the standard verses on the subject of the ment of making grants, the sin of confiscating them, etc. Verse I uses the word yaka, for ya, 'who,' for the sake of a rather feeble pun on the name Gananayaka, se Ganapati In line 18 we have the word jhampin, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from jhampa, 'a jump' it is used here in the sense of 'one who excels'

In records of the Kadambas of Goa from the Kanarese country, we have the following, which I check and revise from ink-impressions \_\_

<sup>1</sup> The expression here is tyaga jagaj jhampin It occurs in other inscriptions, too, if I remember aright But there are also variations -

<sup>(1)</sup> tyāga-jagaj jhampa jhampad āchāryya, in line 61 of the Khārēpātan Śilāhāra plates of A.D 1095, Ind Ant, vol 9, p 33 For shampada, of which the shampada and shampana which we have below seem to be variants, Monier Williams gives the meaning '(in music) a kind of measure' this makes it equivalent to jhampā tāla, which also means 'a kind of cymbal'

<sup>(2)</sup> tyāga-jaga-jhampa jhampaļ āchāryya, in the Gölihalļi inscription, JBBRAS, vol 9, p 296, line 11

<sup>(3)</sup> tyaga jaga jhampa jhampan acharyya, in the Siddapur inscription, Ind Ant, vol 11, p. 273, line 11

<sup>(4)</sup> tyāga-jhaga-jhampan āchāryya, in the Kittūr inscription, JBBRAS, vol 9, p 304, line 8 Here, the a is a temptation to regard jhaga as a mistake for jaga jhampa, but it may be taken quite well as the word shaga itself, which Kittel gives as meaning 'glittering, shining, notoriety, greatness,' and which is evidently connected with Monier Williams' jhaga-jhagaya, ' to sparkle, flash.'

As regards orthography, we may note the following points —(1) As remarked above, the record uses v for b throughout, in the few cases which are involved—(2) The dental subdant is found very often for the palatal one, and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sublant, s or s as the case may be this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity—(3) Except in nd, a nasal in combination is very often represented by the anusvāra, and we have such contrasts as ramy, line 10, against range, line 8, and pameha, line 23, and pamehadasyām, line 34, against paār nabhir, line 53 in the other hand, we find the nasal used, where the anusvāra would have been quite correct, in samvatsar, line 33 (against samvatsara in the same line), and in samvyatahār-, line 10, and (in samdhir) in trayan=tāna, line 31, dattām=tā, line 54, -āl sharam=tā, line 59—(4) Consonants are usually doubled after r, but we have in even the first line kāryēshu, against sartia

The inscription is a record of the Malvimandalestara or great feudatory prince Chhittarajadeva, a member of the family of the Silaharas of the Northern Konkan and the object of it 18 to notify that he gave to a Brahman a field at a village named Noura Verset 3 to 11, lines 3 to 16, present his pedigree, but are of no interest except for the names that they give, they do not add any historical details at may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thana plates of A D 1017, and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Kharcputan plates of A D 10351 Verse 3 claims the mythical Jimutavahana, son of (the Vidyadhara king) Jimutaketu, as the founder of the family, whence Chhittaraja has the title, among others, of "born in the lineage of Jīmūtavāhana" (line 17) But the first historical name is that of Kapardin I, in verse ! pedigree, as given in this record, is shown on the opposite page for a continuation of it, and for dates and further information, reference may be made to my Dynastics of the Kanaress Districts, in the Gazetteer of the Bombay Presidency, vol. 1, part 2 (1896), p 533 ff, and to No 302 and subsequent entries in Professor Kielhoen's List of the Inscriptions of Southern India<sup>3</sup> regarding the names Pulasakti, Vappuvanna, and Kesideva see notes to lines 5. S. and 14 of the text

The family-name is presented in line 5 as Silāra, with the dental s (perhaps by mistake for the palatal s), in line 15 as Silāra with the palatal s (perhaps by mistake for the dental s), and in line 17 as Silāhāra, with, certainly, the mistake of s for s<sup>3</sup>. It is a moot-point whether the original form was Silāhāra and Silāra or Sīlāra was a corruption of it, or whether Śilāhāra is only a Sanskritized form of a vernacular name in either case, however, the form Silāhāra means "food on a rock," with reference to the "lofty rocky slab," "the rock of execution or sacrifice," of the story about Jimūtavāhana, Garuda, and Śankhachūda, to which allusion is made in verse 3 about this, see note 2 on p. 265 below

<sup>1</sup> For these two records see the next note, Nos 306 and 309 The record on the Than plates has af er its verse 2 another verse invoking Siva again

The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here they are —

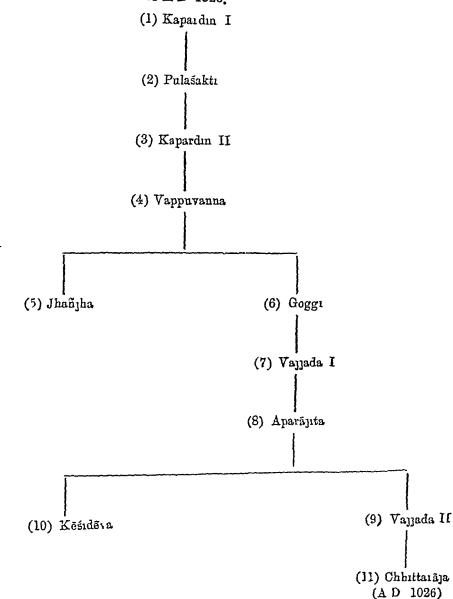
No 305 the Bhadana grant of Aparantadeva, dated in AD 997 edited, with a facsimile, by Professor Kielhorn in Epi Ind., vol 3 (1894 5), p 271

No 306 the Thana plates of Arikesarideva (the Kesideva of the present record), dated in AD 1017-translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in Asiatic Researches, vol 1 (1788, fifth edition, 1806), p 357 see also p 259 below

No 309 the Khārēpātan plates of Anantapāla Anantadēva, dated in A D. 1095 edited, with a lithograph, by Mr K T Telang in Ind Ant, vol 9 (1880), p 33

<sup>\*</sup> Elsewhere we have the following forms Silāra (with the dental s and short i) in a record of A D 1008, Kielhorn's Southern List, No 301, Śiyalāra in a record of A D 1058, 151d, No 315 Sailāhāra in a record of A D 1110, 151d, No 317, and Selaga and Śilahāra (short a in the second syllable) in two records of the touth and the eleventh or twelfth century, see 151d, No. 94, note 4

The Śilāhāras of the Northern Konkan according to the Bhandûp plates of A D 1026.



Among the titles given to Chhittarāja in this record one is Tagarapura-paramēsvara, "supreme lord of the town Tagara" (line 17) 1 The ancient city Tagara, mentioned in the first and second centuries AD as a place of importance on the great triding-route between the first and second centuries AD as a place of importance on the great triding-route between the east coast of India and Broach on the west coast, is the present Tēr, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldrug District of the Nizam's territory, in lat. Ther,' of some maps and gazetteers, in the Naldrug District of the Nizam's territory, in lat. 19', long 76° 12', about ninety-five miles towards south-east by-south from the well known

In titles of this kind the more usual term was puravarêsvara, or puravar ādhīsvara, "supreme lord of [so and so] a best of towns"

Paithan on the Godavaii 1 This title does not imply that Chhittaraja had any dominion at Tagara, Ter, which is far away from what was his territory, it only means that his family claimed that city as the original home of their ancestors The same hereditary title belonged also to another branch of the same stock, that of the Śilāhāras of Karād 2 From among various similar titles, and in illustration (if such is needed) of the point that they do not involve terratorial dominion we may conveniently quote here that of "lord of Mahishmati a best of towns," which belonged to the Ahihaya princes of the Gulbarga District 3 There is not the slightest reason for thinking that the power of any member of Chhittaiaja's bianch of the Śilahaia stock reached anywhere above the Western Ghauts especially in view of the points that the actual extent of his territory is expressly defined in line 20 f of this record as being "the whole land of the Konkana, comprising many territories acquired by his own arm4 and containing fourteen hundred villages headed by Puri," and that none of the records claim more than the Konkan. And even the expression "the whole land of the Konkana" must be taken with a limitation Konkan denotes properly the whole strip between the Western Ghruts and the Arabian Sea, from the liver Tapti as far certainly as Palghat at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin and the territory consisted of seven divisions which were known as "the Seven Konkans" The Śilāhāias ceitainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Ambika, which falls into the sea some twelve miles north of Balsar in the Surat District, or at any rate beyond the Pārņā, which flows into the sea some ten of twelve miles faither north in the same district. In A.D. 1051 the territory just above the river Mindhölä, about eight miles noith of the Pūinā, belonged to a Chālukya or Chaulukya prince Tullochanapala of Latadesae, and we have also a record of his grandfather Kirtnaja from the same parts 7 Yowards the south, Chhittaraja's uncle Arikesarın (the Kesidova of the present record), who is similarly described in the Thank plates of A D 10178 as raling "the whole land of the Konkana, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śılāhāia stock, the Mandalika Rattarāja, who was ruling there in AD 1008, but that is the utmost limit that can be given to the Silāhāras in that direction

Another of the titles given here to Chhittaiaja is "the Mahasamantadhipati who has attained all the panchamahasabda" (line 16-17) As to the meaning of the term panchamahāsabda, regarding which there had been different views, in a full note in my Gupta Inscriptions, p 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (pancha-mahārādya), the use of which was allowed, as a special mark of distinction, to persons of high rank and

<sup>1</sup> See my paper in JRAS, 1901, p 537

<sup>2</sup> See Dyn Kan Distra, p 546

<sup>2</sup> See farther on in this journal under my note on the Kembhavi inscription of AD 1054 attached to Dr Barnett's paper on the Yewur inscription A

<sup>4</sup> This acquisition, however, was actually made by his uncle Arikesarin, the Kesideva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Thana plates of A.D 1017 (see just below)

See Dyn Kan Distra, p 282, note 5, and p 426

bee No 350 in Kielkorn's List of the inscriptions of Northern India, ante, vol 5, appendix, and for the dentification of the places mentioned in the record see Ind Ant, 1902, p 255

<sup>1</sup> Red , No 351

See p 252 above note 2, No 303

See the Klasspapan plates of A D 1003, No 301 in Kielhorn's Southern List.

Since then, the term has been found used in a different sense in Kashmir, as meaning authority 255"five offices, the names of which began with the word maha (mahat), 'great,'" in a passage ın the Răjitaramgiņi, † 140-3, where we are told that king Muktāpīda-Lalitāditya (about 700-37) conferred on his minister Mitrasurman the pañcha mahāsabda, 1 namely mahāpratīhārapīdā, "the office of high chamberlain", mahāsamdhingraha, that of "chief minister for peace and war", mahāsiasālā, that of "chief master of the horse", mahābhāndāgāra, that of 'high keeper of the treasury", and mahāsādhanabhāga, that of "chief executive minister" the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns 2 And there is no reason for departing from the decision that the expression refers in the case of Chhittaraja, and generally, to the privilege of having played before him five such instruments as the sringa or hombu, 'the horn,' the tammata or haligs, 'the tabor, timbrel, or tambourine,' the sankha or darala, 'the conch-shell,' the bhēr. or bījā, 'the kettle-drum,' and the jayaghantā or jāgate, 'the bell, cymbal, or gong'3

Parcia-malafalda-bligaram fars ryadiatta for the meaning compare ibid, verse 680, where the palicha mahifabdah ara distinctly murked as "o.Ecca" that verse says - "His eldest (maternal uncle) Utpalaka took the palicia maidfuldais the other maternal uncles took the other Larmasthanani "

<sup>2</sup> Another instance in which it is found coupled with a paramount title, in addition to these given by me in the note rentioned above, is in a Palagami inscription of LD 1158, Pali, Sanshrit and Old Canarese Inscripficas, No 183, line 15; Epi Cara, vol 7, Shimoga, Sk 123, where the Kalachurya Bijjala is styled eamadhigatapa chariahatabda maharaja thiraja but the actaul position of Bijjula at that time is not clear, he had a reakoning of h sown beginning in A D 1156, but the Western Chalukja Taila III was still reigning,

The reason why the cases are so few in which there is a mention of the pauchamahāfabda in connection with parametent sourceigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the paneha-malafatida and anspicious drums in a toyal procession is mentioned in a passage from a tale by a Ja n Kanarese writer, Revakotyacharya, given in Ind Ant, vol 12, p 96 the words there aro pañciavaiássiblangalum baddacanada pare(re)galum bājise

To my presidus notes on this matter (see also vol 5 above, p 216, note 3) the following may be added -

<sup>(1)</sup> Two cases of minuters who possessed this privilege, but who were also Samantas, are (a) the Malasar discigraliza, the Sarianta Barpabhatu, who wrote the record of A D 739 on the Nausari plates of the Chalukya prince Avanijanisraya Fulakisiraja of Gujarat, Seventh Oriental Congress, Vienna (1886), Arian Section, p 234, text line 19, here the term is prapta instead of the usual samadhigata and (b) the Mal asandhinigrahadhikrits, the Samanta Mandalla, who wrote the record of AD 775 on the Pimpari plates of the Resutrakuta prince Dharavarsha Dhruvarsja of Gujarat, vol 10 above, p 89, text lines 65 6

<sup>(2)</sup> From lines 56-6 of the record of Tivaradeva on the Paloda plates we learn that his son in law Nannaraja (w o is mentioned without any indication of princely or official rank) had this privilege, vol 7 above, p 105, and line 2 (as also line 2 of the Rajim plates, Gupta Inscriptions, p 294) speaks of it as belonging to princes

<sup>(3)</sup> The record on the Kanker plates of A D 1213 14 speaks of the privilege in connection with the Malamandalika Pamparajadeva as a boon obtained from the goddess Katyayani, vol 9 above, p 188, text

<sup>(4)</sup> A mention of the panchariahafabda of the Jams, as a religious item, is found in an inscription of A.D 1363, embolying a compact between the Jams and the Vaishnavas which was sanctioned by Ling Bukkaraya I of Vijayanagara, Epi Carn, vol 2, Inscra at Sravana Belgola, No 136

<sup>\*</sup> These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vivekachintamani (referred to in Ind Ant, vol 12, p 96) as given by Kittel in his Kannada English Dictionary under pancha maharadya Under aydu, he has quoted from Mangaraja's Aighanta a list of the aydu uttaria radya or "five best musical instruments" as being vine, 'the Inte,' tala, 'the cymbal,' muraja, 'the tambourine,' kahale, 'the metal horn or trumpet,' and tasa, 'the flute or fife ' There was ovidently a difference between the "great" instruments and the "best" ones!

The details of the date of this record (lines 32-5) are, the Saka year 918 expired, the Kshaya samvatsara, the fifteenth tithi of the bright fortnight of Kaittika, Ravi, ie Ravivara (Sunday), an eclipse of the sun The date is an irregular one, because, on even a preliminary point of course there cannot be an eclipse of the sun on the fifteenth tethe of the bright fortnight, ie at the full-moon For the test the position is as follows 1.—The Kshaya samvatsara in question begau, as a Chaitradi lunai year according to the southern lunisolar system of the cycle, on 22 March AD 1028 The full-moon tithe of Karttika answered in that year to 28 October, on which day it ended at 18 his 18 min after mean sunrise, 20 18 min. after midnight, (for Ujjain), but the day was a Friday (not a Sunday as stated) there was a large eclipse of the moon, visible in India2, but, as his been said, the record specifies an eclipse of the sun The new-moon tithi of Kaittika answered in that same year to 12 November, on which day it ended at about 1 hi 38 min after mean sunrise (for Unain), but the day was a Saturday (not a Sunday) there was an annular eclipse of the sun, but it was not visible in India3, and, as has been said, the record specifies the full-moon In these circumstances, while the intended date seems to have been either 28 October or 12 November AD 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant, because the week-day is not right from either point of view

Of the local places mentioned in this record, the first is a town nimed Puri, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f) it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made Various proposals have been made to identify Puri' but the name is too vague for any certain conclusion to be arrived at however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Salsette taluka of the Thana District Further in the Thana plates of AD 1017, there is the same reference as in our present record to "the fourteen hundred villages headed by Puri" and at any rate one of the villages granted by that record, namely Chavinara, can be identified (see p 260 below), and is found in the Bhiwndi taluka of the same district, immediately on the north-east of the Salsette taluka Again, the Bhadana giant of AD 9976 places in the Mahiribara vishaya of what it cills "the Konkan marked out by fourteen hundred villages" the village Bhadana, which is about seven miles farther on towards the east-noith east in the Bhiwndl taluka And the record on the Kharepitan plates of AD 1095,7 which makes the same reference that we have in our present record to the whole land of the Konkana and the fourteen hundred villages headed by Purl, shows by its statements in lines 77-9 that the Puri province included the ports of Sthanaka, Nagapurs. Surpāraka, and Chēmūlī or Chēmūlya,8 which it says, were "on the coasts in the Kunkana

<sup>1</sup> Compare Professor Kielhorn's examination of this date in Ind Ant, vol 21, p 13, No 179

<sup>2</sup> Sewell, Felipses of the Moon in India, table E, p 23

S Von Oppoleer, Canon der Finstermisse, p 214, and plate 107

<sup>4</sup> cc Dyn Kan Distrs, p 251

<sup>&</sup>lt;sup>b</sup> See p 252 above, note 2, No 306

<sup>&</sup>lt;sup>5</sup> See p 252 above, note 2, No 305

<sup>7</sup> See p 252 above, note 2, No 309

<sup>8</sup> In this passage this name may be taken either as Chēmūlī (as was practically done by Mr Telang, who, however, wrote "Chemuli"), or as Chēmūlya but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpatan plates of the Scuthern Silahāra prince Rattarāja, ante, vol 3, p 297 The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūla) in early inscriptions at Kānhēri, Lūdors, List of the Brāhmī Inscriptions, ante, vol 10, appendix, Nos 996, 1033 For some twenty different corruptions of the name in foreign writings, beginning with the Simylla and Timoula of Ptolemy, see the Gazetteer of the Bombay Presidency, vol 11, Kolāba and Janjira, p 269

(i e Konkana) fourteen-hundred " Sthanaka is the present Thana itself? Nagapura has not been identifi d But Surpāraka is Sopārā or Supārā, near the coast, in the Bascein tālnka of the Thāna District, some thirty miles north of Bombay And Chēmūlī or Chēmūlī a is Chēmwal, Chēul, Chaul, on the coast, in the Alibag taluka of the Kolaba District, about twenty-five miles south of Bombay Thus, the Puri or Konkana fourteen hundred seems to answer family closely to the Bassem, Sälsette, Bhiwndi, and Kalvan talukas, with perhaps also the Karjat taluka of Thana, and the Panwel, Pen, and Alıbag talukas of Kolaba

As regards other local places, the second registers the grant of a field, presumably a large one, in a village named Noura (line 42), which it places in the Shatshashti-vishaya and in (the territory of) "the famous Sthanaka" This last name, Sthanaka, is, of course, the earlier form of the present Thanem, Thana 3 Shatshashti is the present Sashti, Salsette the island which forms the taluka of which the head-quarters station is at Thana its name means 'sixty-six," and marks it as having consisted originally of a group of sixty-six villages! this name is found in the intermediate form of Sasati in the Thana plates of the Devigiri-Yadava king Ramachandra dated in A.D 12725 In defining the field that was granted, the record tells us that it was bounded on the east and north east by Gomvani, on the south by Gorapavali, and on the west by the hing's high-way We may safely follow Professor Bühler in identifying Noura with a village in the Sälsette taluka shown as 'Nowohur' in the Indian Atlas sheet 25 (1854), in lat 19°9', long 73° l', about two miles south-south-west from Thana, and Gomvani with the 'Gowhan' of the same map, about half a mile north by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from Bhandap these two villiges, however, do not exist now the Atlas quarter-sheet 22, NE (1905), marks the places which they occup ed as being now waste land on the foreshore of the Thana Creek "The maps do not show any representative of Gorapavali, which must have been somewhere on the east of Noura, and perhaps was a hamlet (palli, vali) of that place this village must have disappeared even before the other two?

<sup>1</sup> The form Kuritina occurs in line 79 and again in line 84 in line 65 the record presents the more usual form Komkana = Konkana

<sup>2</sup> Regarding this name see the next note

The text, line 41, uses the expression fri Sthanaka and the same combination occurs in line 55 of the Bhadana grant of AD 997, in the Thana plates of AD 1017, and in line 77 of the Khaiepatan plates of AD 1095 (for these records see note 2 on p 252 above) There might be a temptation to take the original nane as Śrīsthānaka But it seems to be fixed as simply Sthānaka, not only by the modern name, but also by line 86 of the Bliadana grant , tach=cha Sthanake dhrucan and it was so taken by Professor Kielhorn Al o, there was a practice of prefixing another fri to names beginning with that word itself see my Gupta Inscriptions, p 8, note 3, and as another instance add fri Sridharah from Ind Ant, vol 6, p 212, hue 17

The modern name is certified as Sashti in the compilation "Bombay Places and Common Official Words" published in 1878 it must be a contraction of sasashti as an earlier form of the Marathi sasasat 'sixty six', but the corruption 'Sälsette' seems to point rather to a form sadsasht, salsasht

<sup>5</sup> JRAS, first series, vol 5, p 183

Nowohur' is not to be confused with the 'Nahur' of the quarter sheet, which is shown in the old full sheet as 'Nanoor,' about one mile west-by south from 'Nowohur'

<sup>1 &#</sup>x27;Nowohur' and 'Gowhan' seem to have di appeared between 1854 and 1879, as their names are not in the Post il Directory of the Bombay Circle which was published in 1979 the facts about 'Gowhan,' however, are not quite clear, as the Directory of 1888 (second edition) shows a 'Gawban' with Thana as its post coun A consideration of the statements of the record, with an inspection of the maps, will show that Gorapavali cannot have been an earlier name of Bhandup, as was thought by Professor Bühler 2

## SPECIAL NOTES.

## 1 The city Hamyamana, Hamjamana.

In line 26 we read that the notification contained in this record on the Bhandup plates was addressed to (among other people) "the three classes of citizens, and others, of the city Hamyamana." The same place is mentioned, in the same way, in the Thana plates of AD 1017, and again in line 72 of the Kharepatan plates of AD 10951. but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Hamjamana And it has been proposed, on the strength of the latter form, to identify this city with Samjan or Sanjan,—a place on a creek and near the sea, in the Dahanu taluka of the Thana District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times 2. The case is, in brief, as follows—

A Persian poem entitled Kissah-i-Sanjān, written in AD 1600,3 says that one hundred and fifteen years after the death of Yazdajırd (16 June A.D. 632), that is, in A D 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that 18 Div, Diu, on the coast in the south of Kathiawar Nineteen years later, in A D 766, some augury led them to move on so they sailed to Gujarāt, and after a tempestuous voyage arrived at Sanjan After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jadi Rana,4 who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khoiāsān and elsewhere in Persia and with the permission of the Raja the land was cleared for three farsakhs all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram And there they abode for three hundred years "more or less", which takes us on to about During the next two centuries, it seems, some of them went on and settled at Nausīri, Vankānēr, Bioach, Ankleshwar, Cambay, and other places Later on apparently about AD 1507, trouble crose at Sanjan, through an invasion by the Musalman ruler of Châmpaner but into this we need not go

In connection with that recital, it has been proposed to explain Hamjamana as the original name given by the Paisees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (it is urged) in the Persian poem because the latter was written so late as in A D 16005, to account for the name as being equivalent to the present term anjuman, used by the Paisees in the sense of "an assembly, a large communal meeting," from the Arestic han, 'together,' and jam, 'to go', to explain trivarga, 'the three classes,' as referring to the Avestic word thrayavan, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds, and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān wis of such importance as to deserve, if not to actually require, attention of that kind

t For these two records see p 252 above, note 2, Nos 306, 309 and for the first of them see fully p 259 below

<sup>\*</sup> For this proposed identification see (1) the Gazetteer of the Bombay Presidency, vol 14 (1882), Thans, p 202, where, however, no prounds are given, and (2), for reasons in support, two papers by Mr. Jivanji Jamshelji Modi in JBBRAS, vol 21 (1"01), pp 4-18, and Ind Ant. 1912, pp 1736

There is a translation of this poem by Eastwick in JBBRAS, vol 1 (1841-4, reprint of 1870), pp 168-90.

No such name has been found in the epigraphic records

<sup>\*</sup> For the a proposale see JUBRAS, vol 21 (1904), pp 14-17, and Ind Ant, 1912, pp 175 6.

All that reads well but there are objections (1) While the account in the Kissah-i-Sanjān certainly seems to refer to the present Sanjān in the Dahānū tāluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindan by them belong, not to Sanjan, but to a town in Cutch, somewhere near Cambay - this, then, disposes of the idea that Sanjan was formerly a place of special (2) The word truarga seems to be a well established term for the three higher Hindū castes, the Biāhmans, Kshatriyas, and Vaisyas and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhadana grant of AD 997,1 in which record there is no mention at all of the place Hamyamana, Hamjamana (3) As regards etymology, the usual change is from s to h, not from h to s we might expect to have a form Hanjan from Samjamana, but not Sanjan from Hamjamana And (4) it is not easy to think that Hindú rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them

More evidence is wanted, to settle this matter in any particular direction But we are at least not disposed to accept the identification of Hamyamana, Hamjamana, with Sanjan looks as if the place was some administrative head-quarters of these Silahari princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest

## 2 The places mentioned in the Thans plates of A D. 1017.

This record, No 306 in Professor Kielhorn's List of the Inscriptions of Southern India, ante, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thana. It is much wished that these plates could be traced, so that a critical edition of the record might be published, with a facsimile As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J Carnac, and published in 1788 in the Asiatic Researches, vol 1 (fifth edition, 1806), p 357

It is a record of the Šilābāra prince Arikēsaridēva, whose name is given as Kēśidēva in the Bhandup plates (see p 253 above) It is dated in the Pingala samvatsara, Saka 939 expired; on the full-moon of Karttika2, on the occasion of an eclipse of the moon and these details answer quite regularly to 8 November, AD 1017, on which day there was an eclipse of the moon, visible in India, the moment of full moon being at 19 hrs 22 min after mean sunrise, ie at 1 hr 22 min after midnight, (for Ujjain) 3

Just as the record on the Bhandup plates of A D 1026 does in the case of Chhittaraja, so this record describes his uncle Arikesarin as ruling "the whole land of the Konkana, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri"; the last statement being made with a view to locating in a genera way the grants that were made, by indicating the province

<sup>1</sup> See p 252 above, note 2, No 305 the text there is -. purapati tri(tr )vargga sthana , and Professor Kielhorn rendered it (Ep: Ind , vol 3 prabhriti-pradhān āpradhāna-janō(nā)n . heads of towns and the chief and common people of the three p 269) by - "informs. (principal) castes, places of abode, .

<sup>\*</sup> The week-day is apparently not stated.

Sewell, Eclipses of the Moon in India, table E, p. 23 and compare Professor Kielhorn's note on the date in Ind. Ant, vol 23, p 115, No 11. 2 2 2

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous Sthanaka (Thana)," and to "all the holy men and others inhabiting the city Hamyamana or Hamjamana "2 And it announces the grant of three villages to a Brahman who was an inhabitant of "the city the famous Sthanaka," as follows -

1 The first village was Chavinara, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of Vatsaraja" It was bounded, on the east by the village Püngambā [we should probably read Püngāmvā]3 and "a water-fall from a mountain", on the south by the villages Nagamba [read probably Nagamva]4 and Müladongarıka, on the west by the river Sambarapallıka, and on the north by the villages Sämbivē and Kātiyālaka

We may safely identify Chavinara with the 'Chavindra' of the Indian Atlas quartersheet 21, SE (1903), in lat 19° 18', long 73° 8', in the Bhiwndi taluka of the Thana District, one mile and a half east-north-east from Bhiwndi, and about ten miles north-east-half-north from Thana This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndee' in capitals but it is entered, as 'Chavindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888) The maps and Postal Directory do not show any names answering to Muladongarika, Sambive, and Kāirjālaka unless, by chance, Sāmbivē (in which the b is very questionable)5 is a printer's mirtake for Samdive, ie Samdive, in which ease this village might easily be the 'Sauda' of the quarter sheet, one mile north of 'Chavindra' But half a mile east-by-north from 'Chavindra' there is the 'Pohgaon' of the full sheet, the 'Pogaon' of the quartersheet, answering to the Pungamba (? Pungamva) of the record, with bills close on the east and south-east, where we might easily find the "water-fall from a mountain" three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagaon, Nagaon' of the maps, answering to the Nagamba (? Nagamva) of the record About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the Sambarapallika river of the record

- 2 The second village was Tokabalapallika7, this was bounded on the east by Sidabali; on the couth by the river Mothala; on the west by Kākādeva, Hallapallikā, and Bādaviraka, and on the north by Talāvalīpallikā.
- 3 The third village was Aulakiyā, which was bounded, on the east by Tādāga, on the south by Govini, on the west by Charika, and on the north by Kalibalayacholi.

I have not succeeded in finding these two groups of places The Postal Directory gives possible equivilents for some of the original names as follows for the first group, Sadavli, Shedah, Shedivh, Háloh, Vadvihír, Wadvir, Talach, and Talávh, and for the second group, Ávla, Ávli, Govana, Chari, Chariv, Kalavli, Kalavli, Kalivli and Kálvár But the places bearing

<sup>1</sup> Sco ote 3 on p \_37 above

<sup>2</sup> The transcription of the text does not go as far as this I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana", with, no doubt, a printer's mistake of a for m or cf for f (-ee p 258 above) for the rest of the expression we can hardly doubt that the text has in reality nagira prava tricurgga prabhritims=cha, like line 26 of the Bhandap plates of A D 1026 and line 72 of the heart at in plates of AD 1095

Ramalcchana Pandit gave in his translation b in some words, and o in others But we can only think that, like t e I hadans grant of A D 997, the Bhandup plates of A D 1026, and the Kharepatan plates of A D 1095 (all ecords of the same family), the original record has no separate sign for b, but uses only the v.

<sup>\*</sup> See 'le preceding note

<sup>1 21</sup>c note 3 above

This wane, also, is not in the full sheet but it is given, as 'Sande, Sandha,' in the Postal Directory

<sup>1</sup> The t a s'atten says ' the full (district) of Tocabala Pullica" But there can be no doubt that we have to taxe to a za the came of a village, not a district

these names are only found in the maps singly, in detached positions, whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

#### TEXT 2

#### First plate

- l Õm³ Jayaś=ch=ābhyudayaś=cha∥ \*Labhatč sarvva-kāryčshu püjayā gananā yakah ļ vighnam nighnan≈sa vah pāyād=apāyā-
- 2 d=Gananāyalah | [1\*] 5 Sa vah pātu Si(si)võ nityam yan-maulo(lau) bhāti Jāhnavi | Sumēru-si(si)khar ödgachehhad-achehha-chamdra kal õpa-
- 3 mā || [2\*] <sup>6</sup>Jīmūtakētu-tanayō niyatam dayālnr=Jjīmūtavāhana iti trijagatprasiddbah | dčham nijam trina-
- 4 m=1v=ākalayan=par-ārtthē yō rakshatı sma Garudāt=khalu Sa(sa)mkhachūdam || [3\*] Tasy=ānvayē narapatīh samabhūt=Kapa-
- 5 rddī Sīlāra-vamsa(sa)-tilakō ripu darppa-marddī | tasmād=abhūch=cha tanayah Pulasa(sa)kti<sup>7</sup>-nāmā mārttanda-manda-
- 6 la-samāna-samiddha-dhāmā || [4\*] 8Jātavān=atha laghuh sa Kaparddī sūnur= asya sakalair=ari-varggaih | yad bha-

There can be no doubt, I think, that the second component of the name is fakts, 'power, strength, energy,' etc., not sakts, 'attachment, adherence'. As regards the first component, it appears that Lexicons give both (1) pula, 'extended, wide', also, as equivalent to pulaka, 'bristing of the hairs of the body', and (2) pulla, 'expanded, blown, a flower,' as a corruption of phulla. The first of these may well be taken as a shorter form of ripula, with the same meanings. In any case it seems most likely that the first part of the name was pula, just as in the Western Chalukya name Pulakisin

I I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above

From the original plates —Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thana plates of Arikesarides, of A D 1017, As Res., vol 1 (1788, fifth edition, 1806), p 357, No 308 in Kielhorn's List of the Inscriptions of Southern India, ante, vol 7, appendix that record has after verse 2 another verse invoking Biva again And resses 1 to 3, 7 to 3, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Kharepatan plates of Anantapata Anantade a, of A.D 1095, Ind Ant., vol 9, p 33, No 309 in Kielhorn's List

<sup>2</sup> Represented in the original by a symbol

Metre, S oks (Anushtubh), and in the next verse

The verses are not numbered in the original

Metre, Vasantatilaka, and in the next verse In verse 4 each pair of padas has rhyming ends

This name occurs in exactly the same form, Pulasabti (with the single l and the dental s), in line 8 of the Khārēpātan plates of A D 1095 and there, as Lere, though the verses are different, the metre requires the single l As regards the Thāna plates of A D 1017, where the verse is the same as here, Ramalochana Pandit gave Pulasakti (with the single l and the palatal s) in his translation but the transcription shows Pulasakti, as here (with the dental s). In line 25 of the Bhādāna grant of A D 997, vol 3 above, p 271, No 305 in Kielhorn's Southern List, the name is Pulasakti (with the single l and the palatal s) and there, too, though the verse is again different, the metre requires the single l. In the Kānhōri inscription of this prince himself, and in one of his son Kapardin II at the same place, Ind. Ant., vol. 13, pp. 134, 136, Kielhorn's List, Nos. 302, 303, the name is Pullafakti (with the double ll and the palatal s).

Mctre, Svanati

- 2Tasmād=abhūch=cha 7 yēna salıl-āmjalır=u[ch]aır=ddiyatē nıjal-rājya-sukhāya | [5\*] tannyo bhuvan aika-virah śri-Vvapuvaantah
  - ıty=abhavad=asya śri-Jham jha samgara-ranga=virah |  $nna^3$ sukīrttir=bh[r\*]āt=ātha Goggi-nripatih sama-
  - <sup>4</sup>Tasmād=vismaya-kāri-hāri-charita-prakhyāta-kirttih sutah bhūt=sumūrttih | [6\*] sıimān=Vajjadadēva bhūsahasä
- dor ddand-aika-valasya yasya patir=abhūd=bhūchakra-chūdāmanih | samgrāma-ramg-āmganē
- 11 rājya-śrih svayam-ētya vakshasi ratim chakrē Murārēr-iva | [7\*] <sup>6</sup>Jayanta iva Vritrārēh Purārē-
- r=1va Shanmukhah | tatah śrimān=abhūt=putrah sach-charitro=Parājitah || [8\*] Karnnas=tyāgēna yah
- Kālapratapad=dipti-marttanda[h\*] Yudhishthirah 1 sākshāt=satyēna cha 13 dandaś=cha yō dvishām || [9\*]
- <sup>6</sup>Tasmād=abhūd=Vajjadadēva-nāmā tatō=grajah śrī-Kēsi(śi)dēvas(ś)=cha | (||) [10\*] 7Tad-bhrātrı-
- Šīlāra-vamsa(śa)h nrıpatır=vvabhūva 1 śri-Chehhittarājō Vajjadadēva sūnuh 15 ś18U-

## Second plate first side

- svakiya-puny-odayat= parām=unnatīm=unnatēna | [11\*] Atah nītah yĕna 16 samadhıgat-āsēsha-pamcha-mahā-
- śavda mahāsāmantādhipati Tagarapura paramēsva(śva)ra Si(ŝi)lāhāra narēmdra-Jīmūtavāhan-ā-

<sup>1</sup> Read uchchair=ddīyatē sma nija

Metre, Vasantatilaka

Read Vappuvanna Wathen read Vayuchanna, but gave the name as Vayutanna in his translation. Bübler read Ghayuvania, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be Vappuvanna or Vappuvanta In the same verse, standing as verse 7 in the Thana plates of A D 1017, Ramalochana Paudit read Vappuvanna The same name occurs, in a different verse, in line 26 of the Bhadana grant of A D 997, vol 3 above, p 271, Kielhorn's Southern List, No 305 here Professor Kielhorn read tasmād=Va[ppu]vannād=abhūdo, and remarked -"The second akshara of this name, which I read ppu, might possibly be read tpu " in this case the metre (Śloka) does not help, but in my opinion the facsimile distinctly gives [p]pu also, the next syllable seems clearly to be vra, which, however, the other records mark as a mistake for va The name occurs again, in still another different verse, in line 14 of the Kharepatrin plates of AD 1095, Ind Ant, vol 9, p 33, Kielhorn's Southern List No 309 here the facsimile distinctly gives Vapuvanna, but here, again, the metie requires a long vowel in the first syllable In the present record, at the end of line 7, the first syllable is certainly not gha as read by Buhler, contrast, eg the gh which we have twice in line 36 it is, in fact, ova, which, however, can only be a mistake for va The second syllable might be read either as pu or as yu The required lengthening of the vowel of the first syllable might be effected, of course, by correcting va into va, instead of pu into ppu But, everything being taken into consideration, it can hardly be doubted that the intended word was Vappuvanna

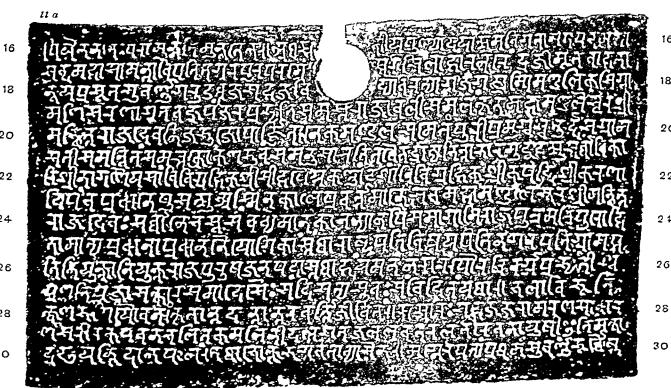
<sup>4</sup> Metre, Šārdūlavikridita

<sup>5</sup> Metre, Sloka (Anusatubh), and in the next verse

Metre, Upajāti of Indravajiā and Upēndravajrā but there are only two pādas, and the second of them is faulty, and we have nothing that enables us to restore the whole verse The text is altogether different in the Thana plates of A D 1017 and the Kharepatan plates of A D 1095 there, these two princes, Vajjadadeva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases), and the brother's name is given as Arikīsarin

<sup>7</sup> Metre, Indravajrā

# Bhandup plates of Chhittarajadeva A D 1026



- 18 nvaya-prasūta-suvarnna-Garuda-dhvaja-sahaja-Vidyādhara-tyāga-jagaj-jhampi-mandalika-
- 19 manı-sa(śa)ranāgata-vajra-pamjara prabhriti samasta rājāvali samalamkrita mahā mandalēsva(sva)ra-śrī-
- 20 mach-Chhittarājadēv[ē\*] nija-bhuj-ōpārjjit-ānēka-mandala samēt[ā\*]m Purīpramukha scha(cha)turddasa(sa)-grāma-
- 21 sa(śa)tī-samanvīt[a\*]m samasta-Komkana-bhuvam samanusā(śā)satī tath=aitad rājya-chintā-bhāram=udvahatsu sīrvvādhīkā-
- 22 rı-śrī Nāganaıya sāmdhıvıgrahıka sıī Sīhapaıya Karnnāmta śāmdhıvıgrahıkal śrī Kaparddı-śrīkaran-ā-
- 23 di pamcha-pradhānēshu satsu asmin kālē pravarttamānē sa cha mabāmandalēsva(śva)ra-srīmach-Chhitta-
- 24 rājadēvah sarviān=ēva sta-samvadhyamānakān=anyān=api samāgāmi rājaputramamtri-purōhi-
- 25 t-āmātya-pradhān-āpradhāna naīyōgikāms=tathā rāshtrapati-vishayapati-nagarapati-grāmapa-
- 26 ti-niyukt-aniyukta-rajapurusha-janapada[m]s=tatha Hamyamana-nagara-paura-trivargga-prabbritims=cha
- 27 pranatı-pūjā-satkāra-samādēsai(śai)h samdisa(śa)ty=astu vah samviditam yathā || \*Chalā vibhūtih
- 28 kshana-bha[m\*]gi yauvanam i Kritānta dant āntara-vartti jīvitam || Samsārah sahaja <sup>3</sup>jaiā marana sādhāra-
- 29 nam sa(sa)rīrakam pavana chalita-kamalinī-dala gata-jala-lava-taralatarē dhan-āyushī iti matvā
- 30 dradhayantı dana-phalamı tatha ch=öktam bhagavata Vyasêna | <sup>4</sup>Agnēr= apatyam prathamam suvarnuam bhūr=Vvaishua-

#### Second plate second side

- 31 vī sūrya-sutăs(ś)=cha gāvah i lōla-trayan≈tēna bhavēd=dhi dattam yaḥ kāmchavam gām cha mabīm cha dadyāt∥ Iti dharmmādha-
- 32 rmma-vichāra chāru chirantana-muni-vachanāny = avadhāryya mātāpitror=ātmanaś = cha srē(śrē)yō rtthinā mayā Sa(sa)ka-
- 33 nrīpa-kāl-ātīta-samvatsara-sa(śa)tēshu navasu ashtachatvārīmsa(śa)d-adhikēshu Kshaya samvatsar-āntarggata-Kā-
- 34 rttika-su(su)ddha-pamchadasyā(śyā)m yatr=āmkatō=pi samvat 948 Kārttika au(śu)ddha 15 Ravau samjātō(ta) āditya-
- 35 grahana-parvvanı su-tirtthë snâtvā gagan-aika-chakra-chūdāmanayē kamalınīkamukāyē(ya) bhagava-
- 36 të savitrë nënëvidha-kusuma-släghyam=arghyam dat $[t^*]$ vä sakala-sur äsnra-gurum trailökya-sväminam bha-
- 37 gavantam=Umāpatım=abhyarchchya yajana-yājan-ādhyayan ādhyāya(pa)n-ādi-shaṭkarmma-nıratāya kratu-kriyā-

<sup>1</sup> Read Karnnāta sāmdhio

<sup>2</sup> Metre, Upëndravajra, but there are only two padas for the missing third and fourth padas, see line 50 of the Bhadana grant of A D 937, vol 3 above, p 271.

<sup>\*</sup> Read samsara sahaja°

<sup>4</sup> Metre, Indravajra.

- 38 kāṇda-sau(śau)ndāya Pārāsa(sa)ra gōtrāya Chchhamdōga-sā(sā)khinō mahā vrāhmaṇāya Âmadēvaiyā-
- 39 ya vipra-Nodamaiya sutaya yajana yajan adhyayan-adhyaya(pa)n-adi shat-karmmakaranaya agat-a-
- 40 bhyāgata-nitya-naimittika samvyavahār-ārttham valim charukal-vaisva(sva)dēvāgnihōtra-kratu-kriy-ā-
- 41 dy-upasarppan ärttham sva-parıgraha-pōshaņ-ārttham cha éri-Sthānak²-ābhyantara-Shatshashthī³-vıshay-āntahpātı-
- 42 Nõura-grām-āntarvvarti Võdani-bhattha(tta)-kshētram yasya ch-äghātanāni pūrvvatah Gōmvani-maryādā dakshi-
- 43 natah Görapavalī-maryāda paśchimato rāja-pathah pūrvv-ōttarō(ratō) Gömvani-
- 44 maryādā ēvam chatur āghātan-ōpalakshitam sva sīwā-paryantam şsamast-ōtpattisamyuktam
- 45 a-chāta bhata-pravēsa(śa)m anādēsya(śya)m-anāsēdhyam udak-ātisva(sa)rggēņa namasya-vrittyā paramayā bha-

#### Third plate

- 46 ktyā pratīpādītam l tad=asya s ānvaya-va[m\*]dhōr=apī bhumjatō bhōjayatō vā krishatah karshayatō vā
- 47 na kēn=āpi paripanthanā karanīyā || Yata uktam=ēva mahā-munibhih [|\*]

  4Vahubhir=vvasudhā bhu-
- 48 ktā rājabhih Sagar-ādibhih || (1) yasya yasya yadā bhūmis<sup>5</sup>=tasya tasya tadā phalam || <sup>6</sup>Dat[t\*]vā bhūmim bhāvinah
- 49 pärtthivēmdrān=bhūyō bhūyō jāchatō Rāmabhadrah l sāmānyō-yam dharmmasētur=nripānām kalē kālē pālanī-
- 50 yo bhavadbhih || Iti maharshi-vachanāny-avadhārya sarvvair-api samāgāmibhir-bhūpālai[h\*] pālana-dha-
- 51 rmma phala-lobha eva karaniyah! na punas=tal-lopana-pāpa-kalamk-āgrēsarēna kên=āpi bhavitīvyam ||
- 52 Yas=tv=ēvam=abhya[r\*]tthitō=pi lõbhād=ajñāna-timira patal-āvrita-matir=āchchhimdy.id= āchchhidy:mānam=anu-
- 53 modēta vā sa panchabhir-api pātakair-upapātakais(s)-cha liptau(pto) Raurava-Mahāraurav-Āmdhatāmisr-ā-
- 54 dı-narakāms(š)=chiram=anurbhavishyatı<sup>7</sup> | Tathā ch-ōktam Vyāsēna || <sup>8</sup>Svadattām para-dattām=vā yō harēta vasum-

Read rali charuka-

<sup>2</sup> On the point that the fri here is not part of the name, see note 3 on p 257 above

Read Shafshashfi the same mistake of th for t occurs in bhaffha in the next line

Metre, Ślôka (Anushtubh)

<sup>•</sup> The syllables yadā bhū are crowded in round the lower part of the ring hole in a manner which suggests that they were omitted at first, and then were inserted on revision

<sup>·</sup> Metre, Śālınî

Read =anubhao

Metre, Śloka (Anushtubh)

- 55 dharim l sa vishthājām krimir=bhūtvā krimibhih sana pachyatē [[ Yathā ch-u'rd=čvam tathi saana-datā
- 56 kilka histēna sva-matam=höpayati l yathā matam mama mahāmandalēsia-(si i)r i sii-Chehhittarājadēvasya ma-
- 57 lamandalesi i(sva)ra-samad Vajjadadēvarāja-sānor-yad-atia sā(sā)sanō likhitam || Likhitam ah-aitan-mayā
- 58 šti i d-riji(j)-annjānjā bhāndīgarasēna-Jogap nyēna bhāndāgārasēna-mahākavi štī-Nāga-
- 51 lura-bhiatri sut na gad-ati-on-iksharam-adhik-aksharam-vā tat-sarvyam primiram-iti || Śrir-bhiratu ||

#### TRANSLATION.

On' Victory and elevation!—(Verse I) May he [Ganapata], the Leader of the Ganas, we or receives attention by worship in affairs, 1 protect you from misfortune, removing (every) of search

(Nerse 2) May Le, Sivi, always protect you, on whose crown there shares the Jahnavi [the Ganges] recembling the clear digit of the moon using over the summit of Sumeru!

(Ver a 3) (There was) Jimütakëtu's son, always compissionate, renowned throughout the three worlds b, the name Jimutavähana, who, counting his own body as (mere) grass for acover serve, and Sinkhachūda irom Garuda?

(Ver c 1) In his liverie there are a kinz, Kapardin (I), a forehead-mark of the Silāra race, who destroyed the pride of (74) enemies and from him there was a son, by name Pulasikti, posses ed of inten e splendour equal to (that of) the sun

(Ver e 5) Then there was born his son, Laghu-Kapardin [12 "Kapardin junior," Kapardin II], through the of whom all (his) enemies offered up ficely, for the welfare of (their) languages water in (their) have some forest on as to make cups

(Ver v v) And from him there was a son, a sole here in the world, by name the illustrious Vappuranta, Verse in the field of bittle his son was the illustrious Jhanjha, possessed of feed fine and then there was tork (his) brother, king Goggi, possessed of good appearance

<sup>1</sup> As Pailler considered out, this sense continues a pun on the syllables gananagakah from one point of view them denote Canapaths the leafer of the Ganas, the attendants of Siva," who, as being also the god of wisdom and characters, as frequently invoked at the beginning of undertakings, specially of a literary nature, from the other plant of acceptable, they have to be analysed a mening gananah acceptative plural of ganana, "counting," and youth, when "who" It is rather directly one a suitable rendering of the words labhate gananah, lit "he receives countings" is previous translators have given "claims precedence," "receives consideration," "is honoured."

Tambey, vol 1, p 171, vol 2, p 307. Jimu'ahetu was a king of the Vidyādbaras, a class of demigods, and Jimulay ihana was his sou and her. Garuda, the eagle man, the servant and vehicle of Vishini, had obtained from Vishini to boan that the Nagas, the serpent men, should be his food, and Vāsuki, king of the serpents, sent one or then every day to leave as the required meal. One of them, Sankhachūda, was found by Jimūtiyāhana wait 5 to be devoured at "the rock of execution or sacrifice" (trans. 1, 183, 2, 315), otherwise ment oned as "a lofty rocky slab" (2, 313). Jimūtavahina, who was by naturo very compassionate, took Sankhachūda's place, and was duly caten, or part ally so, by Garuda. The position, however, was then explained by Sankhachūda' to Garuda, who moved by remerse, went to get nector from heaven to revive Jimūtavāhana. Mesawhile, the be'ddess Gaara, pleased by the devotion paid to her by Jimūtavāhana's wife, came and rained nector on him, and so restored him to life. After that, of course, Garuda abstanced from devouring any more Nāgas. The story was dramaticed in the Nagānanda of Sriharsha for an abstract of P Boyd's translation of this work, see Ind. Int., vol. 1, p. 117

Regarding this mane, see note 7 on p 261 above

(Verse 7) From him there was a son, the illustrious king Vajjadadeva (I), a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (in resting) on the bosom of him whose only force was the staff of (his) arm, just like the goddess SiI on the bosom of [Vishnu] the Foe of Mura

(Verses 8, 9) As Jayanta (was born) from [India] the Foe of Vritra, and Shanmukha [Kārttikēya] from [Šiva] the Foe of Pura, so from him there was a glorious son, Aparājita, of good achievements, who manifestly (was) a very Karna in liberality and a Yudhishthira in truth, and, being a very sun in splendour through (his) brilliant power, a staff of Death to (his) enemies

(Verse 10) From him there was (a son) named Vajjadadēva (II) and then (there was) the illustrious Kēšidēva, elder brother (of Vajjadadēva II)

(Verse 11) The son of his (Kēśidēva's) brother, a son of Vajjadadēva (II), was a king, the illustrious Chhittarāja, by whom, even when he was child, being eminent, the Śilāra race was raised to a very high elevation

(Line 10) Accordingly, while the Mahāmandalēstara the illustrious Chhittarājadēva,—who through the development of his own religious ment is adoined by the whole list of kingly titles beginning with "the Mahāsāmantādhipati who has attained all the paāchamahāsabda, [the sounds of the five great musical instruments]2, the supreme loud of the town Tagara, the Śilāhāra king, born in the lineage of Jīmūtavāhana, he who his the banner of a golden Garuda, he who is by nature a Vidyādhara³, he who excels in the world in liberality⁴, a crest-jewel of chieftairs, a cage of thunderbolts to (protect) those who come for refuge,"—is ruling over the whole land of the Konkan; comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Purī—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the Sariādhikārin the illustrious Nāganaiya, the Sāmdhingrahika the illustrious Sīhapaiya, the Karnāta-Sāmdhingrahika the illustrious Kapardin, and the Śrīkarana and other five ministers—

(Line 23) At this current time, he, the Mahāmandalēsvara the illustrious Chittarājadēva, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the Niyukta, the Aniyukta, the king's men, and the country people, and also to the three classes of citizens, and others, of the city Hamyamana—

(Line 27) Be it known to you as follows —Power is fluctuating, youth is shattered in a moment, life lies between the teeth of Death—the body is subject to the growing and dying which are natural to worldly existence, wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind—having thought of this, they confirm the advantage of making gifts—And so it has been said by the saintly Vyāsa—"Gold is the first offspring of fire, the earth is the daughter of Vishau, and cows are the children of the sun—verily the three—worlds are given by him who gives gold and a cow and land!"

<sup>1</sup> Regarding this name, see note 6 on p 262 above

<sup>&</sup>lt;sup>2</sup> See p 254 above

<sup>\*</sup> He was a Vidyādhara, a kind of demigod, as being a descendant of the Vidyādhara king Jīmūtakētu and from another point of view he was "a supporter (dhara) of learning (vidyā)"

\* Tyāga jaga; jhampin, line 18, see p 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself —

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Saka king, on the fifteenth day of the bright fortnight of Kärttika in the Kshaya samvatsara, and in figures, the year 948, Kärttika, the bright fortnight, (the tithi) 15, on Sunday, on the occurrence of an eclipse of the sun—

(Line 35) [By me], having bathed at an excellent tirtha, (and) having given an oblation commendable on account of various flowers, to the divine Savitri [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Siva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds —

(Line 37) To the great Brāhman Āmadēvaiya, son of the Brāhman Nodamaiya, who is devoted to the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., etc., who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāśaia gōtra (and) of the Chhandōga śākhā,—for the performance of the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., for the perpetual and occasional entertainment of guests and visitors, for the maintenance of the sacrificial rites of the bali, charuka, vauvadēva, agnihōtra, etc., and for the nourishment of his own household—

(Line 41) The field known as the field of Vodanibhatta in the village Noura which lies in the Shatshashti district which is included in (the territory of) the famous Sthānaka,2—the limits of which are, on the east, the border of Gōmvani, on the south, the border of Gōrapavalī, on the west, the king's road, on the north east, the boider of Gōmvani,—this field, thus defined by four limits, with (everything included) up to its boundaries, along with all the produce, not to be entered by the irregular or regular thoops,3 not to be pointed at (by the finger of confiscation), (and) without subjection to legal restraints,4 has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion

(Line 46) Therefore, no one should interfers with him and (his) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints—"The earth has been enjoyed by many kings, Sagara and others whosoever possesses the earth at any time, to him belongs the fruit (of it) at that time!" Having given land, Rāmabhadra again and again makes a request to future kings "this general bridge of piety of kings should at all times be preserved by you!" Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings on the other hand, no one

Regarding this name, see p 257 above, note 3

<sup>1</sup> According to Manu, 1 88, the remaining two of these six duties are dana and pratigraha, "the giving and acceptance (of alms, etc)"

A-chāţa-bhaţa-pravēta The last term in this expression is sometimes pravēta, sometimes prāvētya On the terms chāṭa and bhaṭa see remarks in vol 9 above, p 284, note 10, and p. 296 I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them

<sup>\*</sup> Anāsēdhya, line 45 the four legal restraints, as given in Monier-Williams' Sauskrit Dictionary, are (1) kāl āsēdha, limitation of time, (2) sthān-āsēdha, confinement to a place, (3) pravās āsēdha, prohibition of removal or departure, and (4) karm-āsēdha, restriction from employment. Instead of anāsēdhya the term is sometimes anāchchhēdya, 'not to be resumed' see, e.g., Ind Ani, vol 25, p 1°0, line 21, and compare the literary quotation given by Burnell in his South-Indian Palæography, p. 103, line 28.

should behave as a leader in the stain of violating that (law)! But, indeed, he who, even when requested, through greed (01) having a mind obscured by the screen of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisia, and other hells! And so it was said by Vyāsa—"Whoseever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms!"

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer, just as that which is written in this charter is the opinion of me, the Mahāmandalēsvara the illustrious Chhittarājadēva, son of the Mahāmandalēsvara the illustrious Vajjadadēva (II)

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhāndāgārasēna Jōgaraiya, son of a brother of the Bhāndāgārasēna and Mahāharr Nāgalarya whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence Let there be good fortune!

#### No. 32-INSCRIPTIONS AT YEWUR.

#### BY LIONEL D BARNETT

Yewur is a village in the Shoiapui or Surapui taluka of the Gulbarga District of the Nizam's territory 1 It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), in lat 16° 44′, long 76° 40′, and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) it is situated about seventeen miles north-west-by-north from 'Sociapoor,' and forty-two miles towards east-by-north from Bagewadi in the Bijapur District, Bombay. The inscriptions give the earlier form of the name as Ehūr, and one of them, C, of AD 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p 272 below At Yewur there are seven inscriptions, ranging in date from about AD 1040 to 1179 I am editing them from ink impressions furnished by Dr Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs

## A -OF THE TIME OF JAYASIMHA II, ABOUT AD 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village. At the top of the stone there are sculptures the sun and moon, below them, a lingar on an abhishēha-stand, a recumbent bull, and a cow and calf, and below the lingar a seated figure. The writing covers a space about 1'7" broad by 1'5" high, and is well preserved as far as it goes. The characters are Kanarese, of the eleventh century, the size of them ranges from about  $\frac{5}{3}$ " to 1". The language is Old-Kanarese prose

This inscription is only a fragment, not requiring to be translated all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

<sup>1 [</sup>The true local form of the name of the tāluka town seems to be Surapura it is so known in the neighbouring British Districts, and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS Collection, and in practically the same way in the Ballad of Rāyanna of Sangölli, Ind Ant, Vol XIV, p 301, verse The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps But elsewhere it seems to be habitually treated now as 'Shorāpur' the Imperial Gazetteer of India gives this form in its atlas volume, map 40, in its index volume it gives both 'Shorāpur' and 'Sūrāpur', its account of the place is under 'Sūrāpur' in vol 23—J F  $\Gamma$ ]

Western Chālukya king Jagadēkamalla, by which it means Jayasımha II duces a great feudal lord, the Mahamandaleśvara Revarasa, son of Chanda-bhūpāla - It gives to Revarasa the formal biruda or second iry appellation of Muvadi-ganda, "a three-times beio," and also styles him manneva bhërunda, "a two-headed dragon bird to [hostile] chieftains" It also gives him the hereditary titles of Mahishmati-puravar-estara, "lord of Mahishmati a best of towns," and Ahshaya-vams-ödbhava, ' born in the Ahihaya race." The second of these marks him as claiming to be a Haihaya (see below), the other means that he claimed as the original home of his ancestors Mähishmati, which is the modern Mändhätä, an island-village on the Narbada in Central India 1 The record then introduces someone else, but the extant portion breaks off before we learn who and what he was

The date of this inscription is lost but it is fixed approximately, about A.D 1040, by another record of the same great feudal lord at a neighbouring place, Kembhavi, regarding which Dr Fleet has supplied the account and remarks given at pp 291 ff below

#### TEXT 3

1	Svastı Samasta-bhuvan-āsraya śri-pritthvī-villabha ma-
	hārāj-ādhīrāja param-ēšvara parama-bhattārakam Sa-
3	tyāśraya-kula-tilakam Chāluky-ābharanam śrīma-
4	j-Jagaddē(dē)kamalla-dēvara vijaja-iājyam=nttai-o-
5	ttar-ābhıvrıddhı-prayarddhamānam=ā-chamdr ārkka-tāram baıa[m*] salutta-
6	m=110 Samadhıgata-pamcha-mahāsabda-mahāmandalēsvaram Mā-
	hishmatī-pura-var-ēśvara Ahihaya-vamś-ödbhava Mūva-
	dı-gandam manneya-bhērunda nām-ādr-samasta-prasa(śa)str-sa-
	hitam śrimat-Chanda-bhūpāla-sutam Rēvarasar sama-
	sta-nagara-mukha-mandanam Somésvara-dasıy=āśrı(śr1)ta-ja-
11	na-kalpa-vriksham divālichaia-dhavalam ś[r*]i-rāsi(śi) samamt-ā-
12	si(sı)-lalāta-patta vaisya3-kula-kamala-sarō.
13	[sa]muddharanam vyavahāra-Mēru
14	[sa]masta-prasa(śa)sti-sahi-
15	

## B-OF THE TIME OF VIKRAMADITYA VI. A D 1077

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr Fleet in 1879, in the Indian Antiquary, Vol VIII, p 11 ff But the only materials available to him then were inaccurate transcriptions consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H Krishia Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr Fleet and me

<sup>1</sup> See JRAS, 1910, pp 444 ff

<sup>2</sup> From the ink impression

The character for vas has been first omitted by the stone cutter, and afterwards inserted in a much smaller size than the other letters

In line 15, only the upper parts of the last eight or nine aksharas are extant none of them can be read with any certainty

should behave as a leader in the stain of violating that (law)! But, indeed, he who, even when requested, through greed (or) having a mind obscured by the screen of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Rurava, Mahāraurava, Andhatāmisia, and other hells! And so it was said by Vyāsa—"Whoseever tikes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms!"

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer, just as that which is written in this charter is the opinion of me, the Mahāmandalēsvara the illustrious Chhittarājadēva, son of the Mahāmandalēsvara the illustrious Vajjadadēva (II)

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhāndāgārasēna Jōgaraiya, son of a brother of the Bhāndāgārasēna and Mahākarr Nāgalarya whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune!

#### No. 32-INSCRIPTIONS AT YEWUR.

#### BY LIONEL D BAPNETT

Yewur is a village in the Shoiapui or Surapui taluka of the Gulbarga District of the Nizam's territory 1. It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1851), in lat 16°44', long 76°40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) it is situated about seventeen miles north-west-by-north from 'Sooiapoor,' and forty-two miles towards east-by-north from Bagewadi in the Bijapur District, Bombay. The inscriptions give the earlier form of the name as Ehūr, and one of them, C, of AD 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p 272 below. At Yewur there are seven inscriptions, ranging in date from about AD. 1040 to 1179. I am editing them from ink impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.

#### A-OF THE TIME OF JAYASIMHA II, ABOUT AD 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village. At the top of the stone there are sculptures the sun and moon, below them, a lingar on an abhishēha-stand, a recumbent buil, and a cow and calf, and below the lingar a seated figure. The writing covers a space about 1'7" broad by 1'5" high, and is well preserved as far as it goes. The characters are Kanaicse, of the eleventh century, the size of them ranges from about  $\frac{5}{8}$ " to 1". The language is Old-Kanaicse prose

This inscription is only a fragment, not requiring to be translated all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

<sup>1 [</sup>The true local form of the name of the tāluka town seems to be Surapura at is so known in the neighbouring British Districts, and it is spelt in that way in the titlings of transcriptions of inscriptions in the Flliot MS Collection, and in practically the same way in the Ballad of Rāyanna of Sangölli, Ind Ant, Vol XIV, p 301, verse 2 The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps But elsewhere it seems to be habitually treated now as 'Shorāpur' the Imperial Gazetteer of India gives this form in its atlas volume, map 40, in its nidex volume it gives both 'Shorāpur' and 'Sūrāpur', its account of the place is under 'Sūrāpur' in vol. 23—J F F]

Western Chālukya king Jagadēkamalla, by which it means Jayasimha II It then introduces a great feudal lord, the Mahāmandalēśvara Rēvarasa, son of Chanda-bhūpāla It gives to Rēvarasa the formal biruda or second ir appellation of Mūvadi-ganda, "a three-times hero," and also styles him manneva-bhērunda, "a two-headed dragon bird to [hostile] chieftains". It also gives him the hereditary titles of Māhishmatī-puravar-ēsvara, "lord of Māhishmatī a best of towns," and Ahihaya-vams-ōdbhava, 'born in the Ahihaya race." The second of these marks him as claiming to be a Haihaya (see below), the other means that he claimed as the original home of his ancestors Māhishmatī, which is the modern Māndhātā, an island-village on the Narbadā in Central India <sup>1</sup> The record then introduces someone else, but the extant portion breaks off before we learn who and what he was

The date of this inscription is lost but it is fixed approximately, about A D 1040, by another record of the same great feudal lord at a neighbouring place, Kembhavi, regarding which Dr Fleet has supplied the account and remarks given at pp 291 ff below

#### TEXT 2

1	Svastı Samasta-bhuvan-āśraya śrī-pritthvī-villabha ma-
2	hārāj-ādhīrāja param-ēsvīra parama-bhattārakam Sa-
3	tyāśraya-kula-tilakam Chāluky-abharanam śrīma-
4	j-Jagaddē(dē)kamalla-dēvara vijaja-iājyam=uttai-o-
5	$ttar-abhıvrıddhı-pravarddhamānam= \verb"a-chamdr arkka-taram" bala[m"] salutta-$
6	m=110 Samadhıgata-pamcha-mahāsabda-mahāmandalēsvaram Mā-
7	hishmatí-pura-var-ēśvara Ahihaya-vamś ödbhava Műva-
8	dı-gandam manneya-bhenunda nam-adı-samasta-prasa(sa)sti-sa-
9	hitam śrimat-Chanda-bhūpāla-sutam Rēvarasar sama-
	sta-nagara-mukha-mandanam Fomeśvara-dasıy=āśrı(śrı)ta-ja-
11	na-kalpa-vriksham divālīchaia-dhavalam s[r*]ī-rāsī(ši) samamt-ā-
12	. sı(sı)-lalāta-patta vaısya3-kula-kamala-sarō-
13	[sa]muddharanam vyavahāra-Mēru
14	. [sa]masta-prasa(śa)sti-sahi-
15	

## B-OF THE TIME OF VIKRAMADITYA VI. AD 1077

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr Fleet in 1879, in the *Indian Antiquary*, Vol VIII, p 11 ff. But the only materials available to him then were inaccurate transcriptions consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent link-impressions which he obtained at a much later time. I am indebted to Mr H Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr Fleet and me

<sup>&</sup>lt;sup>1</sup> See JRAS, 1910, pp 444 ff

<sup>2</sup> From the ink impression

<sup>3</sup> The character for ras has been first omitted by the stone cutter, and afterwards inserted in a much smaller size than the other letters

<sup>\*</sup> In line 15, only the upper parts of the last eight or nine aksharas are extant none of them can be read with any certainty

This inscription is on the four faces of a stone in a detached manfapa at a temple, on the north of the village, which is now known as the temple of Somesvary. The stone is about of 2" high the front and bick faces are about 2'6' wide, and the two side faces are most 1' 2" wide -A space about 8" high at the top of the front face is occupied by soulptures in the centre, a linga on an abhishika stand, on the left, two scated ngures, with the ain alove treat, on the right, a cow and a calf, with a crooked sword or dagger and the meon above them -The writing covers all the rest of that face and the whole of the other face of it is il.d a tro short separate records, each of three lines one is below line 65 on the fro. t, il e other fall was line 283 on the second side face. It is in a state of good preser, ition, almost all through. In lines 198 and 199 there were left blank spaces of about 5' and 7', apparently because of so as fault in the stone which prevented easy memon there - The characters are well-for ad Kanareso ones, characteristic of the cloventh century. The size of the letters ranges from about 1" to 1' they are mostly between " and 1' In ri' dinkurum, live 189, we have a form of the very rise initial re. In the word lafeyal, line 284, the circuma or the list concorant is and cated by the rowel u, a mode of writing often used on other inscriptions, but the cherria the present record (e.g. mattar, line 232, iral, line 235, etc.) it is denoted by its profer sign, which somewhat resembles a superscribed c. The vonel c is usually denoted by the carro on the top of the consonant, but in a few cases we find instead the loop on the right-hand foot of the consonant (Equalore, 1 129, bettugalam, 1 171, Maleya's, 1 220, Marris y., 1 227, Lavileya, 1 261, lavileyumam, 1 264, kili, 1 167) -The language of the use eptica is from the beginning to line 101 Sanskiit, and thence to the end Old Kirarea, iich dieg however the usual minitory Sanskrit verses on line; 200-70. The Kinnese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary on 1 110, updste, for updste, on 1 111, ridatana, with the sense of mahantatana, on 1 146, antita, on which see Ind Ant, Vol XVIII, p 273, 1 16, on 1 103, nimilda, the past participle of nimil, apparently the same as nimir, on 1 170, analla, for the ordinary amardu or amrita, on 11 178, 184, bippu, "brivo! well done!" a form found also in other inscriptions, for which Kittel gives only bypu and bhapu, on 1 101, radius, showing a variant of the root which Kittel gives only in the form rodu, on 1. 221, paintra, for the meaning of which see Mr R Narasimhachar's article in the Int. Ant, Vol. XXXVIII, p. 52, ibid., 31, fig. apparently a variant of pavuda (perhaps a derivative from the Sanskri- prabbrita), which Kittel explains as "a cloth waved like a fan in front of a procession", on 1 222, tak? ha as in some other inscriptions, for which Kittel has only the forms oblansa and callansa, on 11 223, 233, baliya, for baliya, in the sense of antariartin and madhyacartin, on which see JBBRAS, Vol X, p 280, note 37, and Ind Ant, Vol IV, p 181, note \*, on 11 231, 236, 239, 242, 249, 251, ghale, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form gale for gale, which Kittel explains as "a bamboo roll or stake, a pole, a staff", on 1 231, gadimba, a word found in other inscriptions, and apparently denoting a particular incasure of length (compare 1 238, mūvatt-aydu-yēna Dānavinždina ghafe), on 1 237, kufiya, of unknown meaning, on 1 211, galdo, "rice-land," a form found in other inscriptions (e.g. Ind Ant Vol. IV, p 180, 1 16), as is also the form garde and which stands to the modern gadde in the same relation as maltar, occurring in some inscriptions, to mattar (Il 232, 236, 239, 212, 213, 250-4 of the present record), on 1 251, edo vola (a compound of ede and pola), which possibly may mean "land of medium height or quality", on 11 255 8, teja, by itself and in the compounds tēja-svāmya and tējadarar, apparently meaning some kind of right of usufruct\_ (compare ashtabhoga-teja-svāmya in some inscriptions) — In respect of orthography there is not much to observe Usually, but not invariably, the intervocatic I in Sanskrit words is changed into the kshala. In several cases the Old-Kanarose ! appears in its modern form !, eg pogalo on line 189, but pogalo on line 154, ilisi on line 111, pēlo on lines 164 and 177;

ulidorgge on line 188 Beside the regular kalpa (1 161) we find kalpa (11 160, 162, 181), which is not known to Kittel The form purpa (1 203) is found in Kittel's Dictionary and some inscriptions, and is parallel to the spellings mirpanda, mirpanna, mirpāraku, bārpa, tārpūra, recoided by Kittel in such cases it is possible that the r represents the old upadhmāniya breathing, which was designated by a character similar to that of the consonant r.

As regards the contents of the inscription, it falls into three parts The first part (lines 1-104) is a Sanskirt historical poem recounting the pedigree of the Western Chalukya kings down to Vikramaditya VI, it has been noticed in connection with the Nilgunda inscription recently published in this journal (p 149 above), and need not be discussed further As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates, and the copyist has done his work so slavishly that at the end of it he has actually included the words Sa tu, with which the formal deed of conveyance began on the original plates (line 104) The second part (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain Ravideva (Raviyana or Raviga), a Brahman minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svayambhū-Šiva at Yēwūr, and concluding with praise of the Pergade Nagavarma, to whom this pious work was deputed. The third part (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yewar at the instance of Raviceva, and concluding with the usual Sanskrit minatory verses against infraction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary

Ravideva, the hero of our inscription, was a Brahman of distinguished ancestry first of his lineage who is here mentioned is Rêvaņabhatta, of the Kasyapa gotra (1 138), after whom are named his son Sankararya and the latter's son Koppadera or Koppana (11 Koppadeva, who was appointed a royal treasurer by the Western Chalukya king Jayasımha II, married Pampakabbe or Pampādēvī, and by her had six sons, viz Vavanārya, Śankarārya, Rēvana, Māchaya, Ravidēva, and Śrīvara (Il 145, 152, 160) Ravidēva married Devalable, who bore him Nachana (Nachi), Koppa, Vavana, Revana, and Sovana (ll 156-158, Verse 25, line 173 f, tells us that he held high offices under three successive kings he was made Lāla sandhivigrahin by king Āhavamalli (Somēsvara I), from whom he received the villages of Mukkunde, Gangapura, and Ehur (Yewur), which he settled upon his family (Il 106-170), Somesvara II appointed him his Heri sandhivigrahin (l 171); and Vikramaditys VI gave him authority to use the insignia of royalty (ll 172-173) In this connection we may notice the interesting point laised in the words tannayad=ond= upadhā-rusuddhiyim of 1. 145, "by the unique manner in which he showed his uprightness under test" from the Kautiliya Artha-sästra, prakarana 6, p 16 (compare Kāmandakiya-Niti-sāra iv 25, upadhā-sodhitāh), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of templation, and our text supplies us with an actual instance 1

The details of the date of this inscription (1 213 ff.) are the Pingala samuatsara, being the second year of the Chālukya-Vikrama-varsha, i.s of the reign of Vikramāditya VI, the full-moon of Śrāvana, Ādityavāra (Sunday), an eclipse of the moon On this Dr Flest gives me the following remarks —"The Pingala samuatsara in question began, as a Chaitrādi Iunar year according to the southern lunisolar system of the cycle, on 26 February, AD 1077 The given tithi, the full-moon of Śrāvana, answers in that year to 8 August, on which day it ended at 21 hrs 21 min after mean sunrise (for Ujjain) That day was a Sunday, as

<sup>&</sup>lt;sup>1</sup> Mr Krishna Sastri remarks that an inscription at Hūvinahadagalli mentions a certain Raviyana and his wife Rebbalabbe as having built there a temple to Kēšava svāmi (Ep Report, 1914, p 67)

specified And on it there was a total eclipse of the moon, visible in India 1 Accordingly the date answers quite satisfactorily to Sunday, 6 August, A D 1077"

Among the places mentioned in this record, the first is the Brahman village Mukkunde on the river Kirudore in the Ededore nad or country (line 130, verse 57) Dr Fleet having told me that he had good reasons for believing that the name Kirudore denotes the Tungabhadra and that Mukkunde should be found somewhere on that river in the Nizam's territory I searched the maps and have found the place at is in the 'Sindunooi' taluka of the Ruchur District, and is shown as 'Mookoondi' in the Hyderibad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat 15° 36', long 76° 52', on the north bank of the Tungabhadra it is situated about twelve miles south-south east from 'Sindunoor' and thirty-two miles north-by-west from Bellary in Madias, and is about seventy-eight miles south-by-east from Yewar? This identification of Mukkunde both endoises the identification of the Kirudore with the Tungabhadra and also helps to locate the Ededore country, for some further information on these points reference may be made to Dr Fleet's notes on pp 293 295 below Mukkunde is mentioned again in line 169, verse 82, where we learn that the minister Ravideva obtained a gift of this village along with Gangapura and Ehur from the Western Chālukya king Āhavamalla-Somēśvaia I, and presented them to the members of the Brahman family at Mukkunde to which he himself belonged Ehur, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern Yewur itself Gangapura may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat 15° 5', long 75° 56', on the north bank of the Tungabhadiā, in the Gadag tāluka of the Dhārwār District, Bombay, about seventy miles towards west south-west from 'Mookoondi' but the name is not an uncommon one, and this identification is only conjectural Mirinje (1 227) is the present Miraj, the chief town of the Miial State in the Southern Maratha Country, Bombay, about twenty-eight miles east-by-nortu We find mention likewise of Kiriya-Bellumbatti in the Naiiyumbole seventy (ll 229-30, 249) and Piriya-Bellumbatti in the Sagara three-hundred (ll 233-4) Regulding Sagara see just below Nariyumbole may be safely identified with the 'Nurriboli' of the Atlis sheet 57, on the south bank of the Bhīmā, about twenty-seven miles north-east from Yewur, and one or the other of the two Bellumbattis-probably Piriya, the 'larger, senior, or older" one—is the 'Bellubutti' of the maps, four miles north-north-east from Yewar gaids Sivapura, on the west of Piliya-Bellumbatti (Il 233-5),3 the maps show a 'Shewapoor' about one mile and a half on the north-east of 'Bellubutti', but this does not seem to answer to the Sivapura of the record there is, however, nothing special about the name Sivapura, it might be given to any small settlement, and the place could afterwards develop into a village for Elarave (Il 230, 249, 251), Dr Fleet tells me that an inscription of A D 1095 at the place itself' shows that this is the modern Yedarave, a village about ten miles towards the northnorth-west from Yewur which is shown in the Hyderabad Survey sheet 78 (1885) as 'Yeddurawı,' but in the Atlas sheet 57 as 'Yeddura' with a careless omission of the last On the subject of the Sagara three-hundred (1 233) Di Fleet makes the following remarks -"This ancient territorial division is connected more or less directly with the present Sagar,—the 'Suggur' of the Atlas sheet 57 and the Survey sheet 79,5—now a  $j\bar{a}g\bar{\imath}_{l}$  town in the Shahpur ('Shawpoor') taluka of the Gulbarga District, about fifteen miles towards the

<sup>1</sup> Sewell, Eclipses of the Moon in India, table E, p 25, from which I quote the exact time of full moon

<sup>2</sup> It may as well be said that neither Dr Fleet nor I can find any other represent tive of Mukkunde in any direction

<sup>3</sup> This place is also mentioned in the short separate record No I see p 273 below

<sup>4</sup> Elliot MS Collection, R As Society's copy, Vol I, p 223

in the Imperial Gazetteer this name has been given as 'Sügar,' with the long  $\bar{a}$  in the first syllable. But the inscriptions and the maps disclose the correct form

south-east-by-east from Yewar At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east by-north from Sagar, a village named 'Hulh Suggur,' which seems to mean Hale-Sagar, "Old Sagar", and the Survey sheet shows also a 'Suggur Droog,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor' Accordingly, and in view of the point that the name Shahpur is evidently of late origin, the ancient Sagara should perhaps be located where Shahpur is now The Sagara territory is specified is a three hundred district in the Kembhavi inscription of AD 1054 (p 272 below), in the present Yew ar inscription B of A D 1077, and in the Yewar inscription C of A D 1105 but it is mentioned as a five-hundred district three times in an inscription of AD 1129 at Hire-Mudinur, about twelve miles towards the south-west from Yewur, and again in an inscription of AD 1218 at Chikka-Mudanui, next door to Hirê-Mudanur 1 1t thus seems to have received an increase of extent at some time about AD 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the cast of the original three hundred"

As was said above, the stone which bears this inscription contains also two short separate records One of these is at the bottom of the front face, the other at the foot of the second side-face The language and script of both are Kanarese, their date is later by a few years than that of the main record They are as follows -

#### I -Below line 65 2

- 1 Öm3 Synsti Śrimad-dandanāyakara magal Muddaladēviy-akkamgal hāga hāga vriddiyim Sivapurada ascsha-ma-
- 2 hajanamuala kayyalu kotta gidyanav-aru i(i) pomna vrii(vri)ddiyim agnishtheyam4 mahajanam nadasuvaru
- 3 Mattam gadyanam 1 e(a)mtu gadya 7 [||\*]

#### Translation

Om! Good fortune! Six gadyanas have been deposited with the collective body of merchants of Sivapura by the lady Muddaladevi, daughter of the fortunate General, at the interest of twenty five per cent, from the inte-est of this sum the merchants shall maintain a ure offering (agn-ishti) Likewise one gadyāna [was given], thus [making in all] 7 gadyānas

## II -Below line 283 5

- brāhmanar=ade | mikkud=ellam tēja-svāmyam=ellam key-maneya 1 Brāhmanara dēvargge |
- 2 Devara təla-vrittiyim müda[1\*] kalkutiga-geyi mattar-ppanneradu 1 mamgala mahā-śrī [||\*] 3 devara kenyim mudal=avargge

#### Translation

All ownership of teja rights in the fields and houses of Brahmans [belongs] to the Brahmans, all the remainder [belongs] to the god On the east of the estate of the god, twelve east of the god's street, to them mattar [occupied by] the stone cutters' field

fire

11

<sup>1</sup> I quote these Mudanur records from ink impressions

<sup>&</sup>lt;sup>2</sup> From the ink impression

<sup>\*</sup> Represented by the spiral symbol

Perhaps this is for agn ishte, and answers to the common agni karya or preliminary oblation in the sacred

From the ink-impression.

#### TEXT.1

#### Front of the Stone

- 1 Om² [1\*] ³Namas=tumga-śiraś-chumbi-chamdra-chāmara chāravē trailōkya-nagarārambha-mūla stambhāya Śambhavē || [1\*]⁴
- 2 Öm<sup>5</sup> Svastı || <sup>6</sup>Jayaty=āvishkritam Vishņōr=vvārāham kshōbhit-ārinavam | dakshin-ōnnata-damshtr āgra viśrānta-
- 3 bhuvanam vapuh ((||) [2\*] <sup>7</sup>Śriyam=upaharatād=vah Śri-patih krōda-rūpō vikatavisada-damshtrā-prānta-
- 4 viśrānti-bhājam ||(!) avahad=adaya-dasht(damshtr)-ākrishta-vispashta-kāṇda-prataduviśa(sa)-jat āgra-granthi-
- 5 vad=yō dharitrim || [3\*] <sup>8</sup>Karı-makara-makarık-amkıta-jaja-nıdhı-bhasanam<sup>9</sup> vasıkarōtv=avanı-va-
- 6 dhām || (1) Tribhuvanamalla-kshmāpatir=akalamka-yaśō-mbu-rāsi-valayita-bhuvanah || [4\*] Gadyam ||
- 7 Syastı samasta-bhuvana-samstüyamāna-vyā<sup>10</sup>-sagôtrānām Hārītı-putrānām Kauśiki-vara-pra-
- 8 sáda-labdha svôt ātapatr ādi-rājyn-chihnāvām sapta-mátrikā-parirakshitānām Kārttikē-
- 9 ya-vara-prasāda-labdha-mayūra-pimchha(pichchha)-kunta dhvajānām bhagavan-Nārāyana-prasād-āsā-
- 10 dita-yara-yarāba-lāmchban ēkshana-kshana vasikrit ārāti-rāja-mandalānām sama-
- 11 sta-bhuyan-āśraya-sarvva-lok-āśraya-Vishnuvarddhana-Vijayādity ādi-višēsha-
- 12 nāmnām rāja-ratnānām=udbhava-bhūmih || Vrittam || <sup>11</sup>Kabalita-Nala-lakshmī[r\*] = durjjay aurjja-
- 13 tya-harī vihata-prithu-Kadamb-ādambarō Mauryya-nirjjit | nija-bhuja-bala-bhūmn≈ō-
- 14 tpātayan=Rāpṭra(shtra)kūtā[n\*] khilita-Kalachuri-śrir=asti Chālukya-vamsah || [5\*] <sup>12</sup>Taj jēshu
- 15 rājyam=anupālya gatēshu rājasv=ēkânta(n≈na)-shashti-gaņanēshu purādyayādhyam¹³ {{ (1) tad-vamsa-jāh(s)=ta-
- 16 d-anu shōdaśa bhūmi-pālāh kshmām Dakshināpatha-jusham bibharām babhūvuh i (||) [6\*] Dusht-āva-
- 17 shtabdhayam katıpaya-purush-antar-antarıtayam I Chalukya-kula-sampadı bhuya-
- 18 ś=Chālukya-vamśyd ēva l 14 [Kandah\*] kirtti-lat-āmkurasya kamalam Lakshmivilās-āspadam vajram vairī-mahi-bhri-
- 19 tām piatinidhir=dēvasya Daitya druhah l rāj=āsīj=Jayasimhavallabha iti khyātaś=charitiai-
- 20 r=nnijair=yō rējā chiram=ādi-rēji-charit-ōtkamthah(tháh) prajānām harat(n) ||[7\*] 15Yō Rāshtrakūta-kulam=Imdra iti prasi-

<sup>1</sup> From the ink impression

<sup>\*</sup> Metre Sloka (Anushtubh)

<sup>·</sup> Represented by the spiral symbo

Metre Mälmi

Read rafanām

<sup>11</sup> Metre Malini 13 Metro Vasantatilakā

<sup>14</sup> Metro , Särdülavikridita

<sup>2</sup> Represented by the spiral symbol

<sup>4</sup> The verses are not numbered on the stone

<sup>•</sup> Metre Sloka

Metro Aryagita

w Read -Manavya

<sup>18</sup> Read pursādhy Ayodhyah

<sup>18</sup> Metre Vasautatilakā

- 21 ddham Krishn-āhvayasya sutam=ashta-śat-ōbha-sainyam l nirjjitya dagdha-niipa-pameha-śatō babhāra bhūyaś=Chalukya-kula-vallabha-
- 22 rāja-lakshmīm || [8\*] <sup>1</sup>Chatula-ripu-turaga-patu-bhata-karati-ghatā-kōti-ghatīta-rana-rāga-
- 23 s=tva(ta)nayō=bhūt=tasya Ranarāgah [[ [9\*] ¹Tat-tanayah Pulakēšī Kēsi-nisū(shū)dana-somō=bhavad=rājā | Vātāpi-purī-vara-patir=akalita-
- 24 khala-Kalı-kalamka-kalah | [10\*] <sup>2</sup>Vayam=apı Pulakēsı-kshmāpatım varnnayantah pulaka-kalıta-dēhāh pasyat=ādy=āpı santah | sa
- 25 hi turaga-gaj-ĕmdra-grāma-sīram sahasra-dvaya-parimitavrittīsyāch³=chakār=āśva-mēdhē || [11\*] Tat-tanayah | Nala-nilaya-vi-
- 26 lõpi Mauryya-niryyäna-hetuh prathita-prithu-Kadamba-stamba(bha)-bhedi kuthärah l bhuvana-bhavana-bhag-apuran-ärambha-
- 27 bhāra-vyavasıta-sıta-kirttih Kirttivarmmā nripō≈bhūt || [12\*] Tad-anu tasy= ānujah l <sup>4</sup>Sarvva dvīp-ākramana-mahasō yasya nau-
- 28 sētu-bandhair=nllamghy=ābdhim vyavi(dhi)ta pritanā Rēvatī-dvīpa-lōpam [1\*]
  rājya-strī(śiī)nām hadha(tha)patir=abhūd=yas=cha Kālachcha(chchu)rīnām
  babhrē
- 29 bhūmim saha sa sakalair=mmamgalair=Mmamgališah || [13\*] \*Jyēshtha bhrātus= sati suta-varē=py=arbbhakatvād=aśaktē yasminn=ātmany=akrita hi dhu-
- 30 ram Mamgalīsah prīthīvyāh [l\*] tasmin pratyārppīpad=atha mabīm yūnī Satyāśrayō(yē)=sau Chālukyānām ka īva hī pathō darppatahō prachya-
- 31 vēta || [14\*] <sup>6</sup>Jētur=dišām viļita-Harsha-mahā-nripasya dātur=mmanōratha-śatādhikam=artthayadbhāh(dbbyah) l saty-ādi-sarvva guņa-
- 32 ratna-gan-ākarasya satyāsrayatvam=upalakshanam=ēva yasya | [15\*] <sup>7</sup>Adamarı-krıta-dıg-valayō=[r\*]ddıta dvıd(d) ama-
- 33 rī-parīgīta-mahā-yasāh ! Mrīdam=arīshta tī(bhī)dam manas=ōdvaham(n) Tada-(Nada)marī-kshītīpō=janī tastu(t-su)tah || [16\*]
- 34 <sup>8</sup>Sutas=tadīyō guna-ratna-mālī bhū-vallabhō=bhrı(bhū)d=bhuja-vīryya-śālī [ Ādītyavarmm=ārjjīta-punya-karmmā
- 35 tējobhir-āditya samāna dharmmā || [17\*] Tat suto Vikramādityo vikram-ākrāntabhū-talah l tato=pi Yuddhama-
- 36 11-ākhyō yuddhē Yama-samo nrīpah [[18\*] <sup>9</sup>Taj-janmā Vijayādītyō vīrān=ēkāmga samgarē | chaturnņām=mandalānām=a-
- 37 py=ajayad=Vijay-ōpamah | [19\*] <sup>9</sup>Tad-bhavō Vikramādityah Kī[r\*]ttivarmmā tad-ātmajah l yčnē(na) Chālukya-rājya-śrir=amta-
- 38 räyny=abhūd=bhuvi || [20\*] <sup>9</sup>Vikramāditys-bhūpāla-bhrātā bhīma-parākramah || tat-sūnuh Kī[r\*]ttivarmm=ābhūt mri-
- 39 t-p[r\*]ās ā[r\*]ddīta-durjjanah || [21\*] Taila-bhūpas=tatō jātō Vikramādītya-bhūpatīh l tat-sūnur=abhavat=tasmād=Bhīma-rājō=ri-
- 40 bhīkarah || [22\*] <sup>9</sup>Ayyan-āryyas=tato jajñē yad-vamśasya śriyam śukam(svakām) |
  prāpayantī(nn=1)va dhassam(vamśam) śva(svam) sam(sa) babhrē(vavrē) Krishņa.
  nandanān(m) || [23\*]

<sup>2</sup> Metre Mālınī

<sup>&</sup>lt;sup>1</sup> Metro Āryā

Read parimitam=ritvik sāch=

<sup>4</sup> Metre Mandakranta

Read dharmy=atah Metre Vasantatilakā 7 Metre Drutavilambita.

<sup>8</sup> Metre Trishtubh Upajāti, with pada 1 Upendravajrā and padas 2.4 Indravajrā

Metre Sloka.

- 41 <sup>1</sup>Abhavat=tayōh tanujōh<sup>2</sup> vibhava-vibhāsi viiōdhi-vidhi, amsi l ičjō-vijitādītyah satya dhanō Vikramādītyah || [2!\*]
- 12 3Chēd-isa-vamsa tilakām Laksh[m\*]ana rāja-ja nandamā(nā)m nuta illām ]
  Bonthādēvim vidhivat=parimitye(nye) Vikramā-
- 43 dityah | [25\*] \*Sutam=iva Vasudova[d\*] Dévaki Väsudovam Gubam-iva Giri-jāmir=ddovam=Aiddhémdumanleh !
- 41 ajanayad-atha Bonthādēvy-atali Tailas bhūpein viblista i ijita-Sikraia Vikramādītya-nāmnah || [26\*] 6Ari-
- 45 kumbhi-kumbha bhèdana upu duigga kaväta bhamjana prabhittih | sahaji-lalisa(sya) Haiédhdhava/ bāla kia(kii)d=ābhava
- 46 d=yasya || [27\*] Kim cha l Rüshtrakuta kula-rīp i sambaddhā, uthan l <sup>8</sup>Auijntyāch-charanāv=iva prachalitau sākshāt=Kuloh krūma
- 47 tah kiuran baddha sain ikan guin jina droha prarohāvziva līrājā khandita. Rāshtrakūtaka kula sit-valli jūt-ūmku-
- 48 rau lūnga yčna sukhēna Karkacha(ra) Ranastambhau rana prāmganē | [28\*]
  10[rnnam11 purā Diti sutau-īva bhāta dhātrīm 30 Rāshtra-
- 49 kūta kutījair=ggamītām=adhost it 1 uddhrītya Mādhava 18-ādrī(dī)-1 īrāha rāpā(po) babhīō Chalukya kula-vallabha-īāja la-
- 50 ksh[m\*]im || [29\*] <sup>13</sup>Dū(Hū)na prāna-hara pratāpa dahanā yītrā-tiasin-Māravah Chē(Chai)dya-chehhēdy=akhila kshamū-jaya naya-vyutpana-
- 51 dhīr=Otpalah l yön=ātyugia-ran-āgia darsita bala piāchuryja Aurjy-odiyah kāvēguranidhē(vē)sitah kadhi(vi) dhri(vri)shā
- 52 yam varunayım(yan) ghürnütah | [36\*] <sup>13</sup>Bhammaha Rattūd= ibh ivad=bhupālūd= Rāshtrakūta kula tilakūt | Likshmīr=iva sali-
- 53 la mdhch ś.1-Jākabb-āhvayā kanyā || [31\*] 14Chālukya-vams Imbara bhīnu māli śri-Taila bhūpala upāyat=ainām ( tayō-
- 54 ś=cha lok aśu (bhyu) day aya yogah sa chamdrika chamdramasor=1x=isit | [32\*]
  18\$ii-Taila bhumi pālut \$1i-Jūkabbū
- 55 samajijanat | śrimat-Satyāsrayam Ka(Sla)ndam=Ambikā Tryambakīd=iva || [] i\*]

  16Tasy=ānujah śil Daśavarmma-nāmnā(-nā) ta-
- 56 dvallabhā Bhāgyavat=1ti dēvī l tayor abhūd=vikramu-sila-sālī srī-Vikramādītyanrīpas=tanūjah || [34\*] <sup>17</sup>Asau
- 57 nija-jyčshtha-pituh paiolsham babhāra vārāsi-vritām dhantrīm l bhujšna kēyūra-latām=1v=5chchani=vvidāni-

¹ Metre Āryā ² Read \*tayōs\*tanūjō

Metre not clear the words Chēd īta nuta fīlām may be scanned as half of an Āryāgīti, and the remainder as the latter half of an Āryā, of Mahābhārata, MIII, xiv, 183, which contains an Āryā bemistich followed by a second Āryāgīti hemistich

<sup>4</sup> Motre Mälini

<sup>•</sup> Metre Arya

<sup>8</sup> Metre Sardulavikridita

<sup>10</sup> Metre Vasantatılakā

<sup>12</sup> Metre Śārdulavikrīdita.

<sup>!</sup> Read =alas=Taila

<sup>7</sup> Read Harar=ua

<sup>9</sup> Read kālāt≈khandita

<sup>11</sup> Read altham

<sup>13</sup> Metro Arya

<sup>14</sup> Metre Trishtubh Upajāti, pādas 1 and 2 being Indrainjrā and 3 and 1 Upondravajrā

<sup>16</sup> Metro Sloka

<sup>18</sup> Metre Trishtubh Upajāti, with pādas 1, 2, and 4 Indravajrā and 3 Upandravajrā.

<sup>11</sup> Metro Trishtubh Upajati, Upandravajca

- 58 t-ārātı-kada[m\*]bəkcna || [35\*] Tad anu tasy=ānujah | ¹Yasy=ākhıla-vyāpı yaśō= vadātam=akānda dugdh āmbudhi-vri-
- ddhi-samkām | kiroti mugdh amara-sundarinam=abhūt=sa bhūyō(pō) Jagadēkamallah | [36\*] 2Sad=āvanasthah patu-vikramā-
- mad-andha-gandh ena(bha)-ghata-vipati 1 60 dhar örjjita-prasphurita-prabhavo rarāja yō=sau Jayasımha-iājah | [37\*] 3A-
- gamad=akhıla-dhātrī vēna rājanvatīva(tva)m 61 nivasati nripa-lakshmir=yyasya subhr ātapatrē l sa takala namīt ārī-
- kshoni-bhrin mauli ratna dyuti-samlalita-pado 62 gandarolganda-bhūpah || [38\*]5Ā(a)dosh akara samgo=pi vin=api makha-
- 63 dū-hanam l sa[d\*]6-bhūti-bhūshanō yaś=cha samprāpa jagad-īsatām | [39\*] Wilhyata-Krishna-varnne Taila-such opalabdha-
- 64 saralatvē | Kuntala-vishayē nitarām virājatē Mallık-āmödah | [40\*] 8Tatab pratāpa įvalana-prabhāva nirmmū-
- 65 la-middagdha-yirodhi-yamsah l tasy=ātmajah pālayītā dharāyāh śrīmān=abhūd= Ahavamalla-devah [[11\*] Mamgalam ||

### First side face

- Om<sup>9</sup> [1\*] <sup>10</sup>Ātm-āvasthāna-hētēr=abhilashati sadā mandapam
- Mālav ēso dolum(t) tāli van intāty (ny)=anusarati sari-67
- n nātha-kulām Cholah l Katyā(nyā)kubj ādi(dhi)rājo bhajati 68
- cha tamai kandarās=tā Himād[r\*]ēr-uddāmi yat pratā-69
- pa-prasara-bhara-bhay (v) ödbhīti-vibhrānta-chittāh | [12\*] 70
- na-Taila guna-samgrahana piavriddha-töjö-visösha-dali-71
- ta dvishad-andhakārah 1 anvarthatāin samanusritya kavi-shra(pra)-72
- dhanair=yyah prochyati nanu Chalukya kula pradi(di)pah | [43\*] 73
- 12Namn=aiv=atichalam dvishan-mriga-kulam vibhrasya13 tejo-74
- dhikai ratyai(tnai)i=astva(skha)litam purā Gajapatēs=tan=nāśayitvā 75
- madam l tumganam=avanī-bhritam=anudinam dat[t\*]va padam
- śri Jayasımha-nandana 77 müiddhasu prapta[h\*]
- tım cha y.h prastutām || [44\*] 14Auddhrı(ddha)tya-yukt-Andhakaja-pra-73
- bhāva-nirmmūlan oddāma-balasya yasya l virājato 79
- nırıjıta-Minaketā(to)r=ddcvasya Chālukya-mahcsvaratvam | [45°]
- 81 15Tasmād=ajāyata jagaj-janita-pramoda srimgāra vīra-ra-

Metre Trishţubh Upajūti, with pāda 1 Indravajrā and 2 4 Upēndravajrā

Metre Malını <sup>2</sup> Metre Trishtubh Upajāti, Upcadravajrā

<sup>•</sup> Metre Ślōka 4 Read sabalita

<sup>7</sup> Metre Āryā 6 Sad bhuti according to the Miraj plates

<sup>8</sup> Metre Trishtubh Upajati, with pada 1 Upendravajra and 2 4 Indravajra

<sup>10</sup> Metre Sragdbarā • Represented by the spiral symbol 12 Metre Sardulavskridsta.

n Metre Vasantatilakā

<sup>11</sup> Read vibhramsya

<sup>14</sup> Metre Trishtubh Upajāti, with pādas 1, 2 and 4 Indravajrā and 3 Upendravajrā, 16 Metre Vasantatilakā.

```
sıkah kavı-loka-kantah I kanta-vılola-nayan-otpala-
82
    chāru-chamdraś=Chālukya-vamsa-tilako Bhuvanaikamallah | [46*]
83
    1Yah patra[m*] sphuta-pushkar-akshara-dharam panan kripana-
84
    chehhalād=ā-janma-pratipatta(nna)-dāgya(sya)-vijaya-śri-dattan(m)=uchehai-
85
                   śākyam²
                              grāhapi(yi)tu[m*]
                                                  ddi(di)sām
                                                               parryridhen=sarvyan=1-
86
    r=ddadhat |
    va prāhindho(no)t=pratyāsa(sa)n=nija-kirttim=abhra-tatini-tya(spa)-
87
    [rddh-]angbandh-odyatan(m) | [47*] Tad-anu tasy=anujah 1 3Asit=te-
88
    (187h-kalita-kamal ölläsana-praudha-päda-sparsäd=u-
89
    schehailh ériyam=avanibhrich-chhèkaranam dadhanah i dhvanta-bhra-
90
    [nti]m dadhad=iva drisor=amjanam vairi-vira-smer-akshinam muhu-
91
    r=apaharan=Vikramaditya-devah | [48*] Bhū-bharam namita-pha-
92
    n-isvaram bhujābhyām vi(bi)bbrānah pataha-palāsra(vi)ta-kahi-
    t-īsah | vas-ch-oohchair-apahata-nāki-sā(sā)khi-lilah prakhyā-
    tah(tas=) Tribhuvanamalla ity=adarah || [49*] 5Yato=tvai(nvo)-
95
    shtum Janaka-janitam vallabh-ödara-lakshmim bhratra sarddham
96
    hari-bala-vutas=tvā(svā)m Sumitr-ātmajebha(na) i tīrē si-
97
    ndhor=Bbashu(hu)-mukha-bhayad=ētya Vaibhishana-śri-dha-
98
    mnā nēmē Dravilas patinā yaš-cha Chālukya-Rāmah 1 (11) [50]
99
    7Sarvy-āśā-vijaya-prayāna-samaya-jñāt-ākhi-
100
    l-oryvi-patha-prasthān-ēva mahim-atitya vimalā va-
101
    t-kirttır=abdhım gatā l prēshya(kshya)s=tē vijaya-sriyā=
102
     para-vaso dūrī-karoty-ēpa(sha) mām=ity=ākhyātum=i-
103
     v=ārnņava sthiti-jushah Sau(Śau)rēs=triloki-guroh || [51*] Sa tu ||
104
     Idu tāmbra-śāsanadol-ilda Chālukya-chakraya-
105
     rttigala vamšada rājyam-geyd=arasugala rāj-āvali mamgala |
106
     Om8 [1*] Kandam I 9Śri-vanit-ādhipan=Aga-tanayā-vibhu Yāg-dē-
107
     vatā manoraman=emb=i mūvarum=utsavadım Ravidē.
108
109
     va chamupatige malke sukha-sampadamam | [52*] 9Ava-
     na tudi-kodol=sakal-āvam kēdageya mugula tu-
110
     dig=eragida bhrimgi-vapuvan=ilisi sogayikum=ä
111
112 Vishņu-varāha-mūrtti daye-geyg=olpam || [53*] Vritta ||
```

- 10Vārija-pītham=aksha-valayam mani-kundalam=u-113
- 114 chcharat-trivedi-ravam=emb=iv=oppe jaghana-sthaladol ka-
- radol kapoladol smera-mukh-abladol tanag=odam-115
- taj-Jalajāksha-nābhi-nīrēruha-garbbhadimdam≈oge-116 bade
- vijit-ārkka-maham Pitāmaham | [54] 10A Sara-117 dom

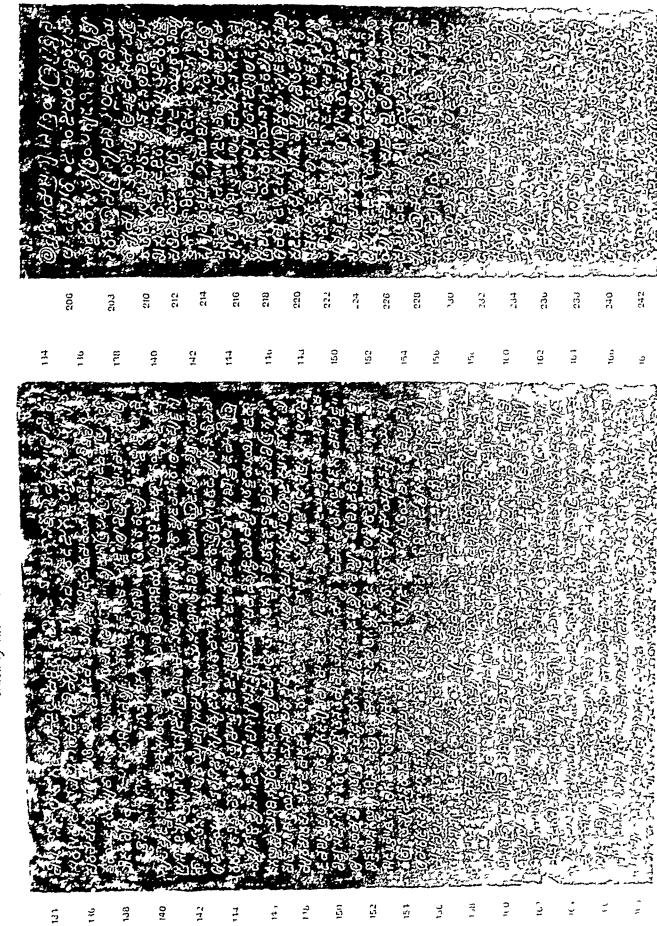
<sup>1</sup> Metre Sārdūlavikrīdita 2 Read sākshyam Metre Mandakranta 4 Metre Praharshini Metre Mandákrántá

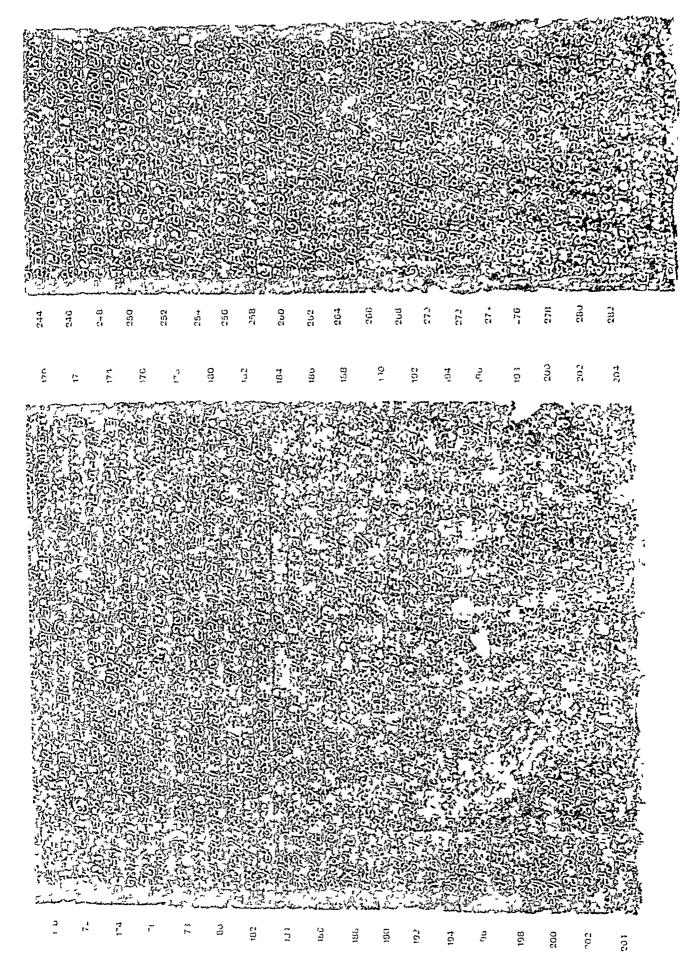
s This word is perhaps written more usually with d instead of f, for instance, in this same verse as No 46, in the record on the Nilgunda plates see p 164 above But the form Dramila, also, is found see, eg, Ind. Ant,

<sup>1</sup> Metre · Šárdůlavikrídita.

Metre Kanda.

a Represented by the spiral symbol 10 Metre Utpalamālā.





- 118 sijasambhaya-kula-prabhayar=nnegaldor=Chchalukya-
- 119 r=udbhasita-vikramar=ppalabar=ant avarol kalı Tai-
- 120 lan=embavam śāsita-śatruv=ātana magam Daśava-
- 121 rmman=avamge puttidom bhāsura-kirtti Vikraman=avam-
- 122 g=anujam Jayasımha-vallabham | [55\*] 1Sāśvata-kırttı
- 123 tat-tanayan=Ahavamallan-avamge sünu Sõmē-
- 124 śvaran=ātanım kırıyan=ol-galı Vıkrama-bhūmıpā-
- 125 lakam visva-virodhi mauli-mani-ramjita-pada payo-
- 126 jan=ātat-ānasvara suddha-kīrtti sha(pa)ripālisut-ildan=a-
- 127 sesha-dhātriyam | [56\*] Antu sukhadim rājyam-geyyuttu-
- 128 m=ire || Kandam || Podavig=ade tane mukham=enip=Ede-
- 129 dore-nādimge tilakad-andadin-oppam-baded-irkum-eseva
- 130 Kırudore-dadıyol Mukkundey=emba vıpra grāmam | [57\*]
- 131 Vrittam | 3Adu tām dakshina dēšadol nelasiyum lõ-
- 132 k-öttaram Nandan-äspadam=äg ildum=asat-kujāta-tati
- 133 nānā-nīti-vikhyāta-sampadam-āg ildum-anīti-samgati

#### Back of the Stone

- 134 vinit-ānēla-lokamgalim pudid-ildum paribhāvip=āgal=avinīt ādhāna-sobh-āvaham [58\*] Alli | Kam ||
- 135 <sup>4</sup>Sarasıruhabhaya-prabhayam Marīchi-muni tat-tanūbhayam sakala-jegat-karan-aikahētu-bhūtam
- 136 parama-param Kaśyapa-prajāpatiy=embam | [59\*] \*Tad-viśada-vamśa-jātar=ssad-vidyā-nilayar=amala-yaśar=akhila-vipaśchid-vamdyar=ātma-vam-
- 137 éa-viyad-valaya sudhā-mayūkhar-esedor-ppalabar | [60\*] Avarol | 4Kasyapa-gōtra-pavitram nasyad-adharmma-prabhāvan-a-
- 138 khila-dharitri-vasyan=amalina charitran=avasya-vratan=esedan=elege Rēvanabhattam | [61\*] 4Ā vipr ōttamana magam bhū-visru-
- 139 ta-kirtti sakala-guṇa-gaṇa-milayam bhāvabhava-hara-pad ābja-vibhāvita-mati Śamkarāryyan=embam negaldam || [62\*] Vri | <sup>5</sup>Ā vi-
- 140 bhu Koppad-Īśvara-pad-āmbujamam suta-kāmyeyinde sambhāvita chittan=āgi niyama-bratadimdam=upūste-geydu tad dēva-vara-
- 141 prasādadın=udātta-guņam padedam tanūjanam Śrī-vanītā-manō-nayana-vallabhanam guņi-Koppadēvanam | [63\*] Kam || 6Ātam putte gu-
- 142 n-orvvi-jātam neze pūtu kāytu pantu samasta pritiyan=odavisit=ene vikhyātiyan= eydidan=ašēsha-višvambhareyol || [64\*]
- 143 Ad=alladeyum | Vri || 7Nele saujanya gunakk=udāra-charitakk=āvāsa sadmam samuj[j\*]vala-kīrtti-prasarakk=adarppu kani šauch āchā-
- 144 ra-ratnak[k\*]e nischala-väg-vrittige bittu mäntanada janma-kshëtram=emd=amde këvalamë Väg-lalanä-mukh öj[j\*]vala-mani śri-

<sup>1</sup> Metre Utpalamālā

<sup>&</sup>lt;sup>2</sup> Metro Kanda

<sup>&</sup>lt;sup>2</sup> Metre Mattebhavikrīdita.

Metre Kanda.

Metro Utpalamālā

<sup>•</sup> Metre Kanda

<sup>7</sup> Metre Mattebhavikridita.

- 145 darppapam Koppanam | [65\*] 1Jayasimha bhūpanan tannayad-ond-upadhū-viə iddhiyim mechchisi tad dayoyim padedom
- 146 negoldzakshaya nidhi bhandaragaranatanadzaspadamam | [66"] 1 trana 1 atr eadvams opeto kal anvito vimala charitra gua 6-
- 147 peto pati-bhaktiyimdam Sitoy-enal-Pampakabbo pempam taledol [1.7\*] 'A jampatig-agra-sutam bhrājishnu gun āvalambi
- 148 Murahara-pada-pamkēja mada-madhukuram rūrājīta-sita kietti Vavanuryyannegaļdam || [68\*] <sup>1</sup>A vipra kuļu lalūmam
- 149 dösa-pitri pratati-havya kasyamgalan-und-üsagam-arkkamo sədas-mam-ü-sortt iiz tat-samöja-yajan aika-ratəm || [69\*] Prid ənajan» iceshi-
- 150 yıdyä-sadanam guni Samkaräryyan-ätana tummam olduk edel ägem ärttham sad amala mati negaldan=elego Rövanabhattam | [70°]
- 151 <sup>1</sup>Ātana tammam sil opētam sri-vēda vārddin pāramg man-uddhuta muda sur/-māvikhyātam sasi-visada kirtti Māchayabhattam || [71\*]
- 152 Intensi negalda satarından-tame krit ärtikim-onisid-ä dampitiz-atzaria madamodavo Lakshmi kantam Ravidovan-imala gunun-udi(di)yi-
- 153 sidam | [72\*] Vri | Imgadalimgo sita-kurin-entu Kumirikan-entu Deradévamgo Mur antakamgo Kusum ayudhan-entu Jayintini-ensu
- 154 Šakramgo tanūjar=anto Ravidėva chamūpiti randa Koppadosamgo tajūjai= ondode tad unnatiyam pogalilko velkumo | [73\*]
- 155 3Amar ēmdramgo Puloma nandano Sura-jyeshthamgo Vag-lakshmi Mamiyukhābharanamgo Gauii Vanaj ākshamg-Ambuj araseyso ntu
- 156 mano-vallabhoy=anto tad vibhuge sach charitre tam Devalabbe maso-,...l'abley= adol=emdod=adan=inno vannipom bannipom || [71\*] "Vinu-
- 157 tan=Nāchanan=ātanim kiriyavam Koppam tadiy ānujanman=ivam Vāvaņan= ātanimdo kiriyātam Rēvanam tat kaniya-
- 158 n=avam Sōvanan=emb=ivar-ssakalı vidyā pārag ir=ppunya bhājanar=atm oabhavar= emdod=ā vibhuvin=ant=ar=ddhanyar=i dhatriyol || [75\*]
- 159 <sup>3</sup>Vanal âksham tanag=1shta-dai[va\*]m=adhip im Trailokyamallam jagij jana va...dyam pitri Koppanam janani Sham(Pam)pädēvi tammim mahi-
- 160 vinutam Śrīvaran=atyudātta charitam śrī-Nāchi tann-agra-nandanan-end-ando krit-ārtthan=alto Ravigam bhūloka kaļpa drumam || [70°] 3Kavi-
- 161 tā-kalpa-lat-ārppaņakko sura-bhūjam sabda-vidy i-payobdhi-vilāsakk-amrīt-āinsu tirkka-vimala vyoma-prakūšakko bhānu
- 162 visuddh-āgama-tat[t\*]va-kēli-sadan-ōd[d\*]yōtakko ratu i-pradipa-senippam kuladīpakam Ravi-chamūpam bandhu-kalpa-drumam || [77\*] 3Anu-
- 163 manakk=edey=illa bājipode rīkhā suddhi bēr=ondo bhitti-nayam-ktt=esed-appnv=1 nimilda chamchan-matregal Padmagarbbhanum=om
- 164 ballane pēlim≠intu baroyalk≈omb≈annegam tino nettane ballam baroyalk=anēkalipiyam śri-vipra-vidyādharam || [78\*] ⁴Idu nava-
- 165 madhu-dhār-āsāramo mēņ=sudh āmbho-nadıyo kavıvud=omb=ond=andadım nunpan= ımpam pudıdu Ravı-chsmūpam bājıp=ānd(ond)=oje

<sup>1</sup> Metre Kanda

Metro Mattebhavikridita

<sup>2</sup> Metre Utpalamala

Metre Atisakyari.

- 166 pēl=ēn=odavīsugumo karnn-ānandamam dhātrīg=ellam || [79\*] Kam || 1Ā vibhuv=Āhavamalla mahī-vallabhanalli padedan=urutara-nija-vi-
- 167 dyā-vibhavadimda mechchisi bhū-vinutam lāla-sandhi-vigraha padamam | [80\*]

  1Adhikārimgala mē[1]=osed=adhikāraman=1 nrip-ēšvaram kude pa-
- 168 dedam budha nidhi nij-ansay-ambara-vidhu bandhava-padmini-payoruha mitram || [81\*] Ad=alladeyum || Piridum karunyadimd=a nara-
- 169 patı tanag=old=iye Mukkunde Gamgāpuram=Ēhūr=emba mıkk=ūrggalane padedu sıd-bhaktıyımdam tadiy örvvareyam kāl-ga-
- 170 rehehi kottam dinipa śaśadharan=nilvinim sarvva-bādhā-parihāram mādi viprāvalige nija-kula-vyōma-tār-ādhinātham | [82\*] Tad anantaram |
- 171 Kam || <sup>3</sup>Sēnādhipatyad=odane mahī-nātham hēri-sandhi-vigraha-padamam śri-nilayam Sōmēsvara-bhū-nātham kūrttu rāgadim kude pa-
- 172 dedam || [83\*] Tad-anantaram | 3Śrī-Vıkramāmka-nrıpan=akhıl-āvanı-patı sakaļa-rājya-chibnamgalan=old-āvagam=ittam tanag=enal=ī vannı-
- 173 pen=1m tadiya-mahim önnatiyam || [84\*] 3Int=ene mürum-rājyadolan=tāne Chalukya-nripargge(rge) kay-gannadiy=ādam taqua guna-
- 174 din=avanum=int=enisidan=olane vipra vamsa-prabhavam || [85\*] Vri || 4Mahig= ene(ni)tanumam parusa-vodiya bettugalam sur ava-
- 175 nīruhe(ha)da banamgalam parīva siddharasamgala bal-vonalgalam bahuvidhayatuadīmde Bīdī mādīdan=allade lāla-sandhī-
- 176 vigrahi-Ravidēvan=orvvanane mādidanē sakal-opakāriyam | [86\*] Kam | 5Amaldam chandanamam chamdra-mayūkhaman=o-
- 177 ndu mādi mādidan=avanam Kamalabhavan=allad-amd=ēm samasta-hita-hētu-bhūtan=akkume pēlim || [87\*] Vri || 6Manam=old=andadi-
- 178 n=anna bannısal=ad=ärggam säladi bäppu sishta mahanam Ravidevan=1lda bhuvanam Lakshm isan=1ld=amburasi milmpa-druma-
- 179 m=1lda Naudana-vanam tār ēśan=1ld=ambaram vana-jāta prīyan=1lda pūrvvakudharam Dēvēndran=1ld=āspadam || [88\*] 7ldu Kalı-kālad=a-
- 180 ndam=anam=alladu dharmmada ballı küde parvvidudu rit āmkuram baledu pallavisittu par opakāra-sasyada tene kā-
- 181 nal=ādapudu dāna ghanam kared appud=anna nōd=idu Ravidēvan=emba purushottaman=ilda dharitriy=āgadé | [89\*] 7Nudi
- 182 jala-rēkhe śaucha-gunad-olp-adu tāraka-hīra-lamchalan<sup>8</sup>-nadeva negalte gāmpu pati-bhakti kelakk-upachārav-olp-edambadu chadur-e-
- 183 klasekkam=antam mola-garttaley=āgi varttip=īgadioavaram palameh-alevud=udgha-gunam Ravi-dandanāthanam(na) || [90\*] <sup>9</sup>Adu lok-ottara-
- 184 v=oppadē pogalal=ārggam bāpp=ahamkāram=illada nity-onnati mithyey=illad=ariv= anya-strī-rat-āsaktiy=illada śaucha-pra(vra)ta-
- 185 m=nnam=illad=esakam poll=illad=arpp=arggam=amjada vidya-mahim odayam bhuvanadol śri-vipra-manikyanam(na)|[91\*] 9Idu nod=a-
  - 1 Metre Kanda
  - <sup>2</sup> Metre Kanda.
  - Metre Kanda
  - Metre Champakamālā

- <sup>2</sup> Metre Mahasragdharā
- ⁴ Metre Champakamālā
- 6 Metre Mattebhavikiid ta --

<sup>8</sup> For this somewhat obscure passage I give the division of words, as well as the translation, with due reserve

Metre Mattöbhavikridita

- 186 chcharı node node sasıyınd=att-atta tala-samuhadın=att-atta kul-ādri-samkuladin= att-att-arnnay-anika-tiradın=att-atta dıśa-ga-
- 1 otkaradın=att-att=Abjagarbbh-ända-khandadın=att atta podalpan=ılpudu jasam śri-vipra-mānikyanam(na) || [92\*] Kam || Hint-enite lakshmi pe-
- kidugum=ulidorgg=ant=alt=enit-enitu rchchugum=anit-anit=ol-guname lakshmi perchchugum=anit-anit=o|-gunaman=alte Ravigam
- 189 taledam | [93\*] Int=emsida pogaltegam negaltegam neley=agi | Kam || <sup>1</sup>Tām paded=Ehūrol lokam pogald=megam Svayambhu-
- 190 dēv-ālayamam sampan-nidhi mādisidam sampūrnna-manoratham mah-otsavadindam II Ad=ent=ene || Vri || 2Esev=enn=unnati ninnu-
- 191 d=umte pudid=enn=1 saudha-sumbhat-prabbā-prasara-sri mnag=umte chelvu ninag= enn=ant=umte pēl=endu rodisi raupy-āchala-kūtamam
- gya-jathara-vyanaddha-ghamta-mukha-prasara-dhyanadin=agadum naguva võl=ırkkum tad-Īś-ālayam | [95\*] Tat-Svayambhū-dēva-pra-
- 193 bhāvam=ē doret=ene || Kam || ³Ahı kontade tĕl≈tındade dahanam pattidade bandu tat-kshanadol tad grihamam ba-
- 194 la-gole tad-visha-rahitate manujargge nimisha-mātradin-akkum | [96\*] 3Jaritamge nētra-rögige širō-vyath-ārttamge karnna-šū-
- 195 lige nīr-odarīge rujā-haranam tach charana-yuga-smarana-mātradim dore-kolgum || [97\*] Vritta | 4Idu rajat-ādri hē-
- ma-sikhara-pratipattiyan=Īśan=īye pettudu Hara-hāsa-kalpa-taru kem-dalırınd=esey= agra-bhagadol=pudı-
- 197 dud=Umādhinātha sita-gātra-sapimga-sutumga-jūtad=ond=odav5=enipa Syayambhu-Śiva-gēhada pom-
- galasam sa-mamgalam | [98\*] 4Raviyanabhatta-sainya-patigam 198 tad apatya-samā-
- varaja-putra-pautra-paśu-bāndhava-mitra-jan-ādigam 199 khya Nāchi-mukhyaśubh-odbhava-
- 200 mum=udātta sampadamum=ŭrjjita-vrittiyum=uttar-ottar-otsavamum=abhishtut-ābhyudayamum saman=ikk=avargga(rg=a)kke ma[m\*]galam | [99\*]
- 201 GRaviyanabhatta-chamupati Śiva-grihamam mādis=endn besase nıj-ëŝam savınayadım perggade Nagavarmman=Ehuro-
- 202 1=achala-bhaktı-samētam | [100\*] Vri | 7Mādisidom Svayambhu-Śiva-mandiramam nıyata-vratamgalol=kūdı sa-kūta-kōtı-Śıva-tī-
- 203 rtthaman=arttiyin=ēka-bhuktadim su-śāli-vana-purpa-van-āmbra-vanmadisidom ēkshu-vātamum mādisidom Šiv-ārtthadin=enal
- 204 dorey=ar=ggala Nāgavarmmanol | [101\*] Nāgavarmmam pati-hita-Vainateyam śancha-Gämgēyam nudid-ante-gandam praje-mechche-gandam ma[m\*]gala[m\*] |

Second side face

- 205 Öm8 Svastı Samasta-bhuvan-āsiaya sri-prithvī va-
- 206 llabha mahārāj-ādhirāja param-ēśvara parama-

<sup>1</sup> Metro Kanda.

<sup>&</sup>lt;sup>2</sup> Metre Mattebhavikrīdita

Metre Kanda.

Metro Champakamālā. 7 Metra Utpalamālā

The prasa is violated here, with d instead of d Metre Kanda 8 Denoted by the spiral symbol.

- 207 bhattāraka Satyāsraya-kula-tilaka Chāluky-ā-
- 208 bharana śrimat-Tribhuvanamalla devara vijaya-
- 209 rājyam=u[tt]ar-ottar-ābhivriddhi-pravarddhamānam=ā-chamdr-ā-
- 210 rkla-tāram saluttum=ire Kalyānada nele-vidinol=su-
- 211 kha-samkatha-vinodadim rajyam-geyynttum=ire rashtra-
- 212 pati-vishayapati-grāmakūtak āyuktaka-niyu-
- 213 ktak-ādhikārika-mahattar-ādi-sammatadim Svasti Śrī Chā-
- 214 lukya-Vikra[ma\*]-varshada 2neya Pingala samvatsarada Śrā-
- 215 vanada paurnnamāsi Ādityavāra soma-grahana-ma-
- 216 hā-parvva-nimittadim palavu mahā dānamgalam kottu
- 217 dang-haladol sriman maha-pradhanam heri lala-sandhi-vi-
- 218 grahi dandaniyakam Raviyanabhattara binnapadim I
- 219 ava[r]=mmādisida Ehūra śri Svayambhu-devargge gandha dhū-
- 220 pa-dipa naivēdy ādy-archchanakkam Lhanda-sphutita-jirņņ-öddhāra-
- 221 nava sudba karmmakkam pivala-varggakkam öduva kilva vidy-årtthi-
- 2:22 tapõdhanara chhātrara asan-āchchhādanakkam avargge vakkhāņi-
- 223 suva bhattarggam Chaitra-pavitr Ibhyagat-adi-püjegalgam
- 221 samkrantı grahap-idi-parvva-homa balı-krı(krı)y-adıgalgam
- 225 brahman adı dın-anatha samtarppanakkam-ago allıy-acha-
- 226 ryyar=Elemela-Simha parshau-mandaliya Maloyāla-
- 227 pandita-devara sishya[r\*]=Mmirimjeya Chikkadevara prasi-
- 228 shyar-appa śrimad-Isanarasi-panditarggo dhara parvyakam
- 229 madı kotta i Nariyumboley-elpattara baliya
- 230 Kiriya Bellumbattiya polad olag=Elaraveya
- 231 tirtihada gadimbada Oramtara-Mallana ghaleyol=a-
- 232 ledu bitta kariya nelam mattar nür ayvattu 1
- 233 Sagaram-münürara balıya Pırıya Bellumba-
- 234 ttıyim paduval dövara polanam phalam malpa pra-
- 235 10 parigrahakk=iral Siyapuram=endu pesaran=i-
- 236 ttu mane gattal=ā ghaleyol bitta mattar pattu
- 237 Ehūra badagaņa kultya poladol=Īsapēsvara-
- 238 devara poladım temlal müvattaydu geça Denavi-
- 239 nodana ghaleyol bitta mattar ayvattu alli
- 240 ā ghaleyol Annama-gāvundana kereya ke-
- 241 lago İsapcsvara devara galdeyim temkal bitta
- 242 galdeya mattar-ondu allı ā ghaleyol-Îsapē-
- 243 śvara devara tomtadim paduval tomtam mattar=ondu
- 244 dēvara puravarggam=āgo pādamūla-parigraha-
- 245 kkam brahmapuriya brahmanarggam Ehura amga-
- 246 dıyım badagal Sömēśvara devara deguladım padu-

```
247 val tomtam-baram bitta pilavum-köri-veiasida puia-
    da piriya keriy=ondu brahmapuriya brahma-
248
    pargge Elaraveya ghaleyol Kırıya-Bellumbu-
249
    ttıya poladol bitta key=mattaı nüru ava-
250
    rgge Elaraveya ghaleyal ede-volada key=matta-
251
        nürar=olage bitta mattar elpattu allı
252
     satrake bitta mattar müvattu amtu mattai
253
    nāl-nūra panneradu amkadolam 412 [1]]
254
     Ī bhūmiyol≃elliy ādodam sumkam dandam tēja-svā-
255
     myam modal-age mattam tojam-enisidav-ellam devara
256
     somm-age sarvva-badha pariharam madidor-aranum toja-
257
    davar vallev=endu suttası toral=-alludu sarvva-namasvam
258
259
     tribhog-abhyantara siddhiyim püryva-prasiddha-sima-soma-
    nvitam=age bittar=1 dhaimmamam piatipalisidavargge
260
261
    Kurukshētradol sāsira-kavileya kodum ko-
262
    lagumam ponnal=kattisi sii yya giahanadol cha-
263
    turvvēda-pāragan=appa brahmanamge kotta phalan=1
264
    dharmmaman=alidavargge Vāraņāsiyol=sāsira kavile-
265
    yumam chaturvvěda-paragar=appa brahmanai uma-
266
    n=alida pätakam särggum | Slokam | 2Samanyo yam dha-
267
    rmma sētur=nripānām kālē kālē pālanlyo bhavadbhih[]*]
268
    sarvvān=ētān bhāginah pāitthiv indran bhūyo bhūyo yācha-
    tē Rāmabhadrah || 3Sva-dattām para dattām vā yō hait-
269
270
     t=tu vasundharām l shashtir=vvaisha sahasiāni vishthāyām iā-
271
     yato krimih || Bahubhir=vvasudhā dattā iājabhis=Sa-
272
     gar ādibhih! yasya yasya yadā bhūmih tasya tasya
273
     tadā phalam | 'Mad-vamsa-jāh para-mahī pati-vamsa-jā vā pā-
    pad=apēta-manaso bhuvi bhavi-bhapāh I ye palayanti
274
     mama dharmmani=imam samastam tebhyo maya virachita(o)=mja-
275
276
     lır=esha müıddhna || Îsthanada achaiyyar=akke tapodhanar=ak[k*]e
277
     naishthika brahmachangalg-allade mathadol-iral-salladu brahma-
```

279 pora madisi kalevar pora-madal-ollade monduya-

280 tanam-geydar-appode sva-garddabha chandalar-antum-allade I(||) Kandam ||

5Sthāna-pati goravan=akk=ī sthānada samayamgal=akko rati-lampa-281

282 tan=I sthanadol=iralag=avanam sthanamum=arasugalum=ildu

kaleyalu-vēļkum || Ī dharmmam=ā chamdr-āikka-tāiam salgum mamgaļam || 283

<sup>278</sup> charyam-illadavaran=urum nakaramum=arasum=ildu

<sup>1</sup> Read ghaleyal or ghaleyol

<sup>&</sup>lt;sup>2</sup> Metre Trishtubh (Sálini)

<sup>3</sup> Metre Sloka (Anushtubh) and in the next verse

<sup>4</sup> Metre Vasantatilaka:

<sup>6</sup> Metre Kanda

#### TRANSLATION

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nilgunda plates (see p 142 above) But in addition to the punning verse Vilhyūta-Krishna iarnnē, No 37 in that record and No 40 in this one, we have here another one of the same kind, Adōshākara-samgō=pi, No 39, which is not in the Nilgunda record

The point of this stanza is a comparison of the Ling with the god Śiva. In its literal sense it means—"Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world" Secondarily it signifies—"Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Daksha's sacrifice], yet he became a jagad iša (Śiva), wearing excellent bhūts (majesty or white ashes)"

We take up the translation of the present record at the point where it makes its own departure —

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the Lings who reigned of the race of the Chālukya emperors. May there be good fortune?

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain's Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravideva!

(Verse 53)—May that Boar-incarnation of Vishau, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the I-tal I-plant, graciously grant welfare 1

(Verso 51)—With a lotus seat, a string of alsha berries, a jewelled ear-ring, and the ringing sound of the Three Vedas [respectively] as his attributes in his comely loins, his hands, his checks, and his smiling face lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, cross from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Vishuu]

(Verse 55)—One among many distinguished Chalukyas, who were spring from that race of the Lotus born One and were illustrious for their heroism, was the hero named Taila [II], ruler over his focs. His son was Dasavarman. To him was born Vikrama [V], of resplendent glory. His younger brother was Jayasimha-vallabha [II]

(Verse 56)—His son was Ahavamalla-[Somesvara I], of everlasting fame His son was Somesvara [II] His younger brother was king Vikrama [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth

While he was thus reigning in happiness —(Verse 57)—There was a village of Brāhmaps, Mukkunde by name, on the beautiful bank of the Kirudore, which was resplendent after the manner of an ornament to the Ededore nad, which is said to be the face of the earth

(Verse 58)—It is situated in the southern land, yet divine, though it is a Nandanapark, it is without companies of base born men, though celebrated for its fortune in various disciplines, it is not visited by disasters, though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation 1

Here —(Verse 59)—The sage Marichi, offspring of the Lotus born [Brahman], had a son, by name Kasyapa the Patriaich, the sole cause of the creation of the whole world, highest of the high

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brühmans, moons in the encucling firmament of their family

Among them —(Verse 61)—There flourished on earth the doctor Revans, sunctified in the gotra of Kasyapa, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances

(Verse 62)—There flourished a son of this noble Brahman, by name Sankararya, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Siva] who destroyed the Mind-born [Kima]

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] Isvara of Koppa through his desire for a sou, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent Koppadeva

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men

Moreover —(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank<sup>2</sup> for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwaveling eloquence, a field of birth for greatness, thus Koppana in very truth was a lustrous jewel-mirror for the face of the Lady of Speech

(Verse 66)—Having carned the approbation of king Jayasimha [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very Sitā in her devotion to her husband, Pampakabbe, attained greatness

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of Mura's Slayer [Vishnu], endowed with radiant white fame, Vāvanārya

(Verse 69)—This ornament of the Brahman race, tasting the oblations and funereal offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation

(Verse 70)—His younger brother was the virtuous Sankarārya, a seat of all knowledge, his younger brother. Rēvanabhatta, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world

(Verse 71)—His younger brother was Māchayabhatta, possessed of virtue, who had crossed to the further shore of the ocean of the blessed Vēdas, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon

<sup>1</sup> The point of this verse lies in a virodhābhāsa, with verbal opposition between dakshina uttara, nandana asat Lujāta (kujāta = "basi born" and "tree"), nīti anīti ("without disaster" and "lawlessness," according is it is divided as an īti or a nīti), vinīta avinīta

<sup>&</sup>lt;sup>2</sup> For the word adarpu of the Śabara sankara velāsa, I, 34

(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Bavideva, a favourite of fortune, stainless of virtues, causing them exceeding delight

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Puloma's daughter [Sachī] was beloved to Dēvēndra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Siva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmī] to the Lotus-eyed [Vishnu], so to that noble man was the virtuous Dēvalabbe beloved, this said, how can the panegyrist discant further on this matter?

(Verse 75)—The famous Nachana, his younger brother, Koppa, his younger biother, Vavana, his younger brother, Ravana, his younger brother, Savana, these were his sons, masters of all the sciences, vessels of righteousness—when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus eyed was his patron deity, that Trailōkyamalla, praised throughout the world, was his king, that Koppana was his father, that Pampādēvī was his mother, that Śrīvara, famous over the earth, was his younger brother, and that Nāchi, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinsmen

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined and this same person, a blessed Brāhman-vidyādhara (master of art, or demigod)<sup>1</sup> knows how to write properly many [kinds of] writing,<sup>2</sup> to such a degree that it is said "Say does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lala samdhi-vigrahin from the earth's favourite Ahavamalla-[Sōmēsvara I], having gained his approval by the splendour of his vast learning

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred

Moreover —(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gangāpura, and Ēhūr, and

<sup>1</sup> The Vidyadharas were skilled in music as well as in other things

<sup>&</sup>lt;sup>2</sup>The Vikramānkadēracharitra, III, 17 (and see Ind. Ant., Vol. V, p. 319) speaks of Vikramāditya VI as attaining, as a child, high skill in all the various kinds of writing (sarrāsu lipishu)

through virtuous devotion, having laved [their] feet, he, the moon of the sky which i as his family, gave his property to [that] line of Brahmans, immune from all opposing claims for as long as the sun and moon may endure

Sub-equently —(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Somesvara [II], loid of the earth, a home of Fortune, through his warm attachment, the office of Heri-samdhivigrahin

Subsequently —(Verse 84)—The blessed king Vikramānka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty, when this is said, how can I describe further the exaltation of his dignity?

(Verse 85)—Thus in actually three reigns this scion of the Brāhman race was by his merit a hand-mirror to the Chalukya kings, is there any one [else] who was such?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lala-samdhivigrahin Ravideva, the unique benefactor of all men?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say] "Hurrah! the world where dwells Ravideva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune, the Nandana-park where stands the tree of the gods, the sky wherein stands the moon, the Eastern mountain on which stands the Lover of the Lotus [the sun], the abode where dwells Dovendra"?

(Verse 89)—This is by no means a product of the Kali age, [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain—see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravideva?

(Verse 90)—The model excellence of the general Ravideva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stripidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness <sup>1</sup>

(Verse 91)—Is not this miracle meet for all to praise? "Well done! this ruby of Brahmans on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any"!

(Verse 92)—Lo, this marvel ' as we keep looking on, the fame of this ruby of Brāhmans gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman]

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes, but Raviga has waxed greater in virtue as his fortune has increased

Being thus a seat of glory and distinction —(Verse 94)—At Enur, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Svayambhū [Siva] with great pomp, amidst the acclamation of the people.

<sup>&</sup>lt;sup>1</sup> The word mola in composition with karttale is not understood.

As to the tyle of it —(Verce 95)—"Say, hist thou my splended height? hast thou my gory of the xpanso of gleaming limite of stu-co? hist thou beauty as I have?" having thus taunted the 12 k of the Silver Mountain, that house of Isa is is it were laughing in mockery with the sounds is saing from the mouths of the bells harging in its inside

As to the power or this god Svay imbhā —(Verso 40)—If a snake stings them, a scorpion bees them, or the series upon them at once men go to his house, perform circumambulation, and starghtway because the from the poson thereof

(Verse 97)—The auguish of the decrepit, the sore-eyed, the man tormented with headache, or o esuffering from paids in the cars, or the diopsical, is removed merely by the remembrance of his two feet

(Verse 6S)—The golden spite vith its austicious ornament, of this house of Svayambhū-Siva is such that it may be and that this is the Silver Monntain, which has obtained, by the gift of Li, the possession of a golden sammet, it is a tree of desire on (the white pile of) Hara's laughter framely, the mountain Kulūsa], I crowned by a summit reliant with young red sproats, in it there is combined the unique substance of the white body and the tawny towering musted but not the Lord of Umī

(Ver a 99)—To the general Raviyanabha trand to his boon born sons and grandsons, headed by N and and to his cuttle, I usmed, trained, and others, [all of whom] are styled his affigures, may there according of his piness, noble fortune, abundant means, increasing joy, and glad us success, good form a to them!

(Ve se, 100, 101)—On he load, the general Raviyanabhetta, commanding him to cause a house of Siva to be made the Pergado Nazavarma, full of immovable devetion, respectfully closed to be read at Ehir extemple of Svayambani-Siva joining in the regular festivals with pleasure and with one med [duly], he caused to be made a tirtha of Six with a close of feels, for the length of Siva he caused to be made a grove of the fine time, a flower-grove, amangarance and a sugarcane exclosure when [all this] is said, tho indical resembles Nagavarma.

(Line 204)—Nagavarma is a very Vainateva [Granda] in devotion to the welfare of his lead, a very Gaugera [Bhunna] in painty, a man who performs what he promises, a hero in the approbation of the people. Nat at he suspicious!

(L 255—Om! Hal! While the viction- rough of His Majesty the forunate Tribhuvanamalla, asrlum of the whole world, fivour of Lottine and the Lutu, paramount Lipperor, Supreme Lord, sipreme Mister, decoration of Satyasrava's rice, o nament of the Chālukyas, is preceding in its course of inessing success to last as long is the moon, sun, and stars, while He is reigning in His cipital of Kalyana in the enjoyment of pleasant conversation, with the approval of the lord of the country, the lord of the province, the vallage head man, the sheriff, commissioner, offeral president and others—

(L 213)—Hal! Having on the occasion of the oreal param of an eclipse of the moon on Sunday the full moon day of Srävena of the year Pingala, the second year of the fortunate Chālukya-Vikrama varsha lestored many great litts at the time of largess, on the petition or Raviyanabhatta, the fortunate high conneillor, minister of pere and war for Hērra and Lēla, and commander of the forces,—for the blessed ged variambhā of Ēhūr, whom he had installed there, for homege with perfunes incense, lights, oblitions etc., for the restoration of things broken, burst, and vorn out and the supply or fresh plaster, for the set of procession-cloths, for the food and clothing of student ascetics and a holars reading and hearing [lectures], for the professors lecturing to them, for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship, for the hōma at the param of a saml rānti, an eclipse, etc., and for bali sacrifices, etc., and for the entertainment of pior and

destitute Brühmans and others,—to the Āchārya of that place, the fortunate Īsānarāsi paņdita, a disciple's disciple of Chikkadēva of Mirinjo, a disciple of Maleyāla-pandita dēva, of a branch-body of the congregation of Elemela-Simha, there are given, with the pouring out of water —

(L 229)-In the lands of Kırıya-Bellumbatti in the Mariyumbole seventy, ore hundied and fifty matters of black soil measured out in the staff of Ojantara Malli of the gadintha of [Also] on the west of Piriya-Bollumbatti in the Sagara three hunthe titha of Elaravo dred, there are assigned ten mattais, in that same staff, on which the people who make the god s land bear fruit have built houses, giving it the name of Sivapura, for the purpose of acceptance [Also] in the hult-lands on the north of Ehur, on the south of the field of the got leapervara. there are assigned fifty mattars in the staff of Danavinoda of thirty-five spans same place, in that same staff, below the tank of Annama gavande, there is a signed one marrier of nice-land on the south of the rice-land of the god Isapesvari [Also] at that some place, in that same staff, one mattar of garden-land on the west of the garden land of the god In passara. [Also] as a settlement of the god, for acceptance by the attendants and for the Braumans of the Biahman ward, one street, the big one, of the ward consisting of a block of acceral streets up to the garden land on the north of the shops of Ehur and the west of the temple of the [Also] to the Brahmans of the Brahman ward there are ass gned one hundied matters of arable land, in the staff of Elaravo, in the lands of Kiriya-Bollumbatti [Also] to them, in the staff of Elaiavo, there no assigned seventy mattars in the hundred mattars of arable land of the ede fields [Also] at that same place, for the choultry there are assigned Total, four hundred and twelve mattars in figures 412 thirty mattais

(L 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts,  $t\bar{e}_{ja}$ -siāmya, etc., and  $t\bar{e}_{ja}$ . If any whoseever of those who have  $t\bar{e}_{ja}$  are found pointing at it with the tager [of confiscation or interference], saying —"I do not approve," [their act] is not valid. They have issigned it as a grant to be respected by all, with conveyance of everything included in the  $tiull\bar{v}ga^2$ , and along with the ancient well-known boundaries

(L 200)—To those who preserve this pious foundation the fruit thercof will be as though they should make in gold at Kuiukshētra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhman who is a master of the Four Vēdas, for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhmans who are masters of the Four Vēdas! "This general principle of law for kings must be maintained by you in every ago", again and again Rāmabhadra makes this entreaty to all these fortunate monarchs! He who should take away land, whether granted by himself or by others, is born as a worm in dang for sixty thousand years! Sigara and many other kings have made grants of land, whoseever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L 276)—Whether they are Acharyas of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy if, being unwilling to go forth, they shall attempt to shew contumacy, [ they are like ] dogs, asses, and Chandalas, moreover Whether it be the head of the establishment, or the Gorava<sup>3</sup>, or

<sup>1</sup> kor pādamūla n the sense of 'attendant' see Kielhorn in Ind Ant, Vol XVII, p 252 see also Vol XV, p 39, verse 74, for an instance of pādakula instead of pādamūla In my rendering of line 75 of the record on the hilgunda plates, for "attendance upon the sacred presence" (p 146, l 11) read "attendants and retinue"

<sup>2</sup> On the meaning of this term see Ind Ant, Vol XIX, p 271

such as are under the rules of this establishment, if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stais, may there be good fortune!

#### NOTES BY Dr FLEET.

#### 1 Kembhavi inscription of A D 1054

About twelve miles south-west-by-south from Yewür there is a village named Kembhāvi, having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Sidahesvara it is of interest in connection with the Yewür inscription A, edited by Di Barnett at p. 263 above

This record refers itself (lines 1-7) to the reign of the Western Chalukya king Trailõkyamalla-(Somēśvara I), who was reigning at the nelevidu of Kalyāņa It then gives (il S-16) two verses which present the following short pedigree -Chanda (I), "a leader among Lings (raj-agram), his son Nimba, his son Allapuli, his elder brother Chanda-bhūpālaka (II), "a sun in the sky which is the lineage of Ayyana," and his son Mūvadi-ganda reverting to prose, it introduces (Il 16-21) the Mahamandaleśvara Revarasa. In its description of him it repeats the binuda Müvadi-ganda (il 17 18), thus identifying him as the son of Chanda II, and also styles him Mammuni-Komkaniga jaladhi-bada-ānala, "a submarine fire to the ocean which is Mummuni of the Konkan" (1 22), perhaps with reference to some hostunios with the Silahara prince Mummuni or Mamvani, for whom we have a dite in A.D 10:02 It also gives him the hereditary titles of Mahishmati-puravai-estara "lord of Mahishmati a lest of towns" (1 17), and harttairryya-kula-tilaka, "a forehead mark of the family of Kartavirya, '(1 19) This last title takes here the place of the Anchaya-vamscollibrate of the Yewer inscription A but it means the same thing, as Kartavirya was a name of Arjuna, a prince of the Haihayas, who was killed by Parasurama,3 and it thus gives the explanation of the name Ahihaya as another form of Haihaya

It then tells us that Revarasa's wife was Māliyabbarasi (1 41), and that she established a god named Mālibāsvara (1 43-14), and made grants to it, beginning with one thousand matters of arable land (key) in the eastern fields of the rājadhāni Kembāvi, and including

<sup>1</sup> This name means "the red well" The true form of it is Kemban, as given in the record itself (but with m for m), the second component being bar = rapi but modern custom uses bamr, bhar, and bhamr, and the name is shown as 'hembhari' in the Indian Atlas short 57 (1854), and as 'hembhari' in the Hydr-ibad Survey sheet 79 (1885) The place is very likely the Kembari which figures in the Basava Purana see references given by Kittel in his Kannada English Dictionary under Lem

<sup>&</sup>lt;sup>2</sup> See my Dynasties of the Kanarese Districts in the Gazetteer of the Bombay Presidency, Vol I, Part 11, p 543

<sup>\*</sup> See Sorensen's Index to the Names in the Mahābhārata, under Arjuna and Kāitavīrja This Arjuna Lad a thousand arms, whence he was also called Sahasrabahu and Sahasrārjuna For this last form see K elhera's List of the Northern Inscriptions, No 415, his Southern list, No 98, and Ind Ant, Vol XII, p 253 It may be noted that the name Kārtavīrja is used in the Raghuvamsa, which (VI 37-43) puts forward the thousand aimed Kārtavīrja as the original ancestor of Pratīpa, king of the Anūpas, whose city was Māhishmatī on the Rēvā (Narbada)

<sup>\*</sup> Lines 25-40 recite her charms and merits, introducing her as mano nayana vallable, "the favo trite of the mind and eyes" of Revarasa, but there is nothing else to be quoted from this passage—the inscriptions seldom say anything about the pedigrees of Indies, except in the case of alliances between royal families

<sup>\*</sup> Kemhāvi can hardly have ranked as a rājudhāni, "a capital", except as being the ālle vāda of the Mahāmandalēfvera Rôvarasa, the town at which he ruled

2 P 2

the rights called manneya samya at the two towns (eradum-bada) of Karadikal and Kudaligo in the Kembavi twenty-four 1 and at Nagaravura in the Sagara three-hundred 2

The date on which that was done is given (11 41-43) as —Sa(sa)ka varsha 976neya Jayasamvaisa ada Pushya-māndol-utturayana samkrāintiy-aindu, i 'ai the a inter solstice in the month Pushya (Pausha) of the Jaya samiatsara which is the 976th Saka year." The corresponding English date is 24 December, A D 1054

From the date thus given for Revarasa, it follows that the Jagadekamalla in connection with whom he is mentioned in the Yewui inscription A must be the first Jagadel amilla, that is Jayasimha II, for whom we have dates running from AD 1018 to 1012. That record, accordingly, may be placed about AD 1040

Some remarks may be added on certain details in this Kembhiri inscription. What was exactly the Ayyan-āntaya or "lineage of Ayyana" is not known as present. But the name Ahihaya was, as we have seen, a variant of Haihaya, and there was probably an original connection of some kind between these local Ahihayas and the Kalachuri kings of Chēdi, who were Haihayas? We know, at any rate, that the Western Chalukya king Vikiamiditya II (AD 733 746) married two Haihaya princesses, and that about a century and a high later the Rasht akūta kings Krishna II, Ingattunga II, and India III had Haihaya viles. and such alliances would easily lead to an introduction of other members of the same stock into the Chalukya and Rashtiakūta dominions, and to their settlement there

There seems to have been quite a group of these local Abihayas in the Gulbarga D street Other brinches of the 'Abihaya race" and the lineage of Ayyana" are mentioned in other records from that locality. Two of these are inscriptions at Diggame or 'Degaon' in the Chittipat tilula 10. The dates are illegible, but the records refer themselves to the reign of Tradokyamalla-(Sōmēśrara I), that is, to the period from about AD 1044 to 1068. The two princes seem to be the Mahāsāmanta Eragarasa and the Mahāsāmanta Sireyamarasa. They are both described as 'loin in the Abihaya race," "lord of Māhishmatī a best or towns," and "a forehead-mark of the family which is the lineage of Ayyana." Also, for Eragarasa there is given a short pedigree which claims as its origin. "the lineage of Kritavīrya, lord of the city Māhishmatī."

A third record is an inscription at Ingalige in the same talinka 12. It refers itself to the reign of Pratapach kravarti Jagadekamalla II, and is dated in A.D. 1148. The prince is the

<sup>1</sup> These two towns are shown in the maps as 'Kurradukul', four and a half miles south east, and 'Koodul, 1, five and a half miles south south cost, from Kembhari

<sup>2</sup> This place is shown as 'Nugroor', five miles north-east from hembhavi, and about fifteen miles west north-west from hagar

<sup>3</sup> The fortnight, tithi, and weekday are not stated

<sup>4</sup> Dyn Kan Distrs , p 436

<sup>5</sup> The name Ayyana occurs among the Western Chalukyas, in the case, or an elder brother of Jayas mha II and of an alleged ancestor see Dyn Kan Distrs, pp 379, 435. But it seems hardly likely that there can be any reference to either of them here

The name Ahihaya has also been met with in a record of A.D. 1315 from Central India see Kielhorn's List of the Northern Inscriptions, No. 253

<sup>7</sup> See, eg, Kielhorn's Northern List, Nos 407, 409, 129

See, eg, Kie horn's Soutl ern List, No 48

<sup>9</sup> See, e g , ibid , Nos 86, 91 105

<sup>10</sup> Elliot MS Collection, Royal Asiatic Society's copy, Vol I, pp 112, 115

<sup>11</sup> Kritavirya, of course, was the father of the Sabasrabahu Kartavirya Arjuna who has been mentioned above as name was probably used here, instead of his son's, simply to suit the verse

<sup>12</sup> Elliot MS Colliction, Vol I, p 494

Mahāmundulēstata Lokādityarasa, and he is described as "born in the Ahihaya race," supreme lord of Māhishmatī i best of towns, and "a [moon] to the group of water-likes of the family which is the lineage of Ayyana"

Another local Abihaya prince is ment oned in an inscription at Kimmārawādi in the same tāluka! This record refers itself to the riign of Tribhuvanamalla-(Vikramāditya VI), and is dated in AD 1104. It mentions a Mahāmandalēsiaia, apparently named Yānemarasa, whom it styles "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race"

Still another local prince of evidently the same stock, though he is not actually described an Ahihaya and is being of the lineage of Ayyana, is mentioned in an inscription at Hira-Mudinar, about five miles south-west from Kembhaya. The record refers itself to the reign of Bhalakamal'a-(Somesara III), and is dated in AD 1129. The prince is the Mahamandalescara Mallidevarasa, with the titles "supreme lord of Mahishmati a best of towns" and "a full-moon of autumn to the ocean which is the family of Kartavirya."

Another inscription at Ingilige, which refers itself to the time of the Devagiri-Yadaya king Singh in and is dated in AD 1210, mentions a Mahamandalestara Vira-Bijjarasa, son of Āne\_idēva, and styles him "supreme lord of Māhishmatī a best of towns" and "born in the Ahihawa race"

And still another inscription at Ingalige, which also refers itself to the time of king Singham and is dited in AD 1215 contains an earlier passage, apparently dated in AD 1191, which mentions a Mahāmandalēstara Bācharasa, with the titles "supreme lord of Māhishmatī a best of towns" and "a sun of the Ahihaya family"

#### 2 The Kirudore river the Tungabhadra

In the Ind Ant, 1901, p 107, I give a verse from a Bilingami inscription of AD 1071 which is ites that a saint named Guingalladeva founded temples at Tumbigere in the Kögali country and at Mosalemadu and I showed that these two places are in the Harpanhalli taluka of the Bellary District, Madias The next verse in the same record (line 37 f) is noteworthy in connection with verse 57, lines 127 30, of the Yewur inscription B (p 279 above) it runs thus—

Kırudoreya temla-dadıyol=

Kuruvattıya pemna-vetta Muttür=edeyol [1\*]

nere Sıddhatııtthamanı jagam=

arıyal=Gunagalladöva munı nirmmısıda[m\*] [[

t Elliot MS Collection, Vol I, p 281 There does not seem to be any reference to "the lineage of Ayyana" in this record

<sup>2</sup> I quote this record from an ink impression

<sup>\*</sup> Elliot M5 Collection, Vol II, p 179 b 4 Ibid, p 367

<sup>-</sup> Pāli, Sanskrit, and Old Canarese Inscriptions, No 159 and see Upi Carn, Vol VII, Shimoga, Sk 129 In the last mentioned book the name of the country has been misrcad as Kondah, though it had been taken, almost correctly, as "Kondah" in Mysore Inscriptions, p 145 So, also, it has been misrcad in another way, as "Kongah", in Epi Carn, Vol XI Chitaldroog, Dg 12, though here, again, it had been taken as "Kogah "in Mys Insers, p 18

I may notify zero a correction in my treatment of the verse which I quoted in the same place (Ind Ant 1901, p 107) from the Davangere inscription of A D 1108 Instead of Kadamba disayarad(a)," of the region the bet of regions, of the Kadambas," read Kadambali sayinad(a), "of the Kadambali thousand," and cancel note 11 This province is also mentioned as the Kadambalige thousand (perhaps sometimes with d instead of d) in various records ranging from A D 930 to 1071 Epi Carn, Vol XI, Chitaldroog, Cd 47, 74 77, Dg 20, 71, 114, 119, 126, 133, Hl 30

This tells us that — "On the southern bank of the Kirudore, at the eminent site Muttur of Kuruvatti, the saint Gungalladeva founded a place which the world knows well as a Siddhatitha [a sacred resort of pious people]"

Now, it seemed not unleasonable to expect to find Kuruvatti somewhere near Tumbigere and Mosalemadu, both of which places are close to the Tungabhadra, within six inites on the cast of it and the Tungabhadra is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank

But further, a Balagami inscription of A D 1068 tells us that it was at Kuruvatti and in the Tungabhadrā that the Western Chālukya king Āhavamalla-Sōmēsvara I "by a supreme act of austerity ascended to heaven", the reference being to the fact related in the Vihramānkalāvacharita, IV, 44 68, that the king in question, being attacked by a malignant fiver for which no remedies were found to be of any avail, went to the Tungabhadrā, and there, fite bathing and meditating on Siva, walked into the river until its waters reached his throat, and so ended his own life

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same Kuruvatti, and that consequently the Kirudore must be the Tungebhadra. And I find Kuruvatti in a place which still exists under the same name in the Harpanhalli tāluka, it is shown in the Indian Atlas sheet 42 (1827) as 'Heera Cooravutty', in Hirē-Kuruvatti, 'the larger, senior, or older Kuruvatti,' in lat 14° 46', long 75° 16' it is on the Tungabhadrā, it about seventeen miles due west of Harpanhalli and at the same distance towards the north west from the places Tumbigere and Mosalemadu which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one. This place, indeed, is on what is actually at that point the north hauk of the Tungabhadra, which there makes a bend of about four miles from east to west, but that bank is in reality the south bank of the river with reference to its general course from south-west to north east however, the record of A D 1071 places on the south bank, not Kuruvitti itself, but "Interformance of Kuruvatti," and this place may very well be identified with the 'Chik Koorwutty' of the map, on the opposite bank,—really the north one, but actually the south bank at that point

The identification of the Kirudore with the Tungabhadra, thus arrived at, is well confirmed by finding also Mukkunde, which is placed by the Yōwūr inscription B on the Kirudore, in the 'Mookoondi' of the map on the Tungabhadra (see p 272 above)

On this matter it only comains to add that this name Kirudore, "the little river," seems to have been applied to the Tungabhadrā by way of contrist with Perdore, Peldore, "the great river," which is well known as a name of the Krishnā, into which the Tungabhadrā flows about sixteen miles north north east o Karnūl in Madras?

<sup>&</sup>lt;sup>1</sup> The record is Ep. Carn, Vol VII, Shimoga, Sk 136 Here, and indeed possibly in the inscription of AD 1071 (the photograph of which is on a small scale), the name of the place is perhaps written Kuruvartti—The dits of the death of Sōmūsvara I seems to be given in this record as Cha tra krishna 8, Ravivāra (Sunday), of the Kilaka samvatsara, Saka 990 (expired) the tithi answers to 29 March, AD 1068, on which it ended at about 14 hrs 40 min after mean sunrise (for Ullain), but the weekday was a Saturday

<sup>2</sup> See, eg Ind Ant, Vol 1, p 319

Madras Manual of the Administration, Vol. III (1893), p. 349, and Sewell's Lists of Antiquities, Madras, Vol. I, p. 109, where we are also told there is an incription—this record remains to be explored

of about AD 800, Eps Carn, Vol A, Kölär, Sp 30, mentions three chiefs, Nolamba, Chölu permanadi, and Mayinda, as "governing with the Kiru tore as the boundary" and an inscription which is supposed to be of about AD 900, ibid, Bg 62, mentions a Vaidumba mahārāja as "ruling the earth with the Kirudore as the boundary". There is nothing in either of these two records to help to identify the river, and it is possible, if not piobable, that the name here denotes some other river than the Tungabhadrā just as the name Beddore or Peddore Pc dore, was also used to denote some river in Coorg which was at any rate not the Krishnā, see Ind. Ant. Vol. VI., pp. 100, 102, 103

### 3 The Ededore country, the Raichur District

The identification (see p 272 above) of the Brahman village Mukkunde, which verse 57, lines 127-30, of the Yewar inscription B places on the river Kirudore and in the Ededore nid, with Mookoondi' on the north bank of the Tungabhadra in the Raichar District, is one guide towards locating the Ededore country

Other help in this direction is given by an inscription at Gobbūr, a village in the Raichūr District, about eight miles south of the Krishnā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat 16° 18', long 77° 13', about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi' This record refers itself to the reign of Tribhuvanamalla-(Vikiamādītya VI), and is dated in AD 1084. It mentions as a feudatory of that king the Mahāmandalēsvara Jōyimarasa, who was governing the Ededore two-thousand and the (?) Kallakelage hundred, and records that he granted to the god Kalidēvasvāmi of the agrahāra Piriya-Gobbūr a village belonging to Lim, named Hallasinte, in the Gundūru three-hundred. There is nothing in the record to show whether Gobbūr was in the Ededore two-thousand or in the (?) Kallakelage hundred nor does another inscription at Gobbūr, of the same year, clear up this point. But the record seems to imply that the place was in one or the other of them, and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in AD 1024, which recites that the king, when he was in camp near Kollapura (Kölhapur) after "having thoroughly routed the mighty Chola, the lord of the five Dramila countries," granted to a Brahman, who was born at the village Mudunira in the Pagalati district, a village named Mādadūjhūru in the Karatikallu three hundred which was in the Edadore (sc) two-thousand As will be shown below, pp 306 ff, Pagalati is represented now by a village in the Gulbarga District which is shown as 'Hugurtungee' in the Atlas sheet 58 and as 'Haggataga' in the Hyderabad Survey sheet 53 (1909), situated about twentyeight miles south-west-by-south from Yewur, and Mudunira is the modern Hiré and Chikka-Mudanui, sixteen miles north east-by-north from 'Hugurtungee' and twelve miles southwest-half south from Yewar The village Madadulhurn still remains to be found view of the other indications, there can be little doubt, if any, that Karatikallu is a place shown as 'Kurrudikul', which spelling we may safely take as meaning Karadikal,50 in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichur District an atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichur District and Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichur District and Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichur District and Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichur District and Atlas sheet 81 (1886), in the Raichur Dis 16° 9', long 76° 34' it is eight or nine miles south of the Krishia and three miles 'chimthe north-west of the taluka town Langsugur, and is about forty-three miles towards west-by-south from 'Goboor' and the same distance north-north-west-half-west from 'Mcokoondi'

<sup>1</sup> I quote this record from the Elhot MS Collection, R As Society's copy, Vol I, p 1916 The transcription, in respect of which free allowance has to be made, as usual, for m sreadings, and other is accuracies, has —Ededurvīyitsāsirama Kallakelagēnūrama dushtaniggrahasi htapratipā'anadmāluttamire

<sup>&</sup>lt;sup>2</sup> This village, Hallasinte, was evidently some outlying detached property of the Mahāmandalēsvara

<sup>\*</sup> Op cit, p 1906

I quote from 10k impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in Ind Ant, Vol VIII, p 18 The fact of the record being a Sanskrit one in Afgari characters accounts for the spelling Edudore for Ededore See now below, pp 303 ff

Especially in view of the point that it is given as 'Kararikul' in the Map of the Nizam's Dominions (1892. 1'=16 miles). The t would easily be softened to the d which is plainly indicated by this last form, taken with the other, or, indeed, it is possible that the writer of the record confused the Kanarese karada, 'a bear', with the Sanskrit karati(n), 'an elephant', which would be more familiar to him — This place is not to be mixed up with the Karadikal in the Kembavi twenty four which is mentioned in the anscription of A D 1054; see p 292 above

We thus see that the Ededore two-thousand was a stretch of country between the rivers Krishnä on the north and Tungabhadrä on the south, comprising a large part of the present Raichür District, probably, in fact, all of that district from about long 76° 15' to the confluence of the two rivers some sixty miles east by-south beyond Ruchür But it did not include the south-western part of Raichür there we have Yelbarg, the ancient Erambarage, which either was the chief town of a separate district of its own or else was in the Kisukād seventy, and Ittagi, a place noted for an exceptionally fine Saiva temple, which was in the Belvota three-hundred The Ededore country took its name from its position the second component is of course tore, a river', the first is ede, a place, a spot, a place between that the whole word means (a territory) between rivers."

We can also see now that this Edodore country (and not, as has been thought, the small Yedatore, talks on the Kayerian, the Mysore District) is the Idaitural-nædu which the Chola king Rajendra Chola I, the opposent whom Jayastaith all defeated, was proud to include among this conquests. The grant registered by the charter on the Miral plates was evidently made by Jayasimha as an item in the celebration of his baying just won back the Ededore country, from the Chola king, who had wrested it, from the Chalukyas some eight or nine years earlier true it had much so take it and the chola king.

ı iltə il4. Koppamı Khidrāpür

In verse 63, lines 139-41, of the You'r inscription B (see p. 279 above) we are told that the Brahman Samkararya, an ancestor of the Dandanayaka Ravidova, by worshipping austerely Koppad-Isvara, tho, god. Siya asi, Isyara of Koppa, obtained a son whom he accordingly named Koppadeva, With this it as an incidental touch, compare the Ablui inscription E of about, A.D. 1200, which repites how Burushottamabhitta the father of the famous Ekantada-Rampyya, obtained his son, by worshipping Siva as Somanatha of Alande 5 So, also, the Vikramankadevacharita, says that the Western Chalukya king Ahavamalla-Somosvara I, being, distressed, by, having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a three sons, Somesvara II, Vikramaditya VI, and Jayasimba III 6 But a more interesting, point is the identification of the place Koppa which is thus mentioned interesting point is the identification of the place Koppa which is thus mentioned in interesting.

odli Now, the records of the Chola king Rajendradeva mention a place named Koppam as the recepe of one of the great battles in which he defeated the Chalukya king Ahavamalla-Komšávara. I An inscription of his third year, at Tiruvallam, tells us that he conquered the Rattapädi seven-and-a-half-lakh country, — that is, the territory of the Western Chalukyas, as named after the Rashtrakūtas or Rattas of Mālkhēd who pieceded them, — and set up a pillar of victory at Kollāpura, which is the modern Kolhāpūr, the chief town of the Kolhāpūr

<sup>1</sup> See Ind Ant, Vol XXX, p 262

<sup>&</sup>lt;sup>2</sup> We learn this from an inscription of A D 1112 at Itingi, Elliot MS Collection, Vol I, p 3195

<sup>&</sup>lt;sup>3</sup> Compare, from another part of Southern India, the name Rendögulunadimi vishaya, "the district between two rivers," vol 4 above, pp 302, 803 I owe this reference to Mr Krishna Sastri

My remarks in Dyn Kan Distrs, p 436, and a similar statement by Professor Hultzsch in South-Indian Inscriptions, Vol. I, pp 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yedatore täluka in Mysore had its present name at so early a time in the local records, in inscriptions of A.D. 1080 (?), 1087, 1104 (?), and 1133, Eps. Carn., Vol. IV, Mysore, Yd. 23, 2, 55, 61, we meet with the name Togenäd, "the river district", and the name Edatoge seems to figure first in an inscription of A.D. 1391, ibid., Yd. 1

State in the Southern Maratha Country, Bombay, and that Ahavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away "1 And a brief but vivid account of the battle is given in another of his records of the same year, at Manimangalam, dated precisely on 17 August, AD 1055.2

Two items of importance about Koppam are given in the records which thus mention it (1) One is that it was seppa-mā-tīrtta, "a proper great tīrtha" (2) The other is that it was on pēr ārran-garai, "the bank of the great river" Here we have the Tamil karai, which is the Kanarese kare, 'bank, shore', and pēr-āru, of which the Kanarese equivalent perdore, peldore, 'great river', is well established as a name of the Krishnā 5

We thus have Koppam defined as a great tirtha or holy place on the bank of a great river which we have good reason to take to be the Krishnä, and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kölhäpür.

The clue to the rest is found in an inscription of AD 1213 at Khēdrāpūr, or more properly Khidrāpūr, a village which is shown in the Indian Atlas quarter-sheet 40, SE (1905), in lat 16° 36′, long 74° 41′. The village belongs to the Śamkarāchārya Svāmī of Sankēshwar in the Belgaum District, and an annual jātrā is held at it, in the month Pausha It is about thirty miles towards east-by-south from Kölhāpūr, and is situated on the right bank of the Krishnā, in a loop which the river makes below Kurundwād on the north, where the Pañchgangā flows into it, and above Dānwād on the south, where it is joined by the Dūdhgangā. This inscription, which has been edited by me in JBBRAS, Vol XII p 7, is on a store tablet at the temple of Koppēsvara. It is dated in the Śrīmukha samvatsara, Śaka

<sup>1</sup> Loc cit, No 744, South-Ind Insers, Vol III, p 112

Loc. cit., No 745, South -Ind Insers, Vol. III, p 63

Inscript on of Bajandradava at Volagerehalli in the Bangalore District, Mysore, Epi Carn, Vol IX, Bu 103, the published text and translation give feppa mā tīrita, "the beautiful great līrtha", but the meaning of seppari seems to be 'propriety', rather than 'beauty', compare the Kanarese saypu' rectitude, propriety, justice, virtue, merit', and the roots chey, sey, say, 'straightness, rectitude' This record, also, has the account of the battle, its historical introduction being the same with that in the Manimangalam record mentioned above The published text and translation of this latter record (South-Ind Insers, Vol. III, pp 60, 63) give sepp arun tiratta, "the strength (of whose position is) hard to describe", the analysis being apparently seppu, 'to speak', with arun, difficult', and tiratta from tira the tadbhaca of the Sanskrit ithira, 'firm, steady' but the translation here introduces something which is not in the text and, as remarked by Dr. Barnett, with whom I have discussed these two passages, sepp arun would rather mean "rare in propriety or elegance" The expression seppa mā tīrtta seems the more likely one, compare seppa mā nadai, 'proper high conduct' and it is conceivable that it is the real reading in the Manimangalam inscription also

<sup>\*</sup> Kielhoru's Ncs 744, 746, 748, 749, 751 (?), 1080

See above, Vol. V. p 169, note 6, Vol. VI, p 259 -Originally, in South-Ind Insers, Vol I, p 134 (Kielhorn's No 746), the reference to "the great river" was not understood, the translation was given as 'Koppam on the bank of the Pērāru," and the suggestion was made that the Pērāru might be the Pālāru, Pālār, and Koppam might be Kuppam, a village in the North Arcot District, Madras, which gives its name to a station on the Eangalore Branch of the Madras Essiway Then, in South-Ind Insers, Vol II, p 232, the translation was corrected into "Koppam on the bank of the big river," and the suggestion was made that the reference might be to the Tunga and Koppa, a taluka town in the Kadur District, Mysore But, even apart from the objection that neither can Kuppam be ead to be exactly on the Palar nor Koppa on the Tunga, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a taluka Another suggestion has been (Ep. Carn, Vol IX. Bangalore, introd., p 16, note 3, and Mysore and Coorg from the Inscriptions, p 90) that Koppam may be "Kopal, Kopana", by which is meant Koppal, in the south west corner of the Nizam's territory, about seven miles north of the Tungabhadra in this case there is not even an identity of name to give colour to the idea -It may be added that koppa, 'a small village', is by no means an uncommon name of places in the Kanarese country . it also occurs freely as an ending of place names , eg, Bāmankop, Chikkop, Dēvikop, Gövindkop, Huřkop, etc 2 q

1136 (current), in the month Chaitia, on a Monday (Sōmavāia) which was a sūrya-parvan or solar festival, and the corresponding English date is Monday, 22 April, A D 1213, the new-moon day of Chaitra, on which day there was a total colipso of the sun, visible in India 1 The record recites that on that day the Dēvigiri Yādava king Singhana gave "the village Kūdala-Dāmavāda, situated at the confluence of the rivers Kādala Kri hnavēnī and Bhē iasi and in the Minimji country, up to its boundary (startina) from the holy confluence of the rivers Krishnavēnī and Kuvēnī, Kāmad ādaā-it inamblunē siē-Kappēsiara dēvāya, "to the holy first self-existent one, the hely god Koppēlies." also, that he recailed and give to that same god "all that is found from previous times at the two villages Jū mid and Sirigupia"

Now, the temple at which the store tablet bering this more uption stands is still known as the temple of Koppžsvara. It has not exactly the reclinectard pretensions with which in my mexperied extended it nearly forty years ago and it seems in fact to have been built on the site of an earlier temple of the Chālubya period. Still, it is a great and noteworthy building. With it and the inscription taken together, especiably in view of the description of the god as "the holy first self existent one," it can hardly be doubted that the god of this temple is the original and great Koppžévara. And in the light of all the points set out above we cannot hesitate, in my opinion to take this god as the Žívere of Koppa mentioned in the Yūwūi inscription B, and to place here, or Kinidažpūr on the Krishnā, the "great tīrtha Koppam on the bank of the great rives," which was the scene of the battle between the Chōlus and the Chālusyas !

I may add that in my opinion this same record enables us to identify Kūdalsaingam, the scene of another Chola-Chalukya battle, with the confluence of the Krishna and the Panchgangā, also, that I locate in the same neighbourhood, at Inchal-Karanji, the place Karandai, which was still another of the same series of hattle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

# No 33 — FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI

BY F E PARGITER, MA, ICS (RETD)

These four inscriptions have been publiched before, but are now re-edited at Dr Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

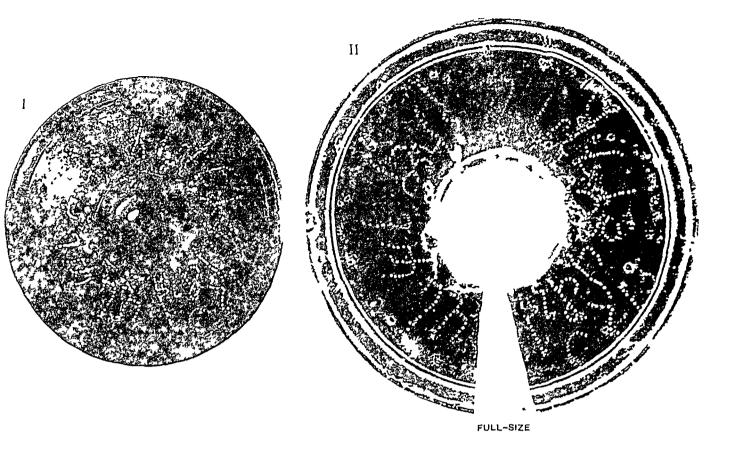
<sup>1</sup> Sewell and Dikshit's Indian Calendar, p 123, and see Von Oppolzer, Canon der Finsternisse, p 232, and plate 113, compare Professor Kielhorn's note on this date in Ind Ant, Vol XXIII, p 180, No 102

<sup>&</sup>lt;sup>2</sup> Of the places mentioned in this second, Mirimji is the nodern 'ling, the chief town of the Miraj State fourteen miles north by west from Khidrapur Kūdala-lamavāda is found in Dūwād, the 'Danwa', Danwad' of maps, five and a half miles west south vest from Khidrapu, and the confluence of the Krishna and the Dūdhgangā the record shows that its laids enginally extended on the north to the confluence of the Krishna and the Paūchgangā [My original suggestion, to identify the village with Kurundwad at the confluence of the Krishna and the Paūchgangā, is cancelled Kurundwad is the Kurundaka where the Rāshtrihūta king Indra III was crowned, as recorded in the Baguinrā plates of AD 915, Vol IX above, pp 28, 40] Jūgula and from Khidrapūr

See Mr Cousens' Revised Lists of Remains in the Rombay Presidency (1897), p 2°6

<sup>\*</sup> This identification, with also the following two, was stated by me in Ind Ant., Vol XXX (1901), p 371 (see also Vol XXXI, p 395), but without the proof of it.

			,
	•		1
1			
,			
		-	
	•		



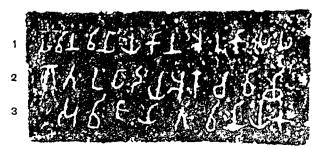
B-On the silver plate from Manikiali



C-On the pedestal of the Hashtnagar statue of Buddha



SCALE 60



SCALE 25

FLEET

with ink-imp essions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions

#### A -On the bronze casket from Manikiala

The casket, which is of bronze, was found in a stupa at Mānikiāla, a village and group of ruins some the in miles south cast from hāwalpindi (Imp. Gas., XVII, p. 182), and its described in Prinsip's Essays, Vol. I, pp. 96 ff (with illustrations Nos. 20a and 20', in the plate an exel thereto) and by Cunningham in the Archaeological Survey of India, Vol. II (1871), pp. 161-62, where this alled a cylinder. It is now in the British Museum

The casket is cylin'iteal, 53 inches (135 mm) high and 35 inches (90 mm) in diameter, with a pinuacle 35 inches (90 mm) high on its hid. Around on the top of the hid runs the inscription, in Kha sahthi characters formed of small dots punched into the metal as in some other cases, and the last four letters are inserted, because of want of room in the main line, beneath the preceding word, but the space is nardly large enough for the proper delineation of their lower portions. The A, I on the anneared plate, is a reduced reproduction from a photograph taken from also eithelid, and displays the record as it lies on the lid, except that it fails to show the low riportion of the last letter. Hence fig. A, II, which is a full size reproduction from in ink impression, has been added, the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

#### TEXT

1 Kavośia<sup>3</sup> chhatrapasa Gianakpyaka-chhatrapa-putrasa 2 dana-muzho

#### TRANSLATION

Of the Satisp Kavosia, son of the Satrap Ganakpvaka, the choice gift

#### REMARKS

Karosia The doubtful letter is the second. It seems to be no rather than n, because the voicel sign does not extend above the n, except in one dot, compare this sign with the sign in the next letter st. Even it read as Karisia, the word cannot mean "belonging to the town Kapisa", for two reasons - (1) if it is so taken, the donor would not mention his name, but merely call himself. "Satrap of Kapisa", and this is wholly improbable, because donors always mentioned their names, and naturally so 1 (2) he mentions his father's name, Ganakpyaka, and it is not credible he should do that and yet not mention his own name. Karosia, or Karisia,

<sup>1</sup> Eq. (1) Kanushka's relic casket from Peshawar (Archæological Survey of India, Annual Report, 1903 9, plates 12, 13, at p 50), (2) the Tixila record of Möga and Patika of the year 78 (Ep Ind, Vol IV, p 55), (3) the Wardak vase (Ep. Ind, Vol XI, p 202), (4) the Taxila in cerption of the year 136 (Journ Roy As Soc, 1914, p 573), and (5) to a certain extent, the Sue Vihar record of Kanishka of the year 11 (Ind Ant, Vol X, p 326)

In some similar cases excess syllables at the end were placed over the main text thus, on the Piprāhwā relicvase the final syllables yanari are placed over the opening word Sukitshatinam (see Antiquities in the Terus, plate 13, fig 1, and for a note on the baring of the detail, see Dr Fleet's remarks in Journ Roy As Soc, 1905, p 679) so also, on the Souari relic vase the final syllables yasa of the last words hēmavat āchariyasa were placed over the letters vatāchari of those words and an upright stroke was added to mark the end plainly (Journ Roy As Soc, 1898, p 579, plate, at top)

Or perhaps Karifia

<sup>6</sup> It is not a case of someone else referring to the donor and possibly not knowing his name; it was the denor him elf who put this inscription on this cashet

must therefore be the donor's name, and even if Kaussa be derived from the town Kapisa, it must still be a personal name

Granak peaka. The first letter has the mark of conjunct r, but the r may not be real and may merely modify the sound of the g, as on the Wardak vase (Ep Ind, Vol XI, pp 2067) that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter k with the extremit, of its right limb curved and extended in (2) a long strught line upward, and (3) the letter p subscribed bereath the k. The meaning of stroke (2) seems probably v, which, when conjunct, is formed by a curved stroke carried up to the top of the letter, compare stars in line 1 of the Manikial's stone and satvans in 1.3 on the Wardak vase. The whole character seems therefore to denote kpv, and satvans in 1.3 on the Wardak vase. The whole character seems therefore to denote kpv, and I would suggest that the name is Ganak punks, the v representing the vowel u before a as required by Indian writing just as Puru-aspa becomes Purvaspa in line 2 of the Manikiala stone. The n here is a dental n, because it is exactly like the n in dina

The expression occurs in other I agree with M Schart in this reading inscriptions and also in the form dana-mule on the Bimaran vase, as he has noticed, pointing out that mukho involves change of gender in this Piakrit 3 He explains the phrase as "moyen, objet d'anmône" and as =dana 4 But it scems to me it must mean more than that gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap, hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc Other places where dina-mukho occurs are discussed being separate (see the next inscription) in the Annual Report of the Archeological Survey of India for 1903-4,5 where it appears only in three instances, clearly on the Chaisadd i pedestal (ibid, pp 249 50) and probably in the It seems to me at present that dana-mulho ruscriptions marked Nos 4 and 9 (ibid, pp 253-4) is a nominitive case and that it denotes something more than dana I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning far as regards this conket with its contents and the Bimaran vase (which contained relics of Buddha) it may be suggested that, as mukha means "the chief, principal, best", dana-mukha may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts Compare the use of the word mukhya, which is often added to nouns in Sanskrit to signify ' pre-eminent, choice', eg dvijāti-mukhya, Manu III, 286, ratha-mukhya, "a choice chariot," Vāyu Purāņa 93, 19

## B-On the silver plate or disc from Mānikiāla,

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No 26 in the plate in Prinsep's Essays and also in Cunningham's plate. It is of silver, 9 inches (22 mm) in diameter, and the inscription is on one side, firmly engraved in Kharoshthi characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

<sup>1</sup> Journ Roy As Soc, 1902, p 616, 1914, pp 646, 655 2 Journ Roy As Soc, 1911, p 618

<sup>2</sup> Journ Assat, ser VIII, Vol XV (1890, Part 1), pp 130 5 (where the reference to Arch Surv Ind, 111, p 29, should be V, p 49) ser IX, Vol IV (1891, Part 11), p 511. [With regard to the form mukho for mukhams compare yo for yam, in the Wardak vase inscription and numerous examples in the Kharoshthi manuscript of the Dhammapada —S Kj

Journ Anat, ser VIII, Vol. XV (1890, Part 1), p 132

I have to thank Professor Konow for drawing my attention thereto

The first line is clear, Gomanasa, but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. Gomanasa is the genitive of Gomana, that is, Gōmāna, a name comparable with other names formed from gō such as Gōdhara and Gōnanda. This disc was his gift, while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavosia. The disc was inside the gold box, and piesumably both were given at the same time. It is probable that the Satrap did not himself go to Mānikiāla but sent his gift by the hand of some official, and if so, the deputy also might naturally offer a gift. Probably therefore Gōmāna was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably ka, because its left leg is the main downward line. The second can hardly be da, because da generally is not angular and has a short tail. It resembles ta and ra, yet can hardly be ta, because the stem of ta is generally short. Hence it appears to be ra. The third is plainly va

The fourth is very puzzling Dowson read it conjecturally as  $rta^2$  and Cunningham accepted his conjecture, but the character for rta is well known now and is different. It can hardly be vo. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is ka. It certainly differs from the preceding ka, yet if we place in regular order (1) the oldest form of k (Buhler's Table I, cols 1-x), (2) the first k here, (3) this character, (4) the later form of k (Bühler's Table I, col xi), and (5) the form of k found on the Wardak vase in the undoubted words  $\hat{S}akya$  (1.1), kusala and Horeshkasya (1.2), we obtain a series shewing the development of k, with two intermediate forms here, and Dr. Thomas has found on the Mathurā lion capital a form of ko in which the k has a resemblance to this fourth letter 4. Further, a closely parallel case of two differently formed k's will be found in MS. N. XV. 333, 5. namely, k's somewhat similar to the first k here in karya khota (1.1) and karyasa pamchaka (1.2), and k's somewhat similar to this second k here in the words sighra karya (1.5), katha karya and karana twice (1.6)

The last letter is no doubt sa, though it differs from sa in the first line, and since sa is written twice somewhat differently, so also might k be

TEXT.

1 Gomanasa

2 Karavakasa.

#### TRANSLATION

(The gift) of Gomana the Karavaka

I cannot however offer any explanation of this title karavaka, in spite of all efforts to reconstruct it in Sanskrit

I There is nothing to show whether the n in this name is a dental or a cerebral. There were two different characters for n and n, but in inscriptions they were not always used consistently nor were they always distinguished thus, no distinction is made between them on the Taxila vase (Ep Ind, VIII, 297) nor on the Wardak vase (Ep Ind, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Mānikiāla stone (JRAS, 1914, p. 640). As this is the only n in this short inscription, it is impossible to say definitely whether n or n is meant here, but n is more likely than n, because  $G\bar{o}m\bar{a}na$  is a probable name, while  $G\bar{o}mana$  or  $G\bar{o}m\bar{a}na$  is not

<sup>&</sup>lt;sup>2</sup> Journ Roy As Soc, Vol XX, (1563), p 248,

<sup>\*</sup> Ep Ind, Vol IX, p 146, Table IV.

<sup>3</sup> Ep Ind., Vol. XI, p 210, plate

<sup>5</sup> Stein's Ancient Khotan, Vol. II, plate XCII

### C -On the pedestal of the Hashtnagar statue of Buddha.

Mr. L White King, BCS, discovered at Hashtnagar in or about 1883 a standing figure of Buddha, which the people worshipped as representing one of their gods a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gandhara sculpture, and the redestal hore an inscription in one line below the figures The people allowed Mr King to remove only the pedestal, and it is now in the British Museum The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read

Hashtnagar, ' the eight towns", 11 a tract of 203 square miles in the Charsadda tabish of the Peshawar district, the eight chief villages of which are held to occurry the site of the ancient Pushkalāvatī, Peukelaotis (Imp. Guz, XVIII, p 60) Charsadda is on the north side of the Kabul river, some 15 miles towards the N E from Peshawar Pushkatāvati (or Pushkalāvati) and Takshasila (Taxila) were both in the Gandhaia country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rama, king of Ayodhya 1 Gandhara thus included Taxila, and this is also stated in various places in the Jataka Bluen tsiang gives Po-lu-sha-pu-lo, Peshawai, as the capital of Gāndhāra 3

Mr V A Smith published the inscription, with a rough rubbing of it, in Ind Ant, Vol XVIII (1889), p 257, and cited it again, with a photo etching of it, in Journ Beng As Soc, Vol LVIII (1889), p 144 In both places he gave Cunnugham's reading of the date, 274 Emborasmasa, etc Working on those materials M Senart pointed out that the tens and units in the date were 84 and the month Prothavadasa, (Journ Asiat, VIII° série, Vol XV, 1890, Part i, pp 124-6) Buhler in 1891 adhered to the date as 274 Postavadasa, (Ind Ant, Vol. XX, p 394) But M Senart subsequently fixed the year as 381 (Journ Asiat, IX's serie, Vol XIII, 1899, Part 1, pp 530-1) The year-date, however, his been called in question again lately, hence Dr Fleet has had a careful squeeze of the inscription made and reproduced as fig C in the annoxed plate. I have compared this illustration with the pedestal itself, and it is quite accurate the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part

The pedestal is 136 inches (34 cm) long, but a portion of 28 inches (7 cm) has been broken away on the left side, leaving only 108 inches (27 cm) intact. This portion with its inscription is shown in fig C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Khaioshthi characters I agree with M Senart's The year is undoubtedly 384, and the month Prothavada, the second letter being th and not st (as shown in Buhler's Table I), for st has a complete cross-bar

Sam 3 100 20 20 20 20 4 Prothavadasa masasa divasammi pamchami 4 1

#### TRANSLATION

The year 384, on the day five, 5, of the month Praushthapada (Bhidapada)

#### D -On the stone relic-box from Sanchi

This relic box was found in stupa II at Sauchi in the Bhopal State, and is described by Gen Conningham in his Bhelsa Topes, p 286, with a drawing of the box and its inscription

<sup>1</sup> Vāyu Purāna, 88, 189 190, Brahmānda Purāna, III, 63, 190-1 - which suggest that Pushkara and Taksha hailt the two towns Vishnu Purana, IV, 4, 17 merely names the two sons See Journ Roy As Soc, 1914, p 286

<sup>2</sup> Sco Jätaka, Index

Beal, Si yu ki, Vol I, p 97 See Watters, On Yuan Chwang, Vol II, pp 201, 211.

<sup>\*</sup> Iourn. Roy As Soc , 1913, p 950.

in his plate XX The inscription is on its side, and is included as No 654 in Piof Luders' List of Brāhmī Inscriptions (Ep Ind, Vol X, Appx) The box is now in the British Museum

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters, the letter ra, indeed, in line 2, seems to have the serif, but its appearance is merely due to a heak in the stone, for the squeeze shows clearly that the top of ra, just like the tops of all the other letters, was plain and had no serif

The language is Prakrit Sair a (1.1) is no dot bt a degenerate form of sāriāna (which is found on the Wardak vise), the genitice pland of sāria, a feminine collective noun formed from saira and is cining "the whole", and its use here instead of the proper word saiāna is worthy of notice

Canningham translated the insert ton thre (lee cit)—"Teacher of all menches of Vinaya, the Archat Kāsyapa Gō-ia, Upādiya (or Ablot), and the Archat Vāchhi Savij yata teacher of Vinaya," Prof Ludies that let did thus (loc ct)—"(Relics) et ili tacher (cinā jal as) beginning with Ara' (Arbat?) Kāsap getira dare, (Arbat?) Vāchhi Suvija ita the teache." But the irrangement appears to me to slow that e ch of the two persons mentioned is described by, test, the title ara (which is no doc't short for arabā), secondly, his gātia name and thirdly, his jersonal name, home upādina mi se be i jerso al arabe, aid tādībi stems obvicity to be a gāt a-name meaning "nel name to the Vātsa aātia". Tiken so, the whole useri, hor reals recorately, except that the first in larage about he ranāya'ā, for this a ord obvious y governs the first two weres a dapplie, to both pessons

#### TEXT

- 1 Savina vināgikāna ara Kīsapa-
- 2 gota Upidiya ala cha Vāchhi
- 3 Suvijayita <sup>1</sup> vināyul a

#### TRAFSLATION

The Athat Upzdiya of the Kū $\langle y | wa g \delta tia$  and the Arhat Suvijayita of the Vūtsya  $(g \delta tia)$ , spiritual teachers

#### No 34-MIRAJ PLATES OF JAYASIMHA II AD 1024

#### BY LIONEL D BUNETT

The record on these plates, which were obtained at Liray, the chief town of the Miray State in the Southern Maratha Country, Bombay, was first brought to notice, from the original plates, by Mr W 11 Wathern in 1835, in JRAS, first series, vol II, p. 380, and a reading of the text, with a translation, was given by him in vol III (1836), p. 258. A tentitive error of it was given by D. Fleet in 1879, in It d. 111, vol VIII, p. 11. but, in the absence of the original plates and of ink impressions of them he could not offer a final treatment of it. The original plates have never been traced again. But Di Burge's subsequently found incompressions of them, evidently made by Mr Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Di. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geograpical connection with Miraj, except in having been found there, it regulates the grant of a village at a long distance from that place—its most appropriate designation would be "the Liadadājhāru grant" but the plates have been habitually known as "the Miraj plates",2 and it is convenient to retain that name for them

<sup>1</sup> Or Suvijayeta, as it might be read

<sup>&</sup>lt;sup>2</sup> They are entered as such in Profes or Kielhorn's List of the Inscriptions of Southern India, vol. 7 above appendix, No. 154

The plates were three in number, each measuring about 112" in width by 81' high, and they were strung on a ring having a seal with the representation of a boar, the crest of the Chalukyas The plates were made with raised edges to protect the inscription on them and the writing is well preserved almost all through, so far, at any rate, that no part of the record is now doubtful An apparent crack down the middle of plate it b is not due to damage to the original plate the ink-impression, were very old and brittle, and this one was found torn down the middle they were mounted on paper for subsequent preservation, but, even so, they remained very fiagile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, it b, causing the gap near the beginning of lines 65 and 66 -The alphabet is a well-shaped one of the Northern type, resembling that of the Kauthem plates (Ind Ant vol xvi, p 21), with letters of an average height of about 1', its affinities are best seen on plate 5 of Buhler's Palwographie -The language is Sanskrit throughout, with the exception of the Kanarese phrase gandarol-ganda on line 60 The gerund nuddhātya (line 66), from the same root as the substantive dhāţī, is worth noting —As regards orthography, it may be noted that v is always written for b, and I have left this spelling without correction in There is considerable vacillation in the writing of consonants following r, my transcription which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented The dental s is often confused with the palatal s by anusvāra and sometimes given in full The upadhmānīya breathing is in most cases represented by a letter resembling sh prefixed to a following initial p

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well known poem narrating the pedigree of the Western Chālukya kings, which is here cairied down as far as the reign of Jagadēkamalla-Jayasimha II. I have already published a text of this composition in the recension of the Nilgunda plates, p. 142 ff above, and there have referred to the variants supplied by the present document, it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Mādadūjhūru, in the three-hundred of Karatikallu and the two-thousand of Ededore, to a certain Vāsudēvārya, son of Rēvanārya and grandson of Śrīdhara, a Brāhman of the Kausika Gōtra and Bahvricha Śākhā, born at Mudunīra, in the county of Pagalati. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prolārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64 65) are the Raktākshin samiatsara, Šaka 946 expired, the full moon day of Vaisākha, Ādityavāra (Sunday) On this Dr Fleet gives me the following note — "As a Chaitrādi lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha samvatsara coincided with the Saka year 947 current (946 expired) also taken as a Chaitrādi yeai, and began on 13 March, AD 1024 The given details answer quite regularly to Sunday, 28 April, AD 1024, on which day the fullmoon tithi of Vaišakha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)"

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely —

- 1 The Kauthem plates of A D 1009, Indian Antiquary, vol xvi, p 21
- 2 The present Miral plates of A D 1024
- 3 The Yewur inscription of A D 1077, p 269 above and
- 4. The Nilgunda plates of A D 1087 and 1123, p 142 ff above.

There are two other records, on stone, which follow the same draft in the main Of these one is the inscription of A D 1091 at Alūr in the Gadag tāluka of the Dhārwār District, noticed by Dr Fleet in Ind Ant, vol viii, p. 21, the other is an inscription of A D 1122 or 1123 at Dāvangere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in Epr Carn, vol xi, Dg 1. These remain to be examined in detail

Beginning of Verse	]	<del></del>	Kauthi			Miraj			Yõv		Ī	NTI	
Desimally of Fers	_								101	· W.		Nīlg	илая
Namas=tunga Jayaty=āvishkritam Sriyam=upaharatād² Kari mahara Kavalita Nala Taj jēshu rājyam Kandah kīrtti Yō Rāshtrakūta kulam Chatula-ripu Tat-tanayah Pulakēšī Vaysm=spi Pulakēšī Vaysm=spi Pulakēšī Nala nilaya-vilōpī Sarva dvīp akramana Jyēshtha-bhratuh Jē'ur=ddisəm Adamarī kiita Sutas=tadiyō Tat-sutō Vikramādityō Taj janmā Viļayādityō Tad bhavō Vikramādityah Vikramāditya bhūpala Taila bhūpas² Ayyan āryas² Abhayat=tayōs² Chēd īsa vamša Sutam=iva Vasudīvād² Arī kumbhi Aurjityāch=charayāv² Ittham purā Diti Hūna prāna Bhammaha-Rattād Chālukya vamš āmbara Srī Taila bhūmipālāch² Vidvishad gōtra	2 2 2 3 3	1234567890112311567890122324567 28901 22	line  ""  ""  ""  ""  ""  ""  ""  ""  ""	1 1 1 3 9 10 13 15 16 17 18 8 20 22 24 25 27 23 33 34 44 45 46 46	3 1	11ne 22 22 23 24 24 24 24 24 24 24 24 24 24 24 24 24	11 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	3 4 5 6 7 8 9 10 11 12 13 14 15	11 11 11 11 11 11 11 11 11	1 1 1 2 2 2	33   14   15   17   17   17   17   17   17   17	2 3 4 5 6 7 7 8 9 0 1 2 3 3 4 5 6 6 7 7 8 9 0 1 2 3 3 4 5 6 6 7 7 8 9 0 1 2 3 3 4 5 6 6 7 8 9 0 1 2 3 3 4 5 6 6 7 8 9 0 1 2 3 3 4 5 6 6 7 8 9 0 1 2 3 3 4 5 6 6 7 8 9 0 1 2 2 3 4 5 6 6 7 8 9 0 1 2 2 2 3 4 5 6 6 7 8 9 0 1	2 7 8 9 11 12 13 14 15 16 18 19 20 21 22 23 24 24 25 27 29 30 32
Tasy=ūnujō Ya.ōvarmā Yasya pratāpa Tasy=anujah ś-ī Daśavarma A.au nija-jyōshtha Rāshtr ānta-durgam Tasya priyā Bhāgyavat=iti Um=ōva Sēnānyam	3 3 3	3 4 5 6	line ". lino "" "	47 49 51 52	34 35 36	line	47 48 49	34 35	line	55 56	32 33		36 3 <b>7</b>
Vikramāditya nāmānam  Jyōtsn=ēv=uchchha  Varņ āśramanām  Tyūg ādayō yasya  Yasy=akhila-vyāpi Sad-āvanasthah  Yatra prasīdati Agamad=akhila  Adōshākara samgō  Vikhyāta-Krishnavarnō  Tatah pratāpa  Ātm āvasthāna  Amlāna Taila  Nāmn=aiv=āt chalam  Auddhstya-yukto  Tasmād=ajāyata  Yah patram  Āsīt=tōjah kalita  Bhū bhāram namita  Yātō=nvēshtum  Sarv āśā vijaya	3 3 3 44	7 8 9	" " "	53 54 56 57	37 38 39 10 11 42 43 44	line	50 52 53 51 56 57 59 60	36 37 39 40 41 42 43: 44 45 46 47 49 50 51	line  '' line  '' '' '' '' '' '' '' '' '' '' '' '' '	58 59 62 63 64 66 70 74 78 81 84 88 92 95 100	34 35 36 37 38 39 40 41 42 43 44 45 46 47	line line line line  '' line '' '' '' '' '' '' '' ''	38 39 40 42 42 43 45 47 48 49 51 53 54 55

#### Note by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollapura, in the neighbourhood of which city Jayasimha II was encumped when he made the grant Kollapura is well known as the earlier name of the present Kölhäpür, the chief town of the Kolhäpür State in the Southern Marāthā Country, Bombay

The grant was made to a Brahman who was born at a village named Mudunira which was in the Pagalati vishaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihal taluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgee,' in lat 16° 31', long 76° 20', about twenty-one miles east of the taluka town Bagewadi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihūl, which is in sheet 58.1 The record refers stell to the time of the Western Chālukya king Akalankichaiita-Izivabedanga Satylismjadīva, and is dated in the Krodhin samvatsara, Saka 926 (expired), on the new-moon tithi of Ashadha,2 on the occasion of an eclipse of the sun: these details answer quite regularly to 20 July, A D. 1004, on which day the given tithe ended at about 3 hrs 20 min. after mean sunrise (for Ulian), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India 3 It tells us that on that day a subject of the king, the Setti Brahmayya, made grants to the god Brahmčsvara at the agrahīra Tumbigo which was in the Pagalatti three-hundred district. Thus, so far, we learn that the Pagalati or Pagalatti district comprised three hundred towns and yillages, and included Tumbagi in the Muddebihāl tāluka

The next step is taken by means of inscriptions at Hiro- and Chikka-Mudanūr, two villages, contiguous to each other, in the Shōrāpār or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory they are shown in the Indian Atlas sheet 57 (1854) as 'Heere and Chicku Moodanoor', in lat 16° 36', long 76° 32', with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1"=1 mile, instead of 1"=4 miles), as 'Heere Moodunoor', and 'Chikku Moodunoor', with separate sites, which, however, practically touch each other,—Hire-Mudanūr being on the west I have inkimpressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from AD 1099 to 1218 these present the earlier name as Mudinīr 6. The remaining inscription is an earlier one, at |Hire-Mudanūi. this is only

<sup>1</sup> The inscription is on a stone at the drinking water well of the Matha I quote it from an ink impression An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p 17 the month is given there wrongly as Pushya, is Pausha, and the name of the district as Padala.

<sup>&</sup>lt;sup>2</sup> The weekday is not stated

See Indian Calendar, p 121, and Von Oppolzer, Canon der Finsternisse, p 212, and plate 108

<sup>4</sup> The name is given here clearly with the double ##

<sup>5</sup> In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p 308 below) this name is always given as Muddanür, with the double dd Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single d

<sup>\*</sup> Transcriptions of eight of these records are given in the Elliot MS Collection, Royal Asiatic Society's copy. Vol I, pp 242 b, 288, 439 b, 535, Vol 2, pp 34, 42 b, 110 b In none of them is the name given correctly in accordance with the original texts the nearest approaches are, Mudinir (short : in both syllables, twice) and Mudinir (long \(\tilde{\tau}\) in both syllables, ouce), other forms are Mudinur, Mudinur, Mudenur, and Mudonur This is a typical sample of one class of the mustakes which have to be allowed for in using the Collection in question.

a fragment, consisting of parts of fourteen lines 1 the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about AD 1000 The record speaks of the place, in the first extant line, as srimat Mudunir, "the fortunate Mudunir",2 and thus presents a form of the name which matches exactly the Mudunira (Sanskrit) of the record on the Miraj plates Accordingly, Hire and Chikka Mudanur being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalatti three-hundred, we find here the Mudunira in the Pagalati district which is mentioned in that record. The inscriptions do not distinguish between a Piriya and a Kiriya-Mudinir; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanur dates from after the epigraphic period The change from the original name Mudunir, first to Mudinir and then to Mudanur, seems somewhat peculiar, but can only be accepted as a fact, without full explanation as regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives mudi as another form of mudu, 'advanced age, old' As regards the expression the "fortunate" Mudunir,- the place was evidently a large one, as the anscriptions give the number of its Mahājanas, ie Brāhmans, as five hundred, they speak of it, from AD. 1099, as an agrahāra, and some of them style it "a Benares of the South", the full description being sri-Rāma-datti sarianamasyad-agrahāram dakshina-Vāranāsi Mudinīr 3 this stands already in the record of A D 1099 The place is mentioned again, as Mudunīra (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhara prince Mārasimha of A D 1058 1

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudanūr One of them, at Chikka-Mudanūr dated in A D 1099, records grants which were made to the god Kumārāśvara of the mūlasthāna, or original settlement, after laving the feet of the Āchārva of the god Ugra-Bhīmēšvara of a place the name of which it gives in line 26 as Hagaritage and in line 45 6 as Hagaritage And another, at Hire-Mudanūr, dated in A D 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Mārkandēsvara these are, in lines 25, 27 and 34, the Sagara five-hundred, and in lines 29-30 and 33 the Hagaritage three-hundred

Finally the place thus mentioned as Hagaritage, Hagalittage, and Hagarittage, and marked as the chief town of a three-hundred district, we identify easily enough with a village of which the present name seems to be written indifferently as Hagarittage, Hagarittage, Hagarittage, and Hagarittage it is in the same taluka of the Gulbarga District, and is situated sixteen miles towards south west-by-west from Hire- and Chikka-Mudanūr, and is shown as 'Hugurtungee' in the Indian Atlas sheet 58 (1827), in lat 16° 24', long 76° 25', and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909) There are seven inscriptions at this

When my man visited the place, in 1891, the stone bearing this record was found "lying below a babul tree on the north of a temple of Rāmēsvara" it was placed, I hope, for safe keeping, inside the temple

<sup>&</sup>lt;sup>2</sup> This record does not use the term agrahāra see below

With the first term Rāma datti, compare the epithet Pāndava datti applied to Hagarittage see note 3 on p 308 below Compare also the epithet Janamējaya datti applied to the mahāgrahāra Malad Ālūr in the Ālūr inscription of AD 1124 which follows the record of AD 1091 Elliot MS Collection, vol I, p 207, and see Ind Ant, Vol VIII, p 23

<sup>\*</sup> Archaol Surv West India, brochure No 10, p 103, line 33

Regarding this district, which is mentioned as only a three-hundred in the Yewur records of AD 1054, 1077, and 1105, see my remarks at p 272 above. In this Hire-Mudanur inscription of AD 1129, the numerical component of the name is given in figures, not in words but the figures are quite clear in all three places. In the inscription of AD 1218 at Chikka-Mudanur, we have, in connection with the people who joined in making the grant, Sagarav-ayinūrum bāda in words, twice at least

2 B 2

place, ranging in date from AD. 1051 (P) to 1240.1 They mark this place, also, as having been an important one at that time, describing it as an agrahara with five-hundred Mahajanas? And the inscription of AD 1240, which refers itself to the time of the Devagiri-Yadava king Singhana, mentions a Mahāpradhāna and Bāhattaraniyogādhipati Pārisasetti, the Sariādhikāri of the 'Hagaritige' three-hundred,- who had been "a supporter of the rule of Jayitapala," 10 of Singhana's father, Jaitugi I, - as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of AD 1204 at Kalhole in the Belgaum District mentions a Mahamandalesiara Rāja II, of the Yaduvamsa, with the hereditary title "supreme lord of Kupana a best of towns", as then ruling the Hagaratage nadu, and as having founded the Jain temple at Sindana-Kalpole, in the Kundi three-thousand province, to which the grants were made 3 It is clear that in the 'Hugurtungee' and 'Haggatagi' of the maps we have the town Pagalatti, Pagalatti, which gave its name to the Pagalatti three-hundred of the Tumbigi inscription of A.D 1004, and to the Pagalati vishaya of the record of A D. 1024 on the Mirai The interchinges of p and h and of l and r are well known The final ge (modern ge and gs) of the later form of the name is a common ending of place-names in the Kanarase country 'it sometimes takes the place of an original ka, or clso is represented by ki in Sanskritized forms, as in Palasika, Palasige, Halasige, Halasi, and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsi and in the alternative forms Kadambalige and Kadambali (see note 5 on p 293 above), to have been omitted as being of no particular importance The change in the vowel of the third syllable, from the a of Pagalatti, Pagalati, to the : of Hagaritage, Hagalittage, Hagarittage, is perhaps due to the influence of the village-name Ittage, Ittigi. which is fairly common in the Kanaiese country It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hiro- and Chikka-Mudanur are sixteen miles towards north-east-by-north Yewur, which was in the Sagara three-hundred, is about twenty eight miles north east-by-north from the same place

The village that was granted was situated in the Karatikallu three-hundred, which district was in the Edadore two-thousand province (line 69). The form Edadore stands here, as a result of the record being in Sanskrit and in the Nagari characters, for the Ededore which we have in line 128-9 of the Yewur inscription B of A D 1077 (p. 279 above), the word means "(a territory) between rivers" I have shown at p. 295 above that the Ededore country, here specified as a two-thousand province, was a stretch of country between the rivers Krishna on the north and Tungabhadra on the south, and consisted of a large part of the present Baichur District in the Nizam's territory, probably, in fact, all of that district from about

<sup>1</sup> Not having ink impressions of these records, I can only quote them, with reservation (see note 6 on p 306 above), from the transcriptions in the Elliot MS Collection, vol 1, pp 362 b, 490 b, vol 2, pp 118, 119, 211, 337b, 374 the last two are mere fragments, the first of them presents, as transcribed, the date of Saka 973 (expired),= A D 1051 52, which may be questionable the first reliable date is of A D 1120 The titlings of the transcriptions give the name of the village as Hagaritige (three times), Hagaritigi (twice), and Hagaritige (wice) The transcriptions represent the original records as giving the forms Hagaritiage (once), Hagaritage (once), Hagaritige (twice), Hagaritige (three times), and Hagaritigo (once) These forms, of course, cannot be vouched for (see remarks in note 6 on p 306 above): in my opinion, we may certainly reject the form with e in the penultimate syllable, and I doubt very much whether any of the original records can really present an in that some syllable

<sup>&</sup>lt;sup>2</sup> The inscription of A D 1240 seems to represent it as a Pāndava datti (but what the transcription actually gives is Pāmduvādamtti) compare the expressions Rāma datti and Janamējaya datti see p 307 above, and note 3

<sup>&</sup>lt;sup>2</sup> JBBRAS, vol 10, pp 232, 235, PSOCI, No 95 The name Hagaratage was written clearly here with the single f, perhaps to suit the metre. In the mention of the town Kupaņa, the reference is probably to the present Kopal, Koppal, in the extreme south west corner of the Nizam's territory.

long 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr It may be said again here that we can see, now, that this Ededore country (and not, as had been supposed, the small Yedatore tāluka on the Kāvērī in the Mysore District)¹ is the Idaiturai-nādu which the Chōla king Rājēndra-Chōla I, whom Jayasimha II defeated, had been proud to include among his conquests² The grant registered by the record on the Miraj plates was made by Jayasimha just after "having completely routed the mighty Chōla," and was evidently made as an item in the celebration of his having won back the province which the Chōla king had wrested from the Chālukyas some eight or nine years earlier

As to the Karatikallu three-hundred district, there can be little doubt, if any, that its chief town Karatikallu is a place which is shown as 'Kurrudikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat 16° 9′, long 76° 34′3′ The place is in the Lingsugūr tāluka of the Raichūr District, and is eight or nine miles south of the Krishnā and three miles on the north-west of Lingsugūr. We may safely take the spelling given in the maps as meaning Karadikal, especially in view of the point that the name is given as 'Kararikul' in the Map of the Nizam's Dominions (1892, 1′=16 miles). The t which we have in the name as given in the Miraj record would easily be softened into the d which is indicated by this last spelling of the name, taken with the other or it is even possible that the writer of the record confused the Kanarese karadi, 'a bear', with the Sanskrit Jarati(n), 'an elephant', which would be more familiar to him. The Karadikal which is mentioned in an inscription of the Chōla king Virarājēndra I is probably the same place'

The village that was granted was Mādadūjhūru, in the Karatikallu three-hundred (line 69), and it was bounded by the following villages on the east, Jālihādu (line 71), on the south, Unahalli (line 72), on the west, Vavvulikhēta or Babbulikhēta, and on the north, Govanti These places cannot be located at present with any certainty But it is quite possible that Jālihādu is the 'Jalihal' of the maps, a large place in lat 16° 22', long 76° 50', about four miles south of the Krishnā, and twenty-three miles towards north east-by east from 'Kurrudikul' The name 'Jalihal' can only mean Jālihāl, "the bābul-tree waste land", from jāli, 'the thorny bābul tree, Acacia arabica', and hāl, hālu, originally hāl, hālu, 'waste land' An older form of the latter word is pāl, with the variant pātu Aud the d in the Jalihādu of the record could easily come from the t of pātu, or equally from the l, l, of hāl, hāl, hālu 5 This identification, however, can only be put forward as a conjecture, because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several But Jālihāl being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared

#### TEXT 6

#### First plate

1 Õm? Svastı || <sup>8</sup>Jayaty=ävishkritam Vishnör=vväräham kshöbhit-ärnnavam | dakshinönnata-da[m\*]shtr-ägra-viśränta-bhuvanam vapuh || [1\*]<sup>9</sup> <sup>10</sup>Śriyam=upaha-

<sup>1</sup> On the name of that talula, see p 296 above, note 3

<sup>2</sup> See, eg Kielborn's List of the Inscriptions of Southern India, Vol VII above, Nos 727, 729, 733, 734.

This place is not to be confused with the 'Kurrudukul' which is the Karadikal in the Kembavi twenty four mentioned in the Kembhavi inscription of A.D 1054 see p 292 above

<sup>4</sup> South-Ind Insers, Vol. 3, p 201

On connections between 2 and d, see Kittel's Kannada Grammar, pp 117, 4, 190, § 230, 211, § 248, 2

From the ink impressions 7 Denoted by a symbol 8 Metre Sloka (Anushtubh)

The verses are not numbered on the plates 10 Metre Mālinī.

- 2 ratūd=vah Šrī patih kroda rūpo vikata-vikida-damshtra-prānta-vikianti bhājata []\*]
  avahad=adaya-dashtl-ākrishta-vispasht i-kāinda pratanu-
- 3 visa jā(ja)t-āgra-gramthivat(d)-yō dharitrim || [2\*] <sup>2</sup>Kari makari-makarik āmkitijalandhi-ra-anām vasikarōtv-avam-vadhām [[\*] Jagadč-
- 4 kamalla-bhūpatir=akalamka-yasā mvurāsi(si)-valayita bhuvanali | [3\*] Svasti Samastabhuvana-samstāyamīna-Manavya-sagātrānām
- 5 Hārīti-putrāņām Kausiki-vara prasāda-lavdha ávet-atspatr ā l. rajy i chihuanām saptamātrikā-parirakshitānām Kāitti-
- 6 kõya-vara-prasada-lavdhu-mayura pimchha(pichchha) kuintu-dhvajanam bhaga-au-Näräyana-prasad äsaditu-vara-varäha-lamchhau ckshana-kshana-vast-
- 7 krit-ārāti-iāja-mamdalanām samista bhuvan asraya sarvva-lok asraya-Vishņuvarddhana-Vijayādity-adi-visēsha-namnam rāja-
- 8 ratnānām=udbhava-bhūmih || Vrittam || <sup>3</sup>Kavalita-Nala-lak-hmir ddurjjajaurjitya-hūrī vihata-prithu-Kadamv-ādamvarð Maurya-nirjit [[\*]
- 10 shu rājašv(sv)=ēkān-na-shva(sha)shti-ganančshu pur-udhy-Ayödhyam []\*] ta ivamsa-jūs=tad anu shōdasa bhumipuluh kshmām Dakshi-
- 11 nāpatha-jusham vibharām-vabhūvuli [[ [5\*] Dusht āvashta-dhīyām cha katipaya-purush āmtai-āmtaritāyām Chālukya-ku-
- 12 la-sampadı bhüyaś=Chalukya-vamsya čva || Vrittam || -Kaudah kirtii-latāmkurasya kamalam Lakshmī-vilās-āspadam | va-
- 13 jram vairi-mahibhritāin pratinidhir-dēvasya daitya drubha(ha)ḥ [[\*] rāj-āstj-Jayasimha-vallabha iti khyātaś-charitrai-
- 14 r=mjair=yō rējē chiram=ādi-rāja-charit-ōtkanthāh prajānum haran || [6\*] "Yō Rāshtrakūta-kulam=Imdra iti prasiddham Krishn āhvayasya
- 15 sutam=ashta-sa(śa)t-ōbha-sainyam [|\*] nirjjitya dagdh i-nripa-pamcha-εμ(εα)tō vabhāra bhūyaś=Chalukya-kula-vallabha rāja-lakshmīm || [7\*] <sup>7</sup>Chatula-ripu-tur i-
- 16 ga-patu-bhata-karati-ghatā-kōti-ghatita-rana-rāgah [[\*] sukņita-Hara-charana-rāgas= tanayō=bhūt=tasya Ranarāgah [[ [8\*] 7Tat-tanayah
- 17 Yu(Pu)lakēsī(śī) Kēśi-nishūdana-samō=bliavad=rājā [|\*] Vātāpi-purī-vara-patir=akalita khala-Kali-kalamka-kalah || [9\*] \*Vayam=api
- 18 Pulakēši-kshmāpatīm varnņayantah pulaka-kalīta-dēhāh=pasya(sja)t=ādj=āpī samtah [|\*] sa hi turaga-gaj ēmdra grāma sāram bahasra(sra)-
- 19 dvaya-parımıtam=ritvik-säch=chakār=āśvamēdhō || [10\*] Tat-tanayah [|\*] Nala-nılaya-vılōpi Maurya-nıryāṇa-hōtuh prathita-prithu-
- 20 Kadamva-stamva(bha)-bhčdī kuthārah [[\*] bhuvana-bhavana-bhīg-īpūraņ-īrambhabhārē vyavasīta-sīta kirttih Kirttīvarmā nrīpō=bhūt || [11\*] Tad-anu
- 21 tasy=ānujah || <sup>9</sup>Sarvva-dvīp-ākramaņa-mahaso yasya nau-sētu-vandhar= ullamghy=āvdhim vyadhita pritanā Rēvatī-dvīpa-lopam [|\*] rā-
- 22 ]ya-śrīnām hatha-patır=abhūd=yaś=cha Kālachchhu(chchu)rīnām vabhrð bhūmım saha sa sakalaır=mamgalaır=Mamgalīśah || [12\*] Jyeshtha-bhrātuh sa-

<sup>1</sup> Read damehtro

<sup>·</sup> Metre Vasantatilakā.

Metre Aryā.

<sup>&</sup>lt;sup>2</sup> Metre Arvagiti

<sup>3</sup> Motre Malini

Metre Sardülavıkridita

<sup>8</sup> Metro: Mālınī.

Metre: Vasantatilară
 Metra Mandikrinti.

#### Second Plate, First side

- 23 ti suta-varē-py=arvbhakatvād=ašaktē yasminn=ātmany=akrita hi dhuram Mamgalīšah pri(pri)thivyāh [i\*] tasmin=pratyārppipad=atha mahīm yū-
- 24 nı Satyāśrayē-sau Chālukyānām ka ıva hı pathō dharmy-atah prachyavēta [[13\*] 1Jētur=ddišām vijita-Harsha-mahā-nripasya dātur=manōratha-śat-ā-
- 25 dhikam=arthayadbhyah [|\*] saty-ādi-sarvva-guna-ratna-gan-ākarasya satyāśrayatvam= upalakshaṇam=ēva yasya || [14\*] <sup>2</sup>Adamari-krita-dig-valayō=rddita-
- 26 dvid-amarī-parigīta-mahā-yasā(šā)h [|\*] mridam=arishta-kritam³ manas=ōdvahan= Nedamarī-kshitīpō=jani tat-sutah || [15\*] <sup>4</sup>Sutas=tadīyō guna-ra-
- 27 tna-mālı bhū-vallabhō=bhūd=bhuja-vīrya-sālī [|\*] Ādityavarmm=ārjita-punyakarmā tējōbhir=āditya samāna-dharmā || [16\*] <sup>5</sup>Tat suto Vikra-
- 28 mādītyō vikram-ākrānta-bhū-talah [|\*] !tatō=pī Yuddhamall-ākhyō yuddhē Yama-samō nrīpah || [17\*] 5Taj-janmā Vijayādītyō vīrān=ēkāmga-
- 29 samgarê [|\*] chaturnnêm mamdalānām=apy=ajja(ja)yad=Vijay-ōpamah || [18\*]

  5Tad-bharō Vikramādityah Kirttivarmā tad-ātmajah [|\*] yēna Chālukya-rā-
- 30 jya-śrīr=atta(uta)rāyiny=abhūd=bhuvih(vi) || [19\*] <sup>5</sup>Vikramāditya-bhūpāla-bhrātā bhīma parākramah [;\*] tat-sūnuh Kirttivarm=ābhūn=mrit-prās-ārddita-du-
- 31 rjjanah || [20\*] <sup>5</sup>Taila-bhūpas=tato jāto Vikramāditya-bhūpatih [[\*] tat sūnuhr(r)=abhavat=tasmād=Bhīma-rājō=ri-bhīkarah || [21\*] <sup>5</sup>Ayyan-āryas=ta-
- 32 to jam(ja)jñē yad=vamsa(śa)sya śriyam svakam<sup>6</sup> [[\*] prāpayann=iva vamšam sa vavritē Krishna-namdanam || [22\*] <sup>7</sup>Abhavat=tayŏs=tanūjō vijaya-vibhāsī
- 33 virðdhi-vidhvamsī [[\*] tējō-vijit-adityah satya dhanð Vikramādityah || [23\*] 

  \*Chēd-iśa-vamśa tilakām Lakshmana-
- 34 rājasya namdanām nuta-šīlām [|\*] Vomthādēvīm vidhivat=parininyē Vikramādityah || [24\*] <sup>9</sup>Sutam=iva Vasudē-
- 35 vād=Dēvakı Vāsudēvam Guham=ıva Gırı-jāmır=ddēvam=Arddhēmdumaulēh [[\*] ajanayad=atha Vomthādēvy=atas=Tai-
- 36 la-bhūpam vibhava-vijita-Śakram Vikramāditys-nāmnaḥ || [25\*] 10 Ari-kumbhi-kumbha-bhēdana-ripu durgga-kavāta-bham-
- 37 jana-prabhritih [|\*] sabaja-valasya Harēr=iva vāla-krīd=ābhavad=yasya || [26\*] Kim cha Rāshtrakūta-kuls-rājya-sambhavau || <sup>11</sup>Aurjjityāch=chara-
- 38 nāv=ıva prachalītau sālshāt=Kalēh krāmatah krūrau vaddha-šarīrakau guru-janadroha prarohāv=īva [[\*] kālāt=khamdīta-Rāshtra-
- 39 kūtaka-kula-srī-vallı-jāt-āmkurau lūnau yēna sukhēna Karkkara-Ranastambhau rana-prāmganē || [27\*] <sup>12</sup>Ittham pur=Āditi-sutair=iva bhū-
- 40 ta dhātrīm yo Rāshtrakūta-kutilair=gamitām=adhastāt | uddhritya Mādhava iv= ādi varāha-rūpo vabhrē Chalukya-kula-valla-
- 41 bha-rāja-lakshmim | [28\*] <sup>13</sup>Hūna-prāna-hara pratāpa-dabanō yātrā-trasan-Māravas-Chaidya-chchhēdy=akhila-kshamā-jaya-naya-vyutpam-

<sup>1</sup> Metre Vasantatilakā.

<sup>&</sup>lt;sup>2</sup> Metre Drutavilambită

<sup>\*</sup> Probably we should read "bhidam, as in the Nilgunda places

<sup>4</sup> Metre Trishtubh upajāti, pāda 1 being Upēndravajrā and pādas 2-4 Indravajrā.

<sup>5</sup> Metre Śloka

<sup>4</sup> Apparently we should read scakam camion scam sa caure (or babbre); the parallel passage in the Nilgunda plates with the note, should be compared

Metre Arya

The words Chod-isa . nuta sitam may be scanned as the first half of an Arysgite, the remainder as the latter half of an Arys

Metre Mālmī.

<sup>&</sup>lt;sup>10</sup> Metre Arya

<sup>11</sup> Metre - Śārdūlavikrīdita,

<sup>12</sup> Metre - Vasantatilahā

<sup>13</sup> Metre Särdülavikridita

- 42 na dhīr=Utpalah [|\*] yēn=ātyugra-ran āgnra(gra)-darsita-vala-prāchuiya-sau(sau)ryōdayah kārāgāra-nivēsi(si)tih kavi-vrishā yam
- 43 varnnayan=ghūrnnutčh' || [29\*] <sup>9</sup>Bhammaha-Rattād=abhavad=bhūpālād=Rāshtrakūtakula-tılakāt [|\*] Lakshmīr=ıva salıla-nıdhē[h\*] śıī-Jā-
- 44 kavv-āhvayāh(yā) kanyā || [30\*] <sup>3</sup>Chālukya-vamś āmvara-bhānu-mālī śrī Tailabhūpāla upāyat=amām [|\*] tayōś=cha lōk-ābhyuda-

### Second Plate, Second side

- 45 yāya yōgas=sa chamdrikām(kā)-chamdramasōr=iv=āsīt || [31\*] <sup>4</sup>Śrī-Tailabhūmipālāch=chhiī-Jākavvās≈samajījanat<sup>5</sup> [1\*] śrīmat Satyāsra-
- 46 yam Skandam=Amvikā Tryamvakād=iva || [32\*] 6Vidvishad-gotra-vitrāsī dēvo vivudha-sammatah [|\*] div=īva bhuvi yo dhattē sarvva-varuni-dharam dha-
- 47 nuh || [33\*] Apı cha || 7Yasya pratāpa-jvalanēna dagdhah-prarōbat=īv=āri-ganasya vamšah [|\*] vālaiḥ=prarūdh-āmkura-jāla-kalpair=ddišām
- 48 vijētuh=pathi sannivishtaih || [34°] <sup>8</sup>Tasy=ānujah śi-ī-Dasavarmma-nāmā tad-vallabhā Bhāgyavat=iti dēvi [|\*] taj-ōr=abhūd=vikrama-sī(śi)la-śā-
- 49 li śri-Vikramādītya pripas=tanūjah || [35\*] <sup>9</sup>Asau nija-jyēshtha-pituh=paroksham yabhāra vārāsi(ši)-vritta(tā)m dharītim [[\*] bhujāna kēyūra-latā-
- 50 m=1v=ōchchair=vvidārit-ārāti-kadamvakēna | [36\*] <sup>10</sup>Jyōtsn=ēv=āchchha-sunirmalā nisi(śi) saras-tīrēshi hams ākritih kāsa(śa)-stōma samā sa-
- 51 ritsu gaganē gaur-ābhra-vrimda dyutih [|\*] kīrttir=yasya tad-udyam-ōchita-sa(śa)rach-chihnāyamāuā ripūn=nityam hā(bhā)yayat=ittham=anya-sama-
- 52 yē=py=ā-māsa-vidvēshiņī | [37\*] <sup>11</sup>Varnn-āsramānām sthitayē sthitō=pi yaś=ch= ākarōd=varnna-visēsha-hānim []\*] sva-kīrttibhir=v yāpta-dig-am-
- 53 vurāsı(śı)s=tathā=pı lōkē mahanīya ēva || [38\*] <sup>12</sup>Tyāg-ādayō yasya gunāh= prasiddhās=samkhyām=atikramya sadā pravrittah [|\*] yais=sa-
- 54 j-janānām hridayāni va[d\*]dhvā samāchakarsha sva-samīpa-dēśah(ś im) || [39\*]
  Tad anu tasy=ānujah || <sup>13</sup>Yasy=ākhila-vyāpi
- 55 yaső(śő)=vadātam=akānda dugdh-āmvudhi-vriddhi-sa(śa)mkām [|\*] karōti mugdh-āmara-sumdariṇām=abhūt=sa bhūpō Jagadēka-
- 56 mallah || [40\*] 14Sad=ävanasthah=patu-vikram-ādhyō mad-āndha-gandh-ēbha-ghatā-vipātī [|\*] dhar ōrjita-prasphurita prabhā-
- 57 võ rarāja yō=sau Jayasımha ıājah || [41\*] <sup>15</sup>Yatra prasīdatı samastalagach-chharanyc nyak chakrur=Antakam=apı
- 58 kshitipäs=sakopam [i\*] yasmān≈manoratha-path-ātigam=artham=arthī samprāpya samsmarati na sma sura-drumānām || [42\*]

<sup>1</sup> Read ghūrnnatē 2 Metre Āryā

Metre Trishtubh upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upčndravajrā

<sup>4</sup> Metro Śloka

Read Jakavrā same Metre Śloka The point of the verse is to compare the king to Indra

<sup>7</sup> Metre Trishtubh upajati, pādas 1 and 3 being Indravajra, 2 and 4 Upendravajra

Metro Trishtubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā

Metre Trishtubh Upëndrayajra

<sup>10</sup> Metre Śārdūlavikrīdīta The verse is an echo of the Rifu samhāra, in 1 ff, the king's glory has all the features of lustre characteristic of autumn slone, but it persecutes his fees all through the year

n Metre Trishtubh upajāti, pādas 1 und 2 being Indravajrā, 3 and 4 Upēndravajrā

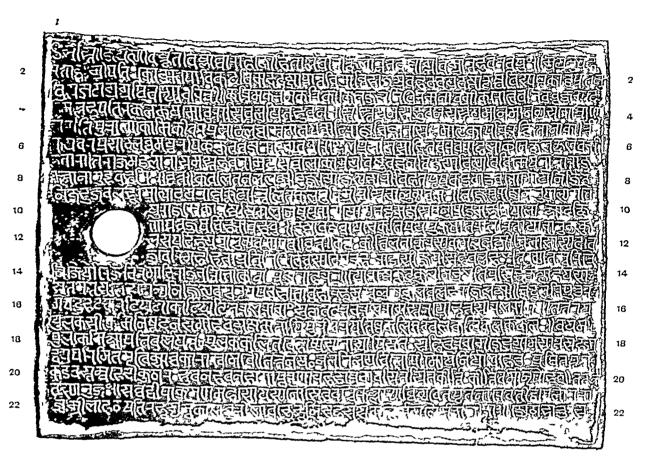
<sup>12</sup> Metro Trishtubh upajāti, pādas 1—3 being Indravajrā and 1 Upēndravajrā

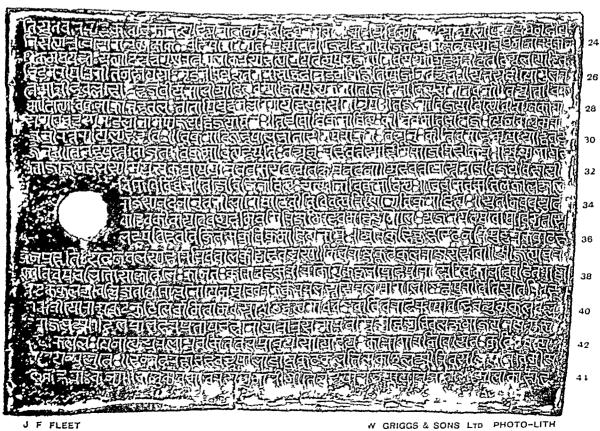
<sup>13</sup> Metro Trishtubh upajāti, pāda 1 being Indravajrā and 2—4 Upondravajrā

<sup>16</sup> Metre Trishtubh Upëndravajra Sec the note on the same verse in the Kilgunda plates, p 153 aboye.

15 Metre Vasantatilaka

## Miraj plates of Javasimha II A D 1024





SCALE ABOUT ONE-HALF

ति विश्वास्त स्वाहित्व स्

- 1Agamad=akhıla-dhātıī 59 vēna rājanvatītvam mrpa-lakshmir=yasya nivasati su(śu)bhr-ātapatrē [1\*] sa sakala-namīt-āli-kshonibhrin-mau-
- lı-ratna dyutı-sa(śa) valıta-pado 60 gandarolganda-bhūpah 1 [43\*] 2Adesh-ākarasamgö=pı vın=āpı makha düshanam []\*] sad-bhūtı-bhūshanē(nō)
- 61 vaś=cha samprāpya(pa) jagad-īšatām [] [44\*] Saśri-prithvi vallabhamahārājādhīrāja-paramēsvara-paramabhīttācha(1a)ka-Satyāsraya-ku-
- lı tılaka samasta-bhuvan-āśraya-Chāluky-ābharana-srīmaj-Jagadēkamalia-dēvah mad-vallabha-naiēmdi i-dēvah ||3 kusalī sarvyā-
- yathā-samvaddhyamānakān=rāshtrapatr-vishayapatr-grāmakūtak āyuktaka-ni-63 n=č⊽a yuktak-ādhikārika-mahattar-ādīn=samādi-
- 64 sa(śa)tv=astu va[h\*] 4 samviditam yath=āsmābhi[ś\*]=Śaka-nripa-kāl-ātītasamvatsara sa(sa)tēshu navasu shat=cha chatvārimsad=adhikē5 amkatah
- Raktākshi-samvatsar-āmtarga[ta\*]-Vaisākha-paurnnamāsyām= 65 Ādityavārē pameha-Dramil-ādhipatim valavamtam Chō-
- 66 lam nirddhatya sapta-Komkan-ādhī-varānām sarvvasvam grihitvā uttara-digvijay-artham Kollapura-samipa-samavasi-

#### Third Plate

- Pagalatı-vishay-amtahpati-Mudunira-grama-1[a\*]taya ta-nıja-vijaya-skandhavarē Kausika-gotrāya Bahvricha sā(sā)khāsa(ya)
- vrahmachārinē Śrīdhaia-bhatta-pautrāya Rēvanārya-bhatta-putrāya, Vāsudēvāryaśarmane yajana-yajan-adi-shat-karma-
- Edadore-dvisahaśr(sr)-antahpati-Karatikalluniratāya vēda-vēdāmga-pāragāya 69 trısa(sa)ta-madbyc Madadujhuru-
- nāma-grāmah sı-dhanya-hırany-ādēyah nıdhı nıdhāna-samētah rājakīyānīm=anamguli-70 prēkshanīyah sa-su(śu)lkah
- sarvva-kara-vādhā parī[hā\*]īō sarvva-namasyō=grahāiō dattah || Tasya ch=āghātāh pūrvvatah Jālihādu6-nāma giāmah dakshina-
- Unahallır<sup>7</sup>-nāma-grāmah paśchimatah Vavvulikhēta-nāma-grāmah uttaratah Govantı-nama-gramah ētēshām chatu-
- pūrvva-prasiddha-svakiya-sīmā sahitaś=chatur āghāta-73 rnnām grāmānām madhyē visu(su)ddhah sa yushmā | bhir8=āgāmibhir=asma-
- ch=8ktam bhagayatā Tatha 74 d-vamsyair=anyais=cha bhūmipālaih-pālanīyah [||\*] Vēda-vyāsēna Vyāsēna || 9Vahubhir=vvasudhā dattā
- bhūmis=tasya tasya tadă yasya yadā rājabhis=Sagar-ādibhi[h\*] [|\*] yasya 75 phalam || Apaharanë=pi cha doshas=tën=ë(ai)v=oktah [ ||\* ]

<sup>1</sup> Metre Malını

<sup>&</sup>lt;sup>2</sup> Metre Slöka

<sup>3</sup> Delete the double danda

<sup>·</sup> Delete the danda

<sup>5</sup> Read shat chatvārimsad-adhikëshu

The stroke to the left at the bottom of the cerebral d here (compare the da of Madalighiru, two lines higher up) was made rather thin ind faintly, and has failed to appear in the lithograph, though it can be recognized clearly enough in the ink impression s Delete the dauda, and join up yushmäbhir

Read Unahallı

<sup>&</sup>quot; Metre Sloka, and in the next four verses

- 76 Sva-dattām para-dattām vā yō harēta vasundharām [|\*] shashtim varshasahaśrā(srā)ni vishthāyām jāyatō krimih ||
- 77 Vımdhy-atavishv=atöyasu su(su)shka-kötara-süzinal krishna sarppa hi jäyantö vrahma-dēy-āpahārakāh [||\*]
- 78 Suvarmam=ēkam gām=īk[ā\*]m bhūmīr=apy=īkam=amgulam [¦\*] haian=narakam= āpnōti yāvad=ā-bhūta samplavam || Anyā-
- 79 yēna brītā bhūmihr²=anyūyēna tu hālitāh³ harato hārayataś-cha dahaty=ūtsaptamam⁴ kulam || Rāmabha-
- 80 drēn=āpy=uktam || <sup>5</sup>Sāmānyō=yam dharmma-sētur=nrīplnam kālē kālē pālaniyō bhayadbhih[|\*] sarvvān=ētān=bhāvīnah=pārthi-
- 81 vēmdrān=bhūyō bhūyō yāchatō Rāmabhadrah ∥ Mad-vam≤1-jāh=para mahīpatīvam≤a-jā vā pāpād=apēta-manasō bhuvī bhā-
- 82 vi-bhūpāh[|\*] yē pālayam | 7ti mama dharmmam=imam samastam tēbhyō mayā virachitō=mjalir=ēsha mūrdhni || Ślīmad-rājādhirā-
- 83 ja-rāja chūdāmanēh śrīmaj Jayasımha-dēvasya dattih || Sūsan-ādhikāri-mahāprachamda-damdanāyaka-śrimat-Prolā-
- 84 rya-prativaddha-lèkhaka-Māipayyōna likhitam || Maingalam mahati sri śri śrī ||8

#### TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of AD 1123 on the Nilgunda plates (see p 142 ff above) we take up the translation of the present inscription from the point at which its business matter begins —

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāśraya, refuge of the whole world, decoration of the Chālukyas, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others —

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaisākha in the year Raktākshi, when nine hundred and forty-six years have elapsed from the time of the Saka king, in figures the year 946, We, having overpowered the puissant Chôla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Konkans, have, in Our victorious camp, pitched in the neighbourhood of Kollāpura with a view to a dig-vijaya to the north, granted unto Vāsudēvārya Śarman, a Brāhman celibate born in the village of Mudunīra situate in the Pagalati district, a member of the Kausika gōtra and the Bahvricha branch of the Vēdas, a grandson of Śrīdhara Bhatta and son of Rēvanārya Bhatta, a person devoted to the practice and teaching of sacrifice and the

<sup>1</sup> Rad fayınah [1\*]

Bead harsta ['\*]

Metre Sahnī

Delete the danda, and join up pālayamti.

<sup>2</sup> Read bhumirs

<sup>4</sup> Read a-saptamam

Metre Vasantatilakā

After these words is engraved a decorative design of three figures, followed by a double danda, a figure resembling the numeral 9, and another couble danda

rest of the Six Works<sup>1</sup> and master of the Vēdas and their ancillary sciences, the village of Mādadūjhūru in the three-hundred of Karatikallu situate within the two-thousand of Edadore, in fief, with grain and gold and ādēya thereof, with treasure and trouvaille, not to be pointed at with the finger (of hypothecation) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all

(Line 71) And its confines are on the east, the village of Jalihadu, on the south, the village of Unahalli, on the west, the village of Vavvulikheta, on the north, the village of Govanti Lying between these four villages, possessing its ewn boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas "Sagara and many other kings have made grants of land, whosever at any time has the soil has at the same time the fruit thereof" The same likewise says regarding the guilt of removal thereof "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered trunks amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the coamic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (generation)." Likewise Rāmabhadra has said. "This general principle (literally, dyke) of law for kings must be maintained by you in every age, again and again Rāmabhadra makes this entreaty to all these future monarchs. I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasimha. Written by Maiphyya, a scribe attached to the fortunate Prolarya, Curator of Edicts and High August General of the Forces Prosperity! Great fortune!

# No 35-MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN, THE MALAVA YEAR 461

BY MAHAMAHOPADHYLYL PLYDIT HIPPPPISAD SHISTPI, MA, CIE, CALCUTTA

This inscription was discovered by Mi Jaya Sankari, pleader at Maudasir in the Gwilior State Mandasör, as is well known, is the site of the ancient city of Darapura. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasör, on the banks of the river Siwana. It was removed by its discoverer Mi Jaya-Śankara to his own residence in Mandasör, but subsequently, the Subba or Governor of Mandasör, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor vory kindly allowed me to examine the slab and to remove it to Mr Jaya-Śankara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr Jaya-Sankara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archæology in India, to get some better estimpages for me. At his request Mr D. R. Bhandarkar, Superintendent, Archæological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here

The slab bears nine lines of writing, each containing a verse and a half or forty eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 61' by 71' and the size of the characters varies from 1' to 1'.

The language is Sanskiit and the whole of it, with the exception of the word suddham at the beginning of line 1, is in verse. There are a few mistikes due to the mason's carelemnes, e.g., -iidduddīpa- for -iidyud iīpa- in 1 6, piāvrik-kālē for prāirit lālī in 1 2, Jayamit[r]ayāḥ for Jayamitrāyāh in 1 9, and svakulasy=atha for siakulasy=ātha in 1 8

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form. The most important common characteristics of the Southern alphabet are to be found in this inscription.

- (1) Pa, pha, sha and sa are open at the top Ma cluays has the ancient form. The yas is tripartite in all cases, with the exception of prat-pury-opachay-, 1 1, where it is bipartite.
- (2) The long vertical stroke of the right limb of la is always retained and moreover it is in all cases, bent towards the left
- (3) The medial ri is shown by a curled curve to the left
  Besides these, the following particulars are to be observed
  - (1) A, which occurs once, has a loop at the bottom, of Asroja in 1 3. The medial a is placed somewhat lower down than usual in two cases, is Asroja, 1 3, and -mardhusraram, 1 7
  - (2) Medial : 18 expressed both by a loop and a curve to the left
  - (3) Initial  $\bar{\imath}$  occurs only once in  $\bar{\imath}drik$  in 1.4 The medial form is expressed by a double curve, of  $s_1\bar{\imath}_1$ -, 1.1
  - (4) Medial u is expressed in three different ways,-
    - (a) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in -samudra-, 1 1, -pushpair-, 1 3
    - (b) A curve to the right attached to the bottom of the letter, which ends in a vertical line using to the full height of the letter, e.g. in -suklasya, 1 3, and duhitur=, 1 9
    - (c) A curve to the left attached to the bottom of ra, rising upwards and intersecting the vertical limb or the consonant, ey in -cl īru-, 1 7, -kārunikak, 1 0 The only exception is the form in purushāy=, 1 1

<sup>1</sup> Puble 's Indian Palaogic phy, Ind Ant, Vol XXXII, Appendix, p 62

- (5) Initial ē cocurs only once, in ēka-, 1 2, the medial form is expressed by a hook to the left, of -sinasē, 1 1
- (i) At occurs only in the medial form and does not call for any remark Among consonants the only letters worth noticing are
  - (1) Kha, of the form in silhāchalam in 1 6, where the base is triangular as in the Northern an cty
  - (2) Na, the form of this letter is peenliar as it consists of the na with a semi circular top stroke, of -gan āmnātē, 1 1
  - (3) This, where we may note the curvature of the crossbar, of -manorathe, 1 1
  - (1) In pa the vertical stroke on the left has been slightly bent inwards as in -paryyanka-,
  - (5) The curvature of the left vertical line is also noticeable in pha of -phaladam in 1 7
  - (6) Ma has actuated its and ent form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards
  - (7) In so the lower part of the left limb curves in ind not out, as is usual, of -sirasē,
  - (8) In she the crossbar is strictly horizontal in all cases The left shows a curvature to the right as in pa and pha
  - (9) Sa retains its o'd form of the Scythian inscriptions
  - (10) The lest limb of ha all o shows a curve to the right

The record refers itself to a king named Narayarman, who was the son of Sinhayarman aid the grandson of Jayavarman This Naravarman is mentioned in the Gangdhar inscription of his con Visyavarman1 of the Malaya year 180, and Visyavarman again is referred to in the inscription of his son Bandhuvarman, who was a contemporary as well as the feudatory of the Emperer Kumāragupta I In the Susumā rock inscription of Chandravarman,3 we find that the name or Chandravarman's father, as Sinhavarman It is spelt exactly in the same way 29 in this inscription, e, Sinhararman and not Simhararman or Singhararman A comparason of the aiphalets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Meharauli pillar inscription of Chandra' as being a record of the I think the Susuma inscription and the new Manda. early Gupta Emperor Chandragupta II sor mecription have put a new complexion on the state of affairs In the Susuma reck inscription we find a king named Chandrivarman, the son of Sinhavarman, of the city of Pushkarans, Pushkaran i oi Pushkaranā is nudonbtded citing one of the insignia or Vishini, iiz, a whice edly the ancient name of the city of Pokharan in the Jodhpui State. An ancient city no doubt, as it has given its name to a sar division of Brahmanas, named Pushkarana Brahmanas, as Dasapura, and Anandanagana (Wadnigar) and Srīmāla have given then names to the Dasorā, Nagara and Śrimali Brahmaras Pushkarana seems to have been the capital of the Kshattriya

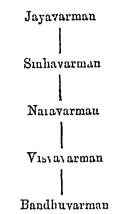
<sup>1</sup> Fleet's Gupta Inscriptions, pp 71st

<sup>3</sup> See Proceedings of the Beng As Sec, 1695, pr 177 ft.

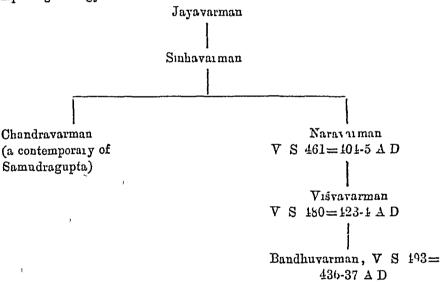
<sup>2</sup> ibidem, p 82

<sup>4</sup> Gulta Inscriptions, pp 139 ff.

Varman-kings of Mālava By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Mālava —



The Susuma inscription connects Chandravarman with this dynasty and we have the following complete genealogy —



The Meharauli pillar inscription mentions a king named Chandra who had conquered the Vählikas after crossing the seven mouths of the Indus, and the Vangas Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanisthan by Chandragupta II, or any other successor of Samudragupta The Susunia inscription supplies us with a king named Chandra with the family title Varman, who belonged to Pushkarana in Western India, but had dedicated a wheel of Vishnu close to the Vanga country. The Meharauli pillar itself is the very dhvaja, another ensign of Vishnu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandra of the Meharauli pillar inscription and Chandravarman, son of Sinhavarman, of the Susunia inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitherto the Bijayagadh pillai inscription has been regarded as the oldest known inscription of the Mälava-Vikrama Eri, though the era used has not been specifically named. So the

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words -

Śrīr-mmālasa-gan āmnātē prasastē I reta-samjūstē

Sir R G Bhandarkar has commented on this line at length in a paper contributed to the Indian Antiquary which appeared before my paper in which the discovery of the inscription was announced 3 I am afraid I am not able to agree with his conclusions. In the first place he says that the word ami ata mears 'authoritatively laid down", but the word amnata is derived from the root mia to repeat. Therefore amnata means 'repeatedly used' āmnāya from the same root means the Vcdas, which are constantly repeated Samāmnāya and Samamnāta occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighanta, which always piecedes the former The phrases mean that which is to be learnt by heart. The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word gana to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. Gana, puga, mgama or sangha always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body

The word sthits has not been used in this inscription but it has been used in conjunction with the word gana in two other Mandasor inscriptions, viz -

- (1) Bandhuvarman's inscription of the year 193
- (2) Yasodharman's inscription ' Sir Ramakrishna takes it to mean "the formation", ' the condition " or ' the constitution" But sthit usually means convention or tacit consent, and this is supported by the phrase gana-sthiti-vasāt kāla nānāya lil hitishu, ie, written for the knowledge of the time owing to the tacit consent of the gans or congregation of the Malavas 5 Kalajaanaya means for fixing the Vasa here means owing to

Both Sir Ramakrishna and Mr D R Bhandarkar have taken hrita as another name of all the years of the era used in this inscription Krita is, however, the name of the first year of a cycle of years, which was used in the Vedic Period Now this Vedio cycle seems to have been continued in use in the country surrounding Mandasor in the 5th century AD, though Mr Shamasastry asserts that it had gone out of use in the 12th century BC6 The word has been found in three inscriptions -

- (1) The Bijayagadh pillar of Varika Vishnuvardhana, the year 428
- (2) The new Mandasor inscription of the year 161
- (3) The Gangdhar inscription of Visvavarman of the year 480

Our supposition that the year Irita is the first year of a cycle of four years, becomes tenable if the year of the Malava-Vikrama eri to which it is applied, is divisible by four after Now this is so in two cases out of three. In the new Mandasor the sabtraction of one inscription the number of years are divisible by four after the deduction of one The date of the Gangdbar inscription is an expired year, as is indicated by the words yateshu and sottarapadeshu, yātēshu means 'expired', and sāttarapādēshu means 'when one quarter had expired', and

<sup>&</sup>lt;sup>1</sup> Vol. XLII, pp. 199 f

<sup>2</sup> Ibid , pp 217 ff

See also D R Bhandarkar, Progress Report of the Archaelogical Survey, Western Circle, 1912 13, p 58.

<sup>4</sup> Gupta Inser , pp. 150 ft

See also Dr Thomas, Journal Roy As Soc, 1914, p 413, and Dr. Fleet, voidem, pp. 745 ff

<sup>8</sup> R Shamasastry's Garāmayana, p 🕹

this last has been omitted by Dr Flect in his translation. So the real date of the Gangdhar inscription lies in the year 481 of the Malava-Vikrama eta. This number is divisible by four after the deduction of one. The year of the Bijayagadh pillar inscription is the exception after the number of years are not divisible by four after the subtraction of one. But most Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jama work, the Bhagaratī Sūtra, however, states that the four Yugas come in the following order Kalı, Dvāpara, Trētā and Krita If a pirticular year is divisible by four

Sir R G Bhandarkai is of opinion that the era used in this inscription was founded by the Mālava Republican body <sup>1</sup> Mi D R Bhandarkai states that 'the Mālavas were only in possession of a triditional usage regarding, ie of a mode of reckoning, the Krita year" Dr possession of a triditional usage regarding, ie of a mode of reckoning, the Krita year" Dr possession of a triditional usage regarding, ie of a mode of reckoning, the Krita year" Dr possession of a triditional usage regarding, ie of a mode of reckoning, the Krita year" Dr possession of a triditional usage regarding, ie of a mode of reckoning, the Krita year" Dr Phey all proceed on the supposition that there was no such king as Vikramāditya before Chandragupta II of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hāla's Saptasatī, V 64 (ed. Wober, nr. 464). As Hāla cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have consted in the first century B.C. The verse runs as follows—

Samtāhana-suha rasa tēstēna dentēna tuha katē lukkkam l chalīnēna Villamāv kon wiairam=anusikkhi im tīssā ||

I edit the inscription fro a the original stone.

#### TEXT

- 1 सिद्दम् [1<sup>\*</sup>] सहस्रशिर्से तस्त्री पुरुपायामितालने [1<sup>\*</sup>] चतुम्प्रसुद्रपर्येद्वतोय-निद्रानवे नम: [॥ १\*] श्रीम्मीनवगणामाते प्रमस्ते स्नतसन्निते [1\*]
- 2 एकपप्टाधिन प्राप्ते समाप्रतचतु[ष्टये] [॥ \*] प्राहकाले गुभे प्राप्ते सनस्तुष्टिकरे नृणाम् [। ] सवे(हे) प्रवृत्ते प्रक्षस्य क्षणस्यानुमते तदा [॥ ३\*]
- 3 निष्पन्नत्रीत्त्रियवसा काणपुष्पैरलंकता [1\*] भामिरभ्यधिक भाति सिदिनी सस्य-सालिनी [॥ ४\*] दिने ग्राष्की(श्वी)जग्रक्तस्य एचम्यामय सत्कते [1\*]
- 4 इंदृक्षालवरे रम्ये प्रशासति वसुन्धराम् [॥ ५\*] प्रावपुखोपचयाभ्यासात्सवर्धित-सनोर्थ [।\*] जयवर्मानरेन्द्रस्य पौचे देवेन्टविक्रमे [॥ ६<sup>\*</sup>]
- 5 चितीमे मिङ्गवर्धाणसिङ्गविक्रान्तगासिनि [।\*] सत्युचे श्रीर्धाचाराजनरवर्धाणि पार्स्थिवे [॥ ৩\*] तत्पाजनगुणोद्देशादक्षेप्रास्रर्ध्वविस्तर: [।\*]
- 6 पूर्व[ज्ज](ज)न्यान्तराभ्यासाहलादाचिप्तमानस । [॥ ८\*] स्वयम पुर्व्यसभारविवर्द्धित-क्रतोत्यस । [।\*] सगत्यणाजलस्वप्नविद्देशपणिखाचलम् [॥ ८\*]
- 7 जीवलोनिसमं ज्ञाला भरण्य भरणङ्गत: [1\*] चिदशोदारपालट स्वर्णेखी-चारुपावम् [॥ १०\*] विसानानेकविटपं तोयदाबुमधुसावम् [1\*]

Ind In , Vol No. 11 p 200

<sup>-</sup> J R A 5, 1413, p 633, Note 2

<sup>[1</sup> no the real में 1 मन्ते -5 h]

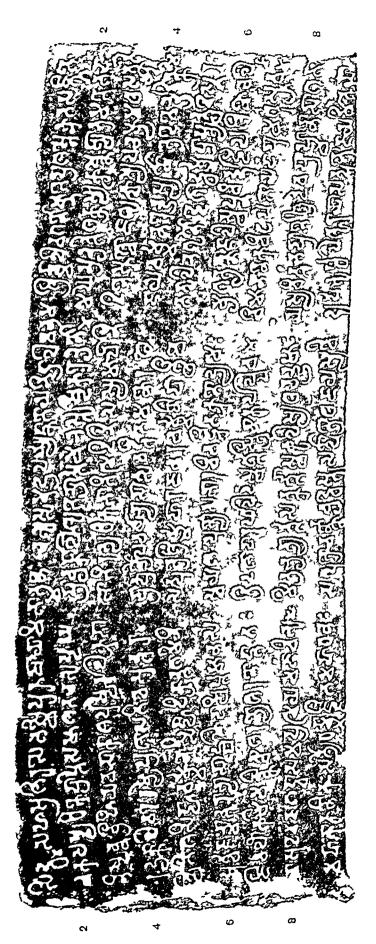
b frelo proff .

<sup>&</sup>lt;sup>2</sup> Luc cil, p 163

<sup>4</sup> Real प्राउट्काले

<sup>6</sup> Toe mark above &, 13 probably accidental

b Rend क्षप्रसदम्



		,	
	,		,
			•
		1	
		,	
			-
*			
			/
			1
		,	
		ŧ.	

- 8 वासुदेव जगद्वासमप्रमेयमजं विसुम् [॥ ११\*] मित्रस्त्यात्तेसलात्ती खक्कलस्यय¹ चन्द्रमाः [।\*] यस्य वित्त च प्राणाच देवब्राह्मणसागता²[·] [॥ १२<sup>५</sup>]
- 9 महाकारुणिक सत्यो धर्माार्जितसहाधन: [1\*] सत्पुत्रो वर्षेष्ठदेसु सत्पौत्रोय जयस्य वै [॥ १३\*] दुहितुर्ञ्वलशृराया[\*] सत्पुत्रो जयसित्रया[:]³ [1\*]

### TRANSLATION

(Verse 1) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead

(V 2) On the arrival of the auspicious year four hundred increase ⊇y sixty-one named Krita and repeatedly used by the illustrious Malava tribe, (V 3) the approach of the auspicious rainy season which delights the minds of men, the festival of Sakkra having commenced as then allowed by Krishna, (V 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder (Vv 5-7) On the 5th day of the waxing moon in the month of Asvina, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrions Mahārāja Naravarman, the ruler of the Earth, was governing the world, the virtuous son of the king Sinhavarman, and the grandson of the king Jayavarman, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,4 and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous (bi-ths), (Vv 8-14) with the object of exemplifying the merit of that administration, Satya, the virtuous son of Varnnavriddni the virtuous grandson of Jaya, the virtuous son of Jayamitra, (who was) the daughter of Balasūrā, besturing himself for the acquisition of merit, his mind being forcibly drawn to (such a course) owing to the liabit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brahmans, who was endowed with great compassion, who acquired his great wealth by lawful means and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in Vasadeva, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (who is compared to a tree) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (in the shape) of rains from clouds

# No 36-TWO GRANTS OF RANABHANJADEVA

# BY R D BAMERJI, MA

The discovery of these two grants were announced by Bābū Nāgēndra Nāth Vasu, the Honorary Archæological Surveyor to the Mayūrabhañja State, Olissa, in the first volume of The Archæological Survey of Mayurabhanja 5 One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the piecess of reproduction

¹ Read °साव ² Read °साकता ३ Read ° हिनाम

<sup>4 [</sup>R D Bhandarkar renders the phrase Suha vil rānta gāmin, as the tribu ary prince of Singhavikrānta (i.e Simhavikrama or Chandragupta II), Ind. Ant., 1913, p. 162]

The Archeological Survey of Mayurabhanja by Nagendra Nath Vasu, Vol. I, pp 129 R.

adopted was not purely mechanical The publication of the Sönpur grant of Śatrubhañjadōva¹ has thrown new light on the Bhañja dynasty of Orissa As Bābū Nāgōndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together—I obtained them, in 1911, through Mr L E B Cobden-Ramsay, ICS, Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal² while the other one has been published by Babū Nāgōndra Nāth Vasu³

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough4". Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sönpur grant of Śatrubhañjaděva. For the sake of distinction I have named the plates A and B

# A -The Baudh Grant of Ranabhanjadeva, the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from  $8\frac{1}{4}$  to  $8\frac{1}{4}$ " in length and from  $4\frac{1}{4}$ " to  $4\frac{3}{8}$ " in breadth. They are held together by a ring,  $\frac{1}{4}$ " thick and nearly 4" in diameter, of the same metal, passing through round holes about  $\frac{1}{4}$ " from the edges of the plates. The first plate only carries writing on the inner side. The royal scal, soldered to this ring, is round in shape and measures  $2\frac{1}{10}$ " in diameter. The impression of the seal consists of a diescent above, the name of the king fri-Ranabhēn jadēvasya in the middle, and a seated bull, facing the proper left, below. The plates with ring and scal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bamanghati grant of the same king5 or the new Sonpur grant6 of his father Satrubhanjadova more akin to the characters of the Gumsūr grant of Nētribhanja7 and the Orissa plates of Vidyadharabhanja8 The inscription mentions a king named Gandhata in 1 5 as the king's In grant B in the same verse Satrubhanjadeva is mentioned as the father of the king Further on, 1 12, it is mentioned that the king was born in the family sprung from the egg (vamsa-prabhav-āndajah), with which we may compare the similar phrase used in the Sonpur grant of his father (andaja-vamsa-prabhavah) He is styled Paramamāhēstara Mahārāja, 1 12 He is styled Rānaka in 1 17 of grant B of the year 26 He addresses the officers of the Khinjali mandala and informs them that the village of Konatinthi in the Khatiya vishaya has been given to a Bhātaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from Apilomuleri and an inhabitant of Amvasarasarā, belonged to the Röhita götra, the Röhita ashtala, the Viśvāmitra praiara, the Chhāndoga charana and the Kauthuma śākhā The grant was written in the 54th year of the king in the dark half of Bhadrapada by the Sandhi-vigrahiya (Sandhi-vigrahika) Himadatta, was moused by the Arhasalı Gönaka and scaled with the Royal scal

I edit the inscription, which has already been published by Bābii Nāgēndranātho, from the original plate —

<sup>1</sup> Above, Vol XI, pp 98 ff

<sup>3</sup> The Archaelogical Survey of Mayurabhanja, Vol I, pp. 152 ff.

Journ Bong As Soc, Vol XL, Part I, pp 165 ff

<sup>7</sup> Journ Beng As Soc, Vol VI, pp 669 ff

<sup>\*</sup> loc cit, pp. 135 ff.

<sup>&</sup>lt;sup>3</sup> Above, pp 156 ff

<sup>4 161</sup>dem, p 129

<sup>6</sup> Above, Vol XI, pp 98 ff

<sup>8</sup> ibidem, Vol. LVI, Part I, pp. 159 ff

#### TEXT

### First Plate

- <sup>2</sup>Samhāra-kāla-hutabhug-vıkarāla-ghōra sambhrānta-kımkara-1 Õm<sup>1</sup> Siddhi[h\*] kritanta-nitanta-
- bhında(nna)m [|\*] bhınn-ē(ā)ndhak-āsura-mabāgahan-ātapattra[m\*] tad=bhairavam Hara-vapur=bhavatah prapātuh³ | [1\*] 2Durvvāra-vā-
- raņa-rana-pratipaksha-paksha-llakshmı4-hath-āpaharan ötsalita-pratāpāh II(0)Bhañiā narādhı-
- 4 patayo vahavo vabhūvar<sup>5</sup>=udbhūtayo=ttra bhūyi<sup>6</sup> bhūri sahasrasamkhyāḥ | [2\*] Tēshām kulč sakala-bhūtala-
- pāla-mauli-māl ārchchit-ānhri<sup>7</sup>-yugalō valavām<sup>8</sup> nripō=bhūt ||(¡) śrī-Gandhata[h\*] prakata-paurusha-rasmi-
- chakra-nırddarıt-arı-hrıdayō=sya ||[3\*] Nānā-mānāyamān ānyonyapitā nripasya
- 7 gaja-vāji-ghat[ā\*]-bhat-augha samghatta-ghōra samara nirddārit-āri narēndra vrinda llakshmi9-samūha-
- 8 hatha-harana-prakatita-vikata-pata10-pūrushakāra-pratāp ātikrānt-āneka sahasra-samkhya-
- 9 khyāt otkhyāta11-khadga-bhrājishnu-bhū(bhu)ja-vajra-Bhañja-bhūpati[h\*] prabhūtipūrā[d\*] Dhritipūrāt12 || Šarad ama-
- 10 la-vahala-jaladharaddhavala<sup>13</sup>-yasah-patala-kamala māl-ālamkrita sakala-dig vadhū-vada-
- anavarata-prayarttamāna-nānā-sanmāna-dān-inandita-ni[h\*]sēsha-syajana dīna-II nō du[h#]khit ānā-

### Second Plate, First Side

- 12 tha-jana mano-vano Paramamāhēsvarō vanša-prabhay-āndajahli mātā-pitri-pādanudhyato Bhanja-
- mala-kula tilakō Mahārāja śrī-Ranabhañjadēvah kuśali 11 Khinjali-mandale bhayishya-
- d-rājā<sup>15</sup>-rājanak-āntaranga kumār[ā<sup>2</sup>]mātya mahāsāmanta vrā(brā)nmana purōgamān= 14 anya[m\*]s=cha danda-
- yath-arha[m\*] mānayatı pāsika-chchātal6-bhata-vallabba-jātīyā[n\*] võdhayatı17 samadišayati ch=anya-
- bhavatām || 16 t survvatah sıvam=asmākam yıdıtam=astu Khātiyā-vishayē sammvandhah<sup>13</sup> Kōnatınthı-grāma-
- sa-nidhiś=ch=ōpanidh·ś=cha20 mātā-pitror-ātmanas-cha 17 ś=chatuh-simā19-paryantah puny-a-
- 18 bhivriddhayč<sup>21</sup> sahla dhārā-pūiasarēna<sup>22</sup> vidhinā || Röhita-götrāya Rohita ashtakā-
  - 1 Expressed by a symbol
- <sup>2</sup> Metre Vasantatilakā
- <sup>2</sup> Read prapātu

- 4 Read lakshmī
- 5 Read baharo babhūvur=udbhūtayē=
- 6 Read bhuni

- 7 Read anghri-
- 8 Read bala-an 11 Read vikhyātotkhāta
- 9 Pead laksumi 12 Read purāt

- 10 Read -patu-purushakāra-
- 14 Read andaja camsa prabhasah
- 13 Read bahala-jaladhara-dharala-15 Read -rāja rājanyak
  - 18 Read chāta

17 Read bodhayatı samādıfatı

- 13 Read sambadlhah,
- 18 Read -sīmā

20 Read sanidhih sopanidhif=cha.

- 21 Read -vriddhayē
- 22 Read -purahsarena

- śchhāndōka¹-charanāya Kauthuma-sākhāya<sup>2</sup> Vāsudēvaya Visvāmitra-pravarāya sutāya Bhā-
- Amvasarasarā-vāstavya<sup>5</sup> vidhir-vvidheya-Apılomuleri-vinii gata4 tapūtra<sup>3</sup> 20 savidhāna6- vi-
- pratipāditō=smābhir=yatēś(taś)=cha pāramparya-kultamyra7-sāsanatvēna dhinā 21 āvatārēna yāva-
- [|\*] Kāṇdāt=kāndā[t\*] prarohantı [|\*] yā śutēna d=Vēd-ā[na]vachanēna8 yathā 22 pratanoshi sahasrena viro-

# Second Plate, Second Side

- cha paratah vansil-avatārēņ=āpi  $vudhv\bar{a}^{10}$ parärddham 23 hası [[\*] ēyam bhavadbhihr=12asmad-upaiodhāt dharmma-gaura-
- vādhā karanīyam<sup>13</sup> || Uktam kēnachi[t\*] svalpam=api vāch=cha na 24dharmmaśāstrē [||\*] Vahubhırl4=vyasudhā dattā rāja-
- bhih Sagar-ādibhir<sup>15</sup>=yasya yasya yadā bhūmih<sup>16</sup> tasya tasya tadā phalam || 25 Mā bhūd=aphala-śankā vah
- pārthivāh [|\*] śvadānāt=phalam=ānamtya[m\*] paradatt-ānupālanē paradatt=ēta Aśyamēdhasahasrāni
- vājapēya-satāni cha [1\*] pauņdarīka17-sahasrāņi bhūmi-dānā[r\*]ddhīkam phalam Ekavınsatı-18
- kulāmny=ihuh kashtam hi narakē sthitam [[\*] bhūmidānēna mētrēna urddham19 28 yantı mritam<sup>20</sup> divi |
- Syadattā[m\*] paradattām=vā yō harēti(ta) vasū(su)ndharām [[\*] sa yishthayā21 29 krimir=bhiltvā pitribhih saha pa-
- Hıranyam=ēkam gör=ēkam<sup>22</sup> bhumim=apy=arddham=angulam 30 [|\*] haram<sup>93</sup> narakam=āyātı yāvad=āhūtı-sampla-
- vah<sup>24</sup> || Ayısham visham=ity=āhuh vrahmasvam<sup>25</sup> visham=uchyatē H(0)visham=ēkākinō(nam) hanti vrahmasyam25 26pūtra-pautri-
- kam²i || Sarvvēshān=tu pradānānām bhūmi-dāna[m\*] prasasyati ||(1) kalpa-kōtigatam pāpam samchitam jayatē narah [||\*]
- 33 <sup>18</sup>Ēka-vinsati-kulāny=ēva kash[t]am narakē sthitam [|\*] bhūmi-dānēna tvach=ev=uhr=vv1muchyate || Papa-ni-

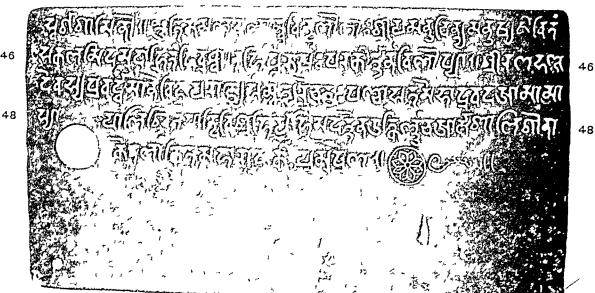
# Third Plate, First Side

- 34 rmmöchyavas=tyaktvä saupänä bhūmidánaka [|\*] padē padē divim (vam) yātı pitrim-ātm aikavimsakam || Phalasya
- kathitam dharmmam phalā[n\*] nishphala-sambhavah [l\*] bhūmi-harttā phalachēta (-chchhēttā) phalā[n\*] nishphalatā[m\*] vrajēt[||\*]
  - 1 Read Chhāndoga
  - 6 Read gataya

  - 7 Read tamra-
- <sup>2</sup> Read -sākhāya
- 5 Read -vāstavyāya
- 8 Read =vēdānu-.
- 2 Read Bhaţtaputrāya
- 8 Read vidhi vidhēya samvidhāna.
- [Read prarohanti, see eg Vajazanēy: Samhitā, 13, 20 f -S. K]
- 10 Read buddhvā
- 18 Read stalpāpi bā. ī karanīyā
- 14 Read bhumis=t
- 18 Read ürdheam
- 22 Read gam=ēkām bhīmēr=
- 15 Read brahmasvam,
- 11 Read vams
- 14 Read Bahubhir=
- 17 Read paundarika-
- 20 Read mritā
- 22 Read haran 28 Read putrapautrikam
- 12 Read bhavadbhir=
- 15 Read adibhih I yasya.
- 18 Read Ekavımfat kulāny=.
- 21 Read vishthäyam
- 26 Read yāradābhūtasamplavam.

हारताभावम् कर्यस्तिहरू शांति एति हिस्सिति हर्यस्ति हिस्सिति िर्ह्याचारिका एक कार्याका कार्याका कार्याका कार्याका कार्याका कार्याका कार्याका कार्याका कार्याका कार्याका कार्य धक्रिकालक चिलासारिकाक स्ट्रीस स्ट्राह्म स्ट्राह्म स्ट्राह्म स्ट्राह्म स्ट्राह्म स्ट्राह्म स्ट्राह्म स्ट्राह्म 

३४ द्वाहास्यातास्याणावादाः व्यवस्थाने विद्वाहार्षाः विद्वाहार्याहार्षाः विद्वाहार्षाः र्याहार्य



- 36 Aśvamēdha-sahasrāni vājapēya-śatāni cha []\*] gavām śatasahasrēna bhūmiharttā na śudhyati ||
- 37 Loka-chūrnn-[ā\*]sma-chūrnpam cha vishañ=cha jarayē[n\*] narah[j\*]
  vra(bra)hmasvam tri(tri)shu lokēshu(h) kah pū(pu)mā[n\*] jarayishyati [[
- 38 Yajñō=nritēna ksharati tapah ksharati vismayān<sup>1</sup>=kshiti-hartty=<sup>9</sup>ēkavimsāni kū(ku)lāni narakam vrajēt || Tri-
- 39 n-āgra-jala-vi(bi)nduś-ca jala vudvuda(budbuda)-sādriśa[m\*] [j\*] sadriśam jīvitam jñātvā kirtti dharmmam na lopa-
- 40 yet || Vēda-vāk=smrītayo jihvā vadanti rīshi-dēvatā[h |\*] bhūmi-harttā tathā\
  martyē āho mā hara
- 41 mā hara(h) || Yath=āpsu patītam(tah) Šakra taila-viodur=vvisarpatī | ēvam bhūmikrītam dānam sasyē sasyē prarē-
- 42 hatı || Āsphotayamtı pıtarah pravalgyamtı pıtāmah[āh |\*] bhūmıdātā kulē jatā(tah) sa m[ē\*] trātā bha-
- 43 vishyati(h) | (||) Ādityō Varunō Vishnu[r\*] Vra(Bra)hmā Sōma(ō) Hutāśauah[/\*] Sūlapānis=tu bhagavām(vān) abhinam-
- 44 dautu bhūmidah(dam) || Bhūmim yah pratigrihnā(hnā)ti yach(yas)=cha bhūmi[m\*] prayachchhati [|\*] ubhau tau punya(nya)-karmmānau niyatau

### Third Plate, Second Side

- 45 svarga-gāmmau || Iti kamala dal-āmvu(āmbu)-vi(bi)ndu-lolāh(lām) śrī(śri)yam= anuchintya manushya jīvitam [cha |\*]
- 46 sakalam=ıdam=udāhrı(rı)tam bi vudhvā³ na bi pūrushah⁴ parakīrttanam vilõpyā || Śrī-Ranabhaūja-
- 47 dēvasya pravarddhamānē vijayarājyē sammvatsarē chatuhpañchāsatamē Bhādravada-āmāmū(vā)-
- 48 syāyām likhitam sānd[h\*]ivigiahiya-Himadattēna [|\*] Utki(i)rnnam cha Ārkasāli-Gönā-
- 49 kēna[|\*] Lāmchlutam Mahārājakiya-mudrēna ||5

# B -Baudn Grant of Ranabhanjadeva; the 26th year

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about  $\frac{1}{4}$  from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure  $6\frac{1}{4}$  by  $4\frac{2}{3}$ . The last plate, however, is only  $4\frac{3}{2}$  broad in the middle. The ring is  $\frac{3}{4}$  thick and has a diameter of  $2\frac{1}{2}$ . It passes through the bottom of an oval seal measuring  $2\frac{1}{4}$  by  $2^{4}$ . The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend  $3\pi i$ -Ranabhañyadēvasya in Nāgarī letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that Satrubhanja was the father of the king Ranabhanjadeva, who was a devout Vaishnava and meditated on the feet

Read vismayat | Fshiti

<sup>2</sup> Read -hartt=aska-

<sup>3</sup> Read buddhvā

<sup>·</sup> Read purushaih parakīrttayō vilopyāh.

<sup>&</sup>lt;sup>6</sup> Here follow a floral design and a conch (or symbol for im) which, evidently, constituted the mark of the king mentioned immediately before A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the Khiñjalis which were mentioned in the Sonpur plates of Satrubhañja as Ubhaya-Khiñjali mandalē and as Khiñjalī in plate A. He is styled Rāṇaka (l. 17), one who was worshipped by the Māhāsāmantas, who had obtained the five great sounds, and who had obtained a boon from the goddess Stambhēśvarī. The inscription records the grant of the village of Vāllāśrīngā in the Khātiā vishaya to a Brāhmaṇa of the Vājasanēya charana, the Maudgalya gōtra, the Bhārmyaśva pravara, and the Āṅgirasa anupratara, the Bhattaputra Dāmōdara, surnamed Bhūshaṇa, the son of Bhattabhūshaṇa, who hailed from the Bhatta-village of Khaduvāpalī, and, after his death, to his son the Bhattaputra Chhadōka (?) The grant was made in the 26th year of the king on the 5th day of the bright fortnight of Mārgasiras. It was incised by the merchant (vanik) and goldsmith (sutarnakara) Śivanāga, the son of Pāndi, and sealed with the Royal seal. This man Śivanāga also sealed the Sonpui grant of Raṇabhañja's father Śatiubhañja. I edit the inscription from the original plate.

### TEXT.

### First Plate

- 1 Öm¹ Svastı | <sup>2</sup>Samhāra kāla-huta-bhug-vıkarāla ghōra-sambhrānta-kkira-<sup>3</sup> '
- 2 kṛitānta-[nitānta\*]-bhi[n\*]na[m\*] [|\*] bhi[n\*]n āndhak-āsura-mahā-gahanātpatra\*(|) tad=bhairavam Hara-va-
- 3 pur=bhavatah prapātuh<sup>5</sup> || <sup>2</sup> Durvyāra vārana-rana-pratīpaksha-[paksha\*]-lakshmīhatha-gra-
- 4 hana suprasrita-pratāpā[h\*]] Bhanjā marādhipatayō6 vahavō vabhuvur=udbhu-
- 5 vayō=tra bhuva(vı) bhu(bhū)rı-sahasra-sa[m\*]khyā[h\*]|| <sup>2</sup> Tēshām kulē sakalabhu(bhū)ta[la\*]-pāla-
- 6 mauli-māl āichchīt āmghri-jugalō valavānripō=hūta7 || (|) śri-
- 7 Śatrū(tru)bhañja ity=atula-dhih [||\*] Tasy=ātmaja[h\*] svayambhu-vat || A-
- 8 nyō ma[rda]mana-milita8-samuddhata-nripa-chakra chaturanga-ya(ba)la-[kshō]bha-9
- 9 chali 10 dhara-mandala (lō) gaja-turaga-khura-nır (n) darana-prasarad-atula dhu (dhū) li-
- 10 vitāna sachchhanna-11 jany-āngaṇa(ṇō) gaja-skandha-vēdikā-svayamvar-āyāta | 12pa-
- 11 rinita-ja[ya\*]-lakshmi samanandita-paurajana-m[ā\*]nasah śrimad dañja-13
- 12 bhupatih purad-Dhritipura-namna[h\*]|| sa(śa)rad-amala-dhavalakara-yaśa[h\*]-

# Second Plate, First Side

- 13 patala dhavalita-dig vadano | [ ā(a)nava(n)rata-pravrit[t\*]a sammana-dan-ana-
- 14 ndita sakala-jano andaja-vansa-prabhavah Paramavaishnava(võ) mātā-pi-
- 15 tri-pad anudhyata(to) Bhanj-amala-kula-tilaka Ubhaya-Khinjaly-adhipati[h\*]
- 16 samadhıgata-pañcha-mahāsavda<sup>14</sup> mahāsāmanta-vandıta Stambhēsvarı-
- 17 lavdha-vara prasādal. | rāṇaka[h\*] śrī Ranabhañjadēva[h\*] kuśali ih±aiva Khi-
- 18 ñjali-mandalē bhavishyad-rāja-rājanak-āntaranga-kumār[ā\*]mā-
  - 1 Expressed also by a symbol at the beginning of the line

<sup>2</sup> Metre Vasantatilakā.

Read .kimkara

- 4 Read gahanātapatram.
- <sup>5</sup> Read propātu

- Read narādhīpatayā baharā babhūvur=udbhūtayē=tra
- 7 Read -mouls māl-ārchchit āmghri yugalo balavān nripo-bhūt The second half of the stanza cannot be restored.
  - <sup>5</sup> Read anyönya mardamāna milita ?
- Looks like -kshtobha-
- 10 Best oftalita.

11 Reid samchhanna-

- 12 Read -svayamear-dyata-pa.
- 11 Read trimad Bhanja bhūpatsh
- le Read Gabdo.

<sup>14</sup> Read Stambhelvarī labdha-varaprasādo.

- 19 tyā(tya)-mahāsāmanta-vrā(brā)hmana-pradhānā[n\*] an[y\*]ā[m\*]ś=cha dandapāsi(śi)ka-
- 20 chāta-bhāta-vallabha(ñ)jātīyāh(yān) yathārhi mānayati võdhayati sam[ā\*]-
- 21 diśa(ya)ti ch=ānyat(a) i sarvyatah si(śi)vam=asmākam[i\*]viditam=astu bha[va\*]tām Khra\*1-
- 22 tıā3-vıshaya-pratıva(ba)ddha-Vāllāśrīngā-khandakshētra[m\*] [i\*]tasya cha paśchimēna
- 23 g(a)-vibhagena Śalankii nady=asti ut[t\*]arena cha Mahanadi pu(pū)rvvēna sī-
- āśva[t\*]tha-vriksha-dvaya[m\*] vyavasthita[m\*] | dakshinatas=tu 24 ma-sandhau Lu[t\*]tanası-

# Second Plate, Second Side

- 25 lā sīmāvadhı[h\*] paratvēna | vyavasthıh5 nidhyē-upanidhī-sahita Madhyadēś-ā-
- 26 kāra-bhu(bhū)ta-Khaduvāpalī-bhatta-grāma-vinirgata(m)-Maudgalya-götrēna myā-6
- 27 śva-pravarēn=Ānguras anupravarēna Bhu(Bhū)shan ābhidhānē[na\*] Vāja[se]nēyacharana-
- 28 Kanva-sakhadhya[y\*]ına Bhatta-Bhu(Bhū)shana-sushtena bhattaputra-śri-Damodarena pra-
- 29 bhu-lāy-aika-saranēna mritvā ētat(a) sāsa(sa)nam tad-anantaram tat(a)-putrēna
- 30 bhattaputra-Chhadoka-nāmnā tām(v)ra-sāsana[m\*] pratillavdham8=iti 1 P[ā\*].
- 31 ram(a)parya-kul-āvatārēna y[ā\*]vad=Vēd-ārtha-vachanēna yathā [i\*] kāndā[t\*]
- 32 kāndā[t\*] prarohamti | šāsanēna pratināsi sahasiēna viroha-
- 33 sı []\*] êvam vnddhā¹0 parā[r\*]ddhañ=cha paratō va[m\*]sāvatārēna [bhavadbhɪr= asmad-nparodhā\*]d=dharmma gauravā[ch\*]=cha na kē-
- 34 nachift\*] [syalp=api badha karaniya |\*] tatha chauktam11 dharmma-fastreshu[||\*] Phalam<sup>12</sup> krishtā mahī[m\*] dadyā[t\*] sa-vija-sasya mē-35 dēni<sup>13</sup> į yāva[t\*]surya kritām lökē tāva svargga mahīyatē || <sup>14</sup> Vēda-vākyasma-
- yō jihvā vadanirshi dēvatāh bhumi hattā tath-ānyavcha ahō mā(m) hara mfal
- 37 hara | (||) yath=āpsu patitam Śakra tailavind[u]10 visarppati | evam bhu(bhū)mı-krı-

# Third Plate , First Side

- 33 tam dāna[m\*] sasyē sasyē prarohati || Ādityō Varunō Vishnū16 Vrahmā Sōma-(mō) Hūt[ā\*]-
- 39 śana[h\*] ||(|) Su(Śū)lapānī(n1)s=tu bhagavām(vān=)ābhinandanti bhu(bhū)mida[m\*] (||) Asphotaya[n\*]ti-
- bhu(bhū)mi-dātā kulē jātā(tah) sa 40 pitarah pravalga(ya)nti pitāmahā[h\*] ||(|) mē trātā bhavı-

- The t of Khātiā is slightly misshaped so that it looks almost like n
- 5 Read \*sthitam nidhy upanidhi sahitam \* [ The present river Sālkī.—S K ]
- [The kra of Bhākramyāśva-looks like a cancelled ka Read Bhārmyaśva- S K]
- Read -sutena

- 3 Read labdham=
- The writer originally wrote pearohemis but cancelled the after h Read pearohanti ! ya fatina pratanoshi, see above, p 324, n. 9 -S K] u Read phalakrishtam. 11 Read ch=öktam
  - 10 Read buddhrā 12 Read sa bijām sasya-mēdinīm \ yāvat sūrya kritālokas-tāvat svargē

  - 14 Read Vēda-vāk smritayo jihvā vadanti riski dēvatāķ 1 16 Read Vishnur=Brahmā 18 Read -bindur

<sup>1</sup> Read yatharham

<sup>2</sup> Read bodhayatı

- Sagar-ādibhi[h\*] | 41 shyatı || (Rv)vahubhır=vvasudlıā rajonaihi Mā dattā rud=aphala samk $\bar{a}^2$
- bhu(bhū)mi[s\*] tasya tasya paradētēshu pārlitum || yasya yasya yadā phala[m ||\*] S[v]a-43 da[t\*]tām parada[t\*]tām=vā yō harēta(m) (d)vasundharām ||(1) sa vishthaya [m\*]

krımır=bhu(bhū)-

- 44 tvā pitribbi[h\*] saha pachyatē || Hîrapyam=ēkam gām=ēk[ā\*]m ³bhumim=apy=a-
- rddham=angnlam | hara[n\*] ma(na)rakam=āyātı yāvad=ābbu(bhū)tı samplavah4 |(||) Bhu(û)mi[m\*]

bhu(bhū)mi[m\*] (ya pratigrihnāti yach=cha yah pratigrihnā(nā)ti yach(â)=cha

bhumi) prayachchhati | ubhau

47 tau puna(nya)-karumānau niya[tam\*] svargga gāminau 1(1) Harate baravate bhu(bhū)mi[m\*] manda-vu(bu)-

ddhis=tamāvritah | sa vvaddho6 vārunaih pāsai[6\*] tirya[g\*]-yonishu jāyatē | (||)

Mā pā-

49 rthiva(h) kadachit=[tv\*]am vahmasvam6 manasa=d=api | anahesha7 dha[r\*]ma[m\*]bhai[sha\*]jya[m\*]ētamta 8hal[ā]-

50 halam visham || Avisham visham=ity=ahu[r\*] vialimasvam6 visha[m=\*] nchyate || (1) visha[m\*] ēkā-

# Third Plate , Second Side

- hantı vrahmasvam<sup>6</sup> putra-pautrikam ((I)) 51 [ki]nð Loha-churnna9-asma-10 churnnañ9=cha vishañ=cha [1a\*-]
- 52 rayē[n\*] narah | viahmasvame trishu lökēshu kah pumā[n\*] jaramishyatili } Vājapē-
- 53 ya-sahasrani asvamedha satani cha | gavam koti-pradanena [bhūmi-ha]-
- 54 rtta na syudhyati13 || Iti kamala-dal amvu-vindu-lolam13 sriyam=anuschintya]
- manushya-jivitan-cha [i\*] sakalam=idam=udahritan-cha vudhaihi4 na hi purushaih
- 56 parakı(ki)rttayo vilopyā[h\*] | (||) Vijaya-rājyē samvatsarē shatavi-
- 57 nsantils varisha Margasira sudi tithi pamchamy[a\*]m ntakina-6 58 ñ=cha vanik(a)-suvarnnakāra Sivanāgā Pāndisuta lāmchhitā[m\*]
- 59 māhārājaki-mudr=etih<sup>17</sup> ||

10 Real utkirnnan=cha.

<sup>1</sup> Read rajabhih

Read bhud=aphala-samkā vah paradatt=ēts parthevāh. This half sloka has been placed between the two haives of the preceding one.

Read bhumer=

Read placam

<sup>3</sup> Read haddhö

Read brahmasram

<sup>·</sup> Read étad=dhala

Read anesha, see above, Vol XI, p 101, 1 1 (1 32 of the grant) Read chürnn-10 Read asma

<sup>12</sup> Read sudhyats

<sup>11</sup> Read jarayishyati | 16 Read buddhog

<sup>12</sup> Read ambu bindu lölam sriyam=

<sup>11</sup> Read shadvimsatimē varshē V Resd makarajakiya-mudroy=811.

# No 37 -INSCRIPTIONS AT YEWUR

### BY LIONEL D BAPVETT

(Concluded from p 298)

# C-OF THE TIME OF VIKRAMADITYA VI AD 1105

This inser ption is on a stone in the garden land of Chikkira-Rāmappa, on the north of the village —At the top of the stone there are sculptures—towards the centre, the sun and moon, and below them, from left to right, two stanling figures, a cow and calf, and a crooked sword or dagger—The writing covers a space about 1'  $6\frac{1}{4}''$  wide by 3' 11' high, and is for the most part very well preserved—but there has been slight damage at the ends of lines 25 to 23

The characters are Kanarese, of the regular type of the elevanth and twelfth centuries their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately ½ to ½ They are furly well formed, but in some cases (viz lines 32 and 43) letters have been omitted and afterwards added below the line—Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the medieval form of development note the nominative pluril in arm (instead of ar) in lines 16, 17, 18, 24, 32, and the locative in alli, lines 28 29, 33, against a freer use of the endings of and al. We may note the word ham ar (line 30), denoting a measure of area, neither hamma nor kamba, which appears in some other inscriptions, is known to Kittel's dictionary

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yewur, houses, an oil-mill, and a cu-toms duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kesava (Vishna), and it was issued by Satyaprachāra Bhattāraka Dēva, apparently a pontiff of a (? Vishnava) sanctuary at Yewūr, in the reign of the Westein Chālukya king Tribhuvanamalla-Vikramāditya VI The General Raviyana bhatta and the god Īsapēsvara, mentioned in this record, are already known from the Yewūr inscription B, of A D 1077 (p 269 above)

The details of the date of this inscription are—the cyclic year Pārthiva, being the thirtieth year of the Châlukya Vikrama-kîla, ie of the reign of Vikramiditya VI, the new-moon of Mārgisira, Sōmavāra (Monlay)—Dr. Fleet gives me the following remarks—"Like so many dates of the eleventh and twelfth centuries, this date is irregular, that is, it does not work out in satisfactory agreement with the stated details, the discrepincy here being in respect of the week-day—The Pārthiva samuatsara in question began, as a Chaiti idi lunar year according to the southern lunisolar system of the cycle, on 18 March, AD 1105—The given tithi, the new-moon of Mārgaśirihi, answers for that year to 8 December, on which day it ended at about 9 hrs 47 min. after mean sunrise (for Ujjain)—But that day was a Friday, whereas the record specifies a Monday"

The only places mentioned are Ehūr, ie Yewūr itself, and the Sagara three-hundred, in which district the record locates Ehūr For some remarks on this district see above, p 272 f

# TEXT 1

- 1 [Namo] bhagavate Vasudevaya || 2Pamta vo Nara-
- 2 sımhasya nakha-lamgala-kotaya[h\*] Hıranyakasıpo-

From the ink impressions

```
3 r=vaksha[h*]-kshētr-āśri(sri)k-kaidam-ārunāh | [1*] Õm1
                                                           Svasti Samasta-
4 bhuvan-āsiaya śrī prithvī vallabha-mahāiājādhiiāja
   paramēsva (sva) 12 paramabhattārakam Satyāsraya-kula-
   tilaka Chāluky-ābhaianam śiīmat-[T*]ribhuvanama-
   lla-devara vijaya-iajyam=uttai ottai-abhivridhdhi(ddhi)-piava-
   ıdlıdlıa(ıddlıa)manam=a chamdı aıkka taram salattam=ıre
   Kalyānada nele-vidinol suka(kha)-samkathā-vinödadim rā-
   jya[m*]-geyynttum=iro || Svasti Śiimada-jita2-sakala-vadi(di)-ni-
10
11 kara pad akrantı-jagati-patı sakala-vidvan-mano-ramiita
   rasvati samullasita-vadan-Travimda ahita-jana-bhasmi(smi)-
13 karana sakala hita-jan čsht-apūrtti-karana sakala-bra-
   hma-vidyā-tat[t*]v-igata yama-niyama-svādhyāya-dhyā-
    na-dharana-mrun-anushthana japa-samadhi-sila-srinpamana
15
    dvija-guru-pūjā-tatparār=minārttand-ōj[j*]vala-kīrtti-yutaru
16
    sakala-sastia-visaiadaru śrimat-Tiibhuvanamalla-devara
18
    param-aradhyar=appa Srimai-Satyaprachara-bhattaraka-devaru
    Svasti Šrimach-Chālukya Vikrama-kālada mūvatte(tta)noya Pā-
20 rtthiva-samvatsarada Maiggasnad-amavisyo Somavaiam vyati-
    pātad-amdu Sagara mūnūrara baliya tainm=ālkeya Ēhū-
    ra Īsapēšvara dēvarim mūdana deseyalu Sil-Kēsa(sa)va-dēvargge kham-
    da-sphutita-jii nn öddhära-püjä nivēdya-nandā divige-paviti-äröha-
    na-nimittay-agi munna Raviyana-bhatta-dandanayakaru bitta
24
    mattaru ar=olag-agi urim badagalu Isapcsyara-devara [ke]-
    yyım paduyalu müvatt aydu-göna Danavınödana ghaleya-
    lu bitta mattaiu pumin eiadu amkadola(1) mattaru 12 Annama-gau[m]-
 28 dana kereya kelag=Īsapēśvaia-dčvara galdeyim vāyā(ya)vya-
    dallı galde mattaru 1 ünim mmü(mü)dava halladım badaga tömta[m]
    kamma 450 devara satrada mano 1 pujariya mano 1 deva-
    ra namdā-dīvigege nadeva gānada mane 1 amtu mane mūru gā-
 32 pa 1 nakharamum nānā-dēśi3-gātrīgaru hannavanarum=amtaranum=1-
    rddu adake märidallı pomge adake aydu herimg=irppatt-avd=e-
 34 le | I dharmmavam pratipālisidavarggo Kurukshētiadol sūsija
 35 kavıleya ködum kolagumam ponualu Lattısı sürya-graha-
 36 nadol chatur-vvēda-pālagar-appa brāhwaņaigge Lotta phala | I dha-
 87 rmmaman-alıdavargge Valanasıyol sasıra kavıleyu-
 38 mam chatur-vvēda-pāragai-appa biāhmaņaruman-alida pātaka sārggu II
 39 Śloka | 4Samanyo=yam dharmma-setu[r*=]mipanam kale kale palani-
     yo bhayadbhih sarvyan-ctan bhagmah partthiyomdran bhuyo
 41 bhuyo yaclınto Ramabhadrah 11 5Sva-dattaın para-dattaın va yo
 42 harētu(ta) vasundhaiām shashthi(shti)i=vvarsha-sahasrāni vishthāyām jā-
 43 yatē kri(kri)mih || Ī dhaimmam=ā-cha[m*]diā[r*]kka-tāram salutta6 mam-
 44 gaļa mahā śrī šil
```

2 Read frimay jita

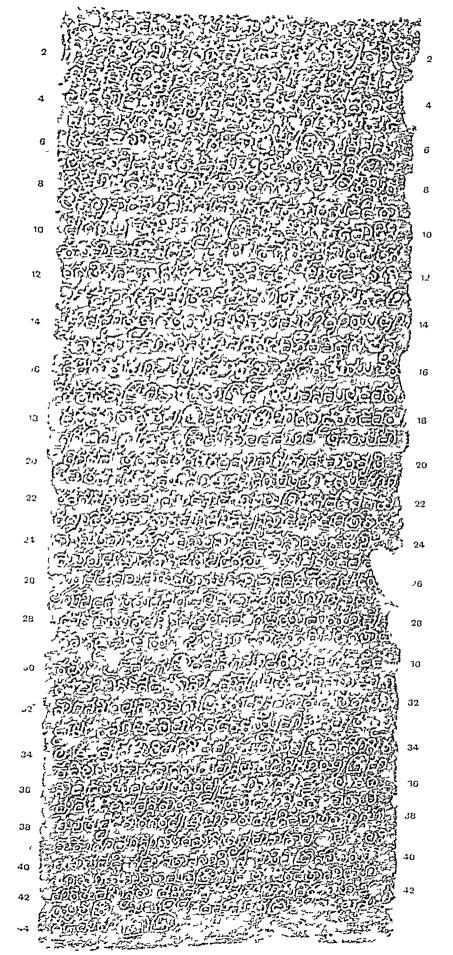
<sup>1</sup> Represented by a spiral symbol.

<sup>\*</sup> The de was omitted, and then was supplied below the line.

Metre Śloka (Anushtubh)

<sup>\*</sup> Motro Śālinī

<sup>•</sup> The syllables so and sto were omitted, and then were inserted below the line; read sulgu.



			•	
•			·	
•			•	
			<ul><li></li></ul>	
	,			

### TRANSLATION

Homago to the Lord Vasadeva! Mry the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hirmyakasipu's breast, protect you!

(Line 3) Om! Wolfare! While the victorious reign of the fortunate ling Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornument of Satyasiaya's race, embellishment of the Chalukyas, is proceeding or a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [ and ] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyana,-

(Line 10) the happy and fortunate Satyapraenara Bhattaraka Deva, who has overcome all the crowds of disputants, whose feet no approached h, the lords of the earth, who delights the minds of all the learned, who displays Sunstall in the lotus of his mouth, who reduces to ashes the c.il, who faible the wishes of ill good people, who has reached the true essence of spiritual law, who is characterized by one greater and minor observances, study, meditation, men.al concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Billimans and elders, who has the brilliant glory of the san, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamaila,

(Line 19) on a Monday, at the time of a cyalipata, on the full-moon day of Maigasira of the year Firthiva, the thirtieth of the happy and fortunate Chalukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kesiya [situate] in the eastern quarter from [that of] the god Isapisvara of Ehur, [the town] of his administration, within the Sagara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblatious, perpetual lights, and the ceremony of the sacred thread, grant t velve mattar sof arable land], in ligures 12 mattar, in Danavinada's measuringstaff of thirty-five spans, including six matter formerly granted by the General Reigana Bhatta, on the north of the village (and) on the west of the airble land of the god Isapesvaia,

(Line 27) [ilso] one matter rice-field below Anuama Gaunda's tank [and] on the northwest of the rice-field of the god Is ipcsyara, [ilso] 150 Limma gaiden-land noith of the stream on the east of the lown,

(Line 30) [also] one house for the choultry of the gol, one house for the priest, and one house for an eilmill applied for the perpetual lights of the god total, three houses and one oilmill

(Line 32) [Also] on siles of accounts, the purghers, foreign merchants, market officials (2), and other persons, being [convened,2 they allotted an impost of] five areca-nuts on each gold piece [and] thenty-live leaves on each load

For such as maintain this pious foundation the finit will be as though they (Line 31) adorned with gold the horns and hoofs of a thousand kine in Kurukshetra and give them during an celip-e of the sun to Brahmans versed in the Four Vedas, to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Biahmans versed in the Four Vedas

Śloka "This general principle of pious foundations of kings must be maintaired by you in every age," again and again Ramabhadra makes this entreaty to all these fortunate sovereigns. Ho who should take away land, whether granted by himself or by others, is This pious foundation is to endure as long born as a worm in dung for sixty thousand years as the moon, sun, and stars Happiness! Great fortune!

<sup>1</sup> Pacitra 20 Ind Ant, Vol 38 (1909), p 02

In arddu of the text seems to stand for the odan-ildu, odan arddu, "being together [in assembly]", which is found in Mysore toscriptions.

# D-OF THE TIME OF VIKRAMADITYA VI A.D 1110

This inscription is on a stone apparently built into a wall near a mosque inside the village -There seems to have been a full low of sculptures at the top of the stone, but there is seen now only a cow, at the left end — The writing covers a space about  $14\frac{17}{1}$  in width by  $19\frac{1}{2}$  in height It is well enough preserved as far as it goes, but the bottom of it, containing the minatory formulæ, is broken away and lost

The characters are Kanaicse, of the early twelfth century, they vary in size from about 1" to 1". The language is Old-Kanatese prose

The inscription records donations to a temple of Kammatesvara at Ehur by certain guilds of criftsmen, and is dated in the leign of the Western Chalukya king Tribhuvanamalla-Vikramāditya VI.

The details of the date of this inscription are the cyclic year Vikrita, being the thirtyfifth year of the Chalukya-Vikiuma-varsha, ie of the reign of Vikiamaditya VI, the full-moon of the bught fortnight of Jeshta, (i.e Jyeshtha, Jyaishtha), Somavara (Monday), an eclipse of the moon Dr Fleet gives me the following remarks -"The tithi is denoted by the curious word paurinamivasye, which looks like a mixture of pauriamasi and amavasye; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended! This date, also, is irregular. The Vikrita samvatsara in question began on 23 March, A D 1110 The given tithi, the full-moon of Jyaishtha, answers for that year to 4 June, on which day it ended at about 5 hrs 49 min after mean sunrise (for Uliain). But the day was a Saturday, whereas the record specifies a Monday, and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyaishtha, which was at about 4 hrs 7 min on Sunday, 19 June"

### TEXT 3

- I Om<sup>3</sup> Svasti Samasta-bhuvan-asraya
- 2 sil pri(pri)thil-vallabla mahalajadhilajam
- 3 paramēstara paramabhittātaka Satyā-
- 4 śraya-kula-tilak in Chālky! ābhaianam
- 5 siimat-Tribhuvanamalla-deva-vija-
- 6 ya-rajyam=uttar-ottar-abi(bhi)riddhi-pravard[dha\*]-
- 7 manam=a chandi-ail ka-t[a\*]ram saluttum=ire
- 8 Svastı Śri-Chālukya-Vıkı ama-varsa (rsha)da 355 Vıkrı (krı)-
- 9 ta-samvatsarada Jēshta sudhdha6 paulniamavasse So-
- 10 mavaia coma-giahana-paibba-ni-
- 11 mittadim Ehūra Kammmatesvara-dovargge 129 kot[t\*]ali-
- 12 y=1du kottuu kalkutiga gottuli homge h[a\*].
- 13 ga kamehagara-gottali kadaharada sunnay=anitu-

<sup>1 [</sup>According to the Flhot MS Collection, R A S copy, vol 2, p 366 b, this curious expression pauranamaraeye or a very similar one—(what the transcription actually has is purnavamasya)—occurs in an inscription of AD 1077 at ledarase in the neighbourhood of lowur -J F F]

<sup>2</sup> From the suk impressions

<sup>\*</sup> Represented by the spiral symbol.

<sup>·</sup> Read Chaluky- the I has the e like form of the superscript virama attached to it, instead of the vowel u. There is an omission here of the ordinal ending neya (aneya),

The reading of this word is not quite clear The second letter seems to be da, but on the right side of it, Read suddha isvel with the middle of the letter, is a small hook.

14 mam badazi-kammmagar=akkazileyaru berattum-

15 bar=ādiy-āgi okkala ad[d\*]imam bitṭain [||\*] Yint=ī

lő dharmmama[m\*] pratipā[li\*]sidavargge Vāranāsiyalu

17

### TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvanamalla, asylum of the whole world favourite of kontune and the Earth, paramount Emperor, supreme Lord, supreme Mister, decoration of Sityasraya's race, ornament of the Chalukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,-

(Line 8) on the full-moon day of the bright fortnight of Jyaishtha of the year Vikrita, the thirty-fifth of the happy and prosperous Chalukya-Vikrama era, on Monday, on the occasion of a parta in which the moon was eclipsed,

(Line II) the 120 [members of the] guilds, being [convened],1 made gifts to the god Kammatisvara of Ehur the stane cutters guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures2 [as was necessary], the carpenters and blacksmiths, the goldsmiths, the begattumbar (2)3, and others, an adat for each residence

### E-OF THE TIME OF VIKRAMADITYA VI : AD 1125.

This inscription is on a pillar in the south part of a temple of Bhamvi-Basayanna, "Basavanna of the well" — There are no sculptures in this case —The writing covers a space about 9" in width by 2' 1" in height, and is well-preserved

The characters are Kanarese, and good types of the writing of the early twelfth century, their average height is from about 1" to 1' - The language is Kanarese prose (lines 1-21), followed by a Sauskiit min itory formula in verse (lines 21-34) The Kanarese is in a stage of development midway between the ancient and the medieval dialects, typical of this is the use of the euphonic vowel; in brahmanurigam (lines 8, 10) and brahmanarige (line 11), beside derarggam (line 8) and similar forms. There is some confusion between the intervocatio l and the Kanarese 1, thus we find Chalukya (line 1), holagumam (line 15), and phalam (line 16) beside phalam (line 24), etc On the other hand we find alidatargge (line 17) for alidatargge

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Somiscara at Ehur by a minister named Lakshmanayya, who bears the title of tadeya dandanāyaka (lines 5-6) If we may connect this term with the common word tade, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fircal, not the militiry, sense

The details of the date of this inscription are the cyclic year Visvavisu, being the fiftieth year of the Chalukya-Vikrami-kala, ie of the reign of Vikramaditya VI, the fifth day of the bright fortnight of Bhadrapida, Brihaspativari (Thursday) Dr Fleet gives me the

<sup>1</sup> ildu see note 2 on p 331 above

This translation is conjectural, assuming that kadahara (or whatever the word may be) is connected with kade, "ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of bouses, on thresholds, etc, daily or on festive occasions" (Kittel, sv, where a connection with Ladavara it suggested) Mr Krishna Sastri suggests the root kadeyu, to churn or turn, so that the phrase would meen "dust of turnings"

The words derattumb=okkalallı are also found in an inscription of Managoli (above, Vol. V, p. 20).

An adda = seven duddus

following remarks —"This date, again, is irregular "The Visitable in its in place" of began on 8 March, AD. 1125. The given title, Buildiapeda Sallas, and mere for that jour to 5 August, on which day it ended at about 17 nm. 33 min after them are in a filler Upain). But that day was a Wednesday, whereas the record of a reas all trains?"

Valvariva-pura, the place in which lay the lind manifer last operational to define the identify. I am however inclined to think that it is the allowed last last last operation as the Atlas, sheet 57 (1854), and 'Yalu var' in the Hydermold to operate it have a street its. 75 (Suggar Circar). This place has about fourteen talks touch by costa and from 1 and

### TEXT.

- 1 Om2 Syasti Śrimach Chalukya-Vikra
- 2 ma kālada 50neya Visvāvasu-
- 8 samvatsarada Bhadrapada su(au)ddba 5
- 4 Bri(Bri)haspati-vārid-amdu arl-
- 5 man mahū-pradū(dhū)uam tadoya da
- 6 ndansyakam Lakshmanayyamgal E-
- 7 hura ári-Svayambhu-Somesyari de-
- 8 varggam brahmanarigam Valvari-
- 9 va-purada tadeyal-a, modeyam3
- 10 devara namdá divigegam brahmanari-
- 11 gamy'-a-chamdr aikka-turum baram baram ha-
- 12 ttar-I dharmmamam pratipuluida-
- 13 varggim Varanasiyala chatu[r\*] vvc-
- 14 da-pāragar=appa brahmaņatigo sa-
- 15 sıra kavıleya kodum kolugu-
- 16 mam ponnalu kaițisi koțta phala-
- 17 m=1 dharmmaman=alidavarggo
- 18 Varipasiyalu chatu[r\*]-vvcdi.-
- 19 pāragar-appa biāhmanaruma[m\*] La-
- 20 viloyuman-alida dosham sa-
- 21 rggum | CAkarasya karikara-
- 22 [na]m go-sahasra-vadhah smr1(smri)-
- 23 tah [i\*] kara pravritti vichchhidadago-
- 24 koti pa(pha)lam=asnuto ||

#### TRANSLATION.

Om! On Thursday, the fifth day of the bright fortunate of Bhidrigads of the year Visvavasu, the fiftieth of the happy and fortunate Chalukya-Vikrama era, the fortunate High Minister Eakshmanayya, General in charge of Reserves (2), grinted in perpetuity, for as long as moon, sun, and stars shall endure, . . . 7 in the reserves (2) of Völvaviva-pura to the fortunate god Svayambhu-Somesvara of Ehdir, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brahmans

<sup>1</sup> From the ink impressions

<sup>3</sup> Represented by the spiral symbol

Dr perhaps we should read tadeya dvanodeyans

<sup>\*</sup> This spelling represents the transition between the ancient source and the later sound which appears in the medieval and modern dialects as ru; the scribe here writes both sounds.

<sup>5</sup> The second baram is superfluons

Metre: Sloka (Anushtubh) the first padu consists of nine (instead of eight) syllables.

The meaning of aranode is not apparent

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brahmans leained in the Four Vidas For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brahmans learned in the Four Völas and kine

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand Line, by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine

# F-OF THE TIME OF RAYAMURARI-SOVIDEVA AD. 1173.

This inscription is on a pillar in the east part of the same temple of Bhāmvi-Basavanna.—In this case, again, there are no sculptures — The writing covers a space about 12½' in width by 9° in height, and is well-preserved

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about 1' in height. They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for m and y, which were favoured during this period in Kanarese epigraphy. The letter m when thus written strongly resembles the ordinary ro, except that the hook on the top of it is usually shorter than a superscript o, the y is very like the form which is depicted in Bühlei's Palæographie, plate 8, col 10, no 35, except that in our inscription the letter is surmounted on its light side by a small curl resembling that used for the vowel e. We have these peculiar forms in mu at the end of 1.1, ma at the end of 1.4, mam in 1.10, and ya in 1.2—The language is throughout Kanarese prose. The euphonic i, usual in the later language between r and g, is found in dēvaravarye (1.4), as against, e.g., brāhmanargge (1.13), u is written instead of the urāma in frīmatu (1.1), budagalu (1.8), mūdalu (1.6), and mattaru (1.9). Once we find ½ for 1 (1.10), and 1 takes the place of the older ½

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sövidēva for the maintenance of the temple of the god Mallikaijuna at Ēhūr The donor is a certain Tripurāntaka-dēvarasa, described as mahā-prabhi (apparently a governoi) of Ēhūr, who made the grant at the instance of his son Talavara Chandeya-nāyaka The genealogy of this Tripurāntaka is fully given in the next inscription, (G) The conveyance of the land was performed with "laving of the feet of Tatpurusha-dēva-", who must have been a priest or Āchārya of the temple 2

The details of the date of this inscription are the cyclic year Vijaya, being the seventh year of the reign of the Kalachuiya king Räyamuräri-Sövidéva, the full-moon day of Kärttika, Adivāra (Sunday) Dr. Fleet gives me the following remarks — "The Vijaya samiatsara in question began on 16 March, AD 1173 The given tithi, the full-moon of Kärttika, answers for that year to 22 October, on which day it ended at about 16 hrs 35 min after

<sup>1 [</sup>The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use but the ristraced back to A.D 804 by the Kunaresa copper plate record of Gövinda III, see Ind Ant, Vol. XI, p 127, and plate, line 14. para dattam=ba There was a corresponding form of v it does not occur in the present inscription P, but is found in the next one, G, as well as in B above (vvārāham, I 2, p 271, and ōrevī, I 142, p, 279) For use of all the three forms together see the Ablūr inscription E of about A.D 1200, Vol V above, p 252, plate note therein the m in mange, line 44, the y in anaayadoju, line 62, and the v in nahpevu, line 39 —J F P]

It may be noted that Tatpurusha is one of the phases of Siva, and is mentioned in a record of A.D 1380, Vol III above, p 64, verse 10

mean summer (for Ullain) But that day was a Monday, where is the record specifies a Sanday The tithi began, of course, on the Sunday, but at a very late time, namely at about 17 hrs 43 min, or practically midnight, and no reason can be recognized in this case for using the tithe as the oursent one at such an hour Accordingly, this date, again, must be classed as ırrogular ''

### TEXT 1

- l Öm² Syastı Ś[1\*]īmata Kalachuryya-chakrayarttı-Rayamu-
- rāri-Sovidēva-vaishada Inoya Vijaya-sa[m]vai aradi ki-
- rttika sudlidha? punname Ādivāra vitipāt al-amdu Bhu(hū)ra
- mahā piabhu Tripuiāntaka dēvarīsarīgoy-avai i ma
- ga Talavara Chamdoyn-nayakana bumnapadun su Mulika-
- rjuna-devara amga bhoga macdyakk-emdu Tatpur-ba-devara ka-5
- lam kuchehi dhala-paliyinkum madi valim pidain halli-
- 8 dim badagalu Gavarësvai i dëvart kojim mudalu bitta
- 9 keyi Voja[m\*]tana [Mallani\*] köla mattai i 1 tötu käluli muttar 1
- 10 saivva na nasi 1(sja) i ägi bittitu || Yint-1 dhaimmamin piatii älisi-
- 11 davargge\* Vāranāsijolu sāsiia karileja kā-
- 12 dumanı kolagumanı ponnalu kattısı chatur vyeda-
- 13 pālagar-appa brāhmanarggo kā(ko)tta phalam-akku Ōm<sup>5</sup> ]]

# TRANSLATION

- (Line 1) On a vyatīpāta on Sunday, the full-moon day of the bright fortnight of Karitika of the year Vijaya, the seventh of the happy and fortunite Kalachurya Emperor Rāyamurāri. Sövidēva,
- (Line 3) the maha prabhu of Ehur, Tripurantaka-devarasar, at the instance of his sou Talavara Chandeya-nāyaka, has for the personal enjorment and oblation of the god Malikārjuna granted with laving of the feet of Tatpurushi-dere and pouring of water one matter of arable land, according to the measuring standard of Orantana Malli, on the north of the stream on the west of the village (and) on the east of the arable land of the gol Gavarisvara, (and) one quarter (?) mattar of garden-lind, (in ownership) to be respected by all
- (Line 10) To those who maintain this pious foundation the ment of adoraing with gold at Benares the horns and hoofs of a thousand kine and giving them to Brahmans learned in the Four Vedas will accrue Om !

# G -OF THE TIME OF SANKAMADEVA

This inscription, the last of the Yewar records, is on a pillar of a building known as the Madhyaranga, on the north of the village - In this case, too, there are no sculptures -The writing is on two faces of the pillar, each measuring about 101" in width by 18" in height It is well preserved all through

From the ink impression

<sup>\*</sup> Rend suddha

<sup>5</sup> Represented by a spiral symbol reversed

<sup>•</sup> On this standard see inscription B, above, p 283, 1 231

<sup>2</sup> Represented by the spiral symbol

A Read pratipalio

The characters are Kanarese, averaging from  $\frac{5}{16}$ " to a little over  $\frac{1}{2}$ " in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of y, mentioned on p. 335 above as appearing in the inscription. F, is found here in kiriyavam (1.8) and Mirimjeya (1.24), and as the upper member of the conjunct consonant in Kalachuryya (1.19) and āchāryyaru (1.26). The corresponding form of v is found as the upper member of the conjunct letter in parvivad-(1.22), pūrivakam (1.28), and pūriva (1.47, twice). The corresponding form of m, which is found in the inscription F and dates from A.D. 804, is not found here

The language of the inscription is Kanarese, in verse (II 3-14) and prose (II 1446), preceded by the well-known Sanskrit verse beginning Namas=tumga° (II 1 to 3) and concluding with a Sanskrit minatory formula (II 46-8) The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B, these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing the nominative plural with suphonic u in -ru, the dative in -rige (I 44, but -rigge in I 27), and initial h for p (halladim, I 36, and hattu, II 38-9)—As regards orthography, we may note that r is used for r in Oramtana (I 37). The ancient I does not appear, being replaced by I in pogal° (II 7, 14), negal (I 15), kolagumam (I 42), and ali° (II 446). The notation of the urama by the vowel u is found in several places in the prose portion, as well as in dhatriyolu (II 13-12), and more notably in tatu-Laniyan (I 11) and bhatetu (I, 48)

The purport of the inscription is to record a donation of land made in the time of the Kalachurya king Sankamadeva by Tripurantaka-devarasa, the mahā prabhu of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jnanarasi, the abbot of the Saiva monastery attached to the local temple of Sayambhu Somanatha (Siva), for the maintenance of his establishment

Tripurantaka-dava was the son of the General Nachaya-bhatta or Nachana, eldest son of the same Ravidava who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jānarāsi is here described as being of the spiritual lineage of Chikkadēva of Miriāje (the modern Miraj), the disciple of Maleyāla-dēva of the chuich of Elemela Simha, the three last-named also appear in our inscription B, ll 226-7,? above, p 283 This fraternity seems to have been a local branch of the ancient Lākuliša-Pāsupata or Kālāmukha sect of Saivism, which apparently affected names compounded with rāśi. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattūr and Tiruvānakkōyil mention Gōmadattu Śailarāśi. Pandita and Jānarāsi. Pandita (possibly identical with the Jānarāśi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madias, 1911-12, p 67). In the Kanarese country the sect had been established for many years we find it in 1161 at Managōli (see vol. V. above, p. 9 ff.), where the same Jānarāśi is mentioned (ib., p. 30 f.)

The details of the date of this inscription are the cyclic year Vikārin, being the fourth year of the reign of the Kalachurya king Sankamadēva, the new-moon day of Āsvayuļa; Somavāra (Monday), a mahā-parvan Dr Fleet gives me the following remarks — "The Vikārin samvaisara in question began on 11 March, AD 1179 The given tithi, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs 23 min after mean sunlise (for Ujjain) But the occasion is marked as a special one by being mentioned as a mahā parvan, and the allusion apparently is to the Dīpāvali,

Diwall, which extends from Asyma hashna 11 to Katth's mile 2 at may sate there was no eclipse of the sun, either visible or invisible in India, it this new moon. The High disor "so the famps" being chiefly a nocturnal festival, the greatent sliter displaced and self-less been made at night on the Monday, when the new moon to.", had begin, when are at a to the first 1 min, or roughly 10.0 cm, and this may have be to the distribution weekday on which it began. Accordingly no may take Monday, 1 October, A D. 11.0, as a sufficiently satisfactory equivalent of the given date."

Among places this record again mentions Yewar by it a rice no neaf Ehre For Bellumbatte, Elaravo, Mirimjo, and Sivapura, which are all meas at in the marriater if, see above, p. 272. Dr. Fleet tells mo that Odagero, which is tree, a i mile at a village, now known as Wadageri, which is sho vain the India Atlas about 37 (1774) is a village, now known as Wadageri, which is sho vain the India Atlas about 37 (1774) is a Wudageri ', four miles towards the north-west from Year in the least of the 3 course of A.D. 1077 at Wadageri itself the name is written both is Odagero and a Odageri of that the god whose name is given here as Dayanes, one is there salled Diagram apparated of the creekal unsapirated d), and that the result applies that the cult was established by a Mandali' i named Dhayanager

### TEXT 2

### First face

- 1 Om3 4Namas=tunga aras chumbi chamdra cha iara c'is ava [#]
- 2 traifākya-nagai ārambh i-mul i stambhaja
- 3 Sambhavo | [14] Mingadalungo Shakaranserita Koras-
- 4 rakan=emtu Deva devamgo Murintakamgo Kuria(\*1.115).
- 5 yudhan=omtu Jayamtan-entu Sa(31)ki rige ta-
- 6 nājan=anto Ravideva-chamupati sandi Koppa-
- 7 devamge tanajan=emdad-adar=umnitiyim joga, ilke
- 8 vēļkumā | [2\*] Vinutim Nachanan-Tanin +1714.
- 9 ram Koppam tadis anujuman-aram Valu(va)rana-
- 10 n=ātinimdo kiņivātim Rēvanam titi
- 11 kantyan=avam Sövahan=emb=ivir halkida-vidy i
- 12 paragar=ppunya bhajanni=atm odbh war=em
- 13 dod=a vibhnym-amt-ar=dhthamny ir-i dha
- 14 triyolu | [3\*] Emb-1 pogaltegam
- 15 negiltegam aggalam-emsida Koppana bhatta ....
- 10 ndanāyakain tanājam Nāchoya-blatta dam-
- 17 danājakara tai tinujan-ippa silmiti E.
- 18 hūra mahā prabhu Tripurāntaka-dēvarasa-

<sup>1 [</sup>Professor Kielhorn has told us (Ind Ant, vol 26, p 184) the the first of the line of th

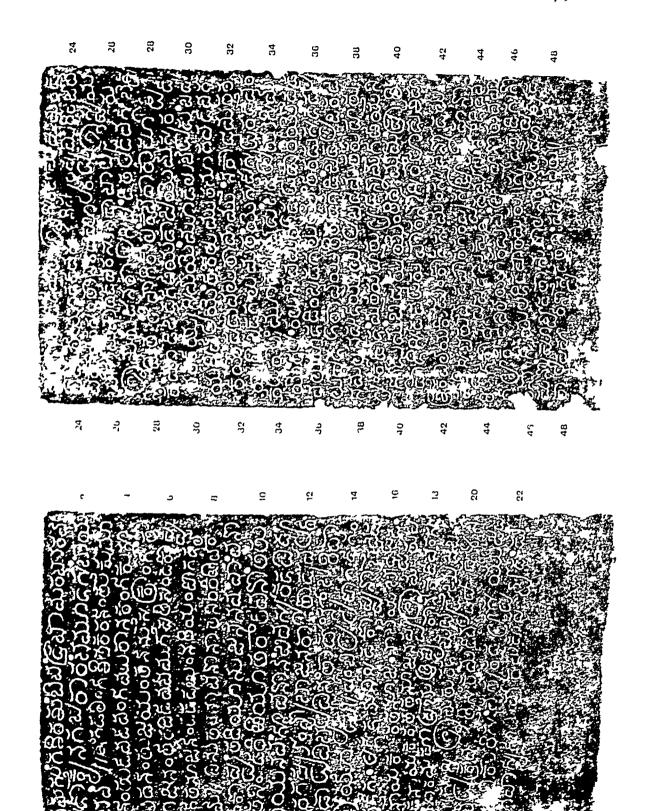
<sup>2</sup> From the ink impression

<sup>4</sup> Metre Sloka (Anushtubh)

<sup>\*</sup>Popresentelly is a product,

Metre Utpilamala this is verse 73 in the inscription B, above, p = 30. The first all a hear sport and both forms are permissible. Towards the ond the verse there has to any one relaters a naturally in

<sup>6</sup> Metre Mattöbhavikridita this is verse 75 in the inscription L 7 1, id d Phase in



20

53

욛

얼

•			
		,	
•			
	,		
	· ·		

- 19 ru || Syisti Śrimatu-Kalachuryya-bhuja-ba-
- 20 la-chakravartti-Samkama-deva-varshada 4ne-
- 21 ya Vikari-samvatsarada Āsva(sva)yulad=a-
- 22 māvāsye Somavāra mahā-parvvad-amdu

# Second face

- 23 Om1 Srimad-Elemela sri-Simba-parsha[n\*]-mamda-
- 2½ li Malcyālu-dev ira sishyai=appa Mirimjeya
- 25 Chikkulevara samtānam Ēhūra srī-Svayam-
- 26 bhu-Somanatha-di un sthanad=acharyyaru
- 27 sılmat -Jñinarāsı(sı) pamdıta devargge bhikshe-
- 28 nimittav=āgi kālam karchchi dhārā-pūrvva-
- 29 kun mādi Odagereya Dāyimisva(sva)ra-dē-
- 30 vara Leyra simeyım müdalu Belumbato-
- 31 ya² simeyim temkalu Mutta-Mādhaya dövara
- 32 keyim paduvala tavu mumna kotta mattar-a-
- 33 ydarım bidagalu mattam Yisapces'a(éva)ra-devara
- 34 keyşim müdala Bellumbatteya sime-
- 35 yım temkalı Sı(Sı)vapurada däriyim padtha(du)-
- 36 yalu balladım badagalıı yımt=eradu sthalada-
- 37 lu Elarāveya tirtthada gadimbada Oramta-
- 38 naMallana ghaleyalu bitta mattarii hattu
- 39 amkadolam mattara hattu Annama-gereya ni-
- 40 r-gzolumanı bittaru [, \*\* ] Yımt=1 dharmmamam prati-
- 11 pulisidavaru Varapasiyolu sa(sa)ha-
- 12 śra(sra) kavileya kodum kolagumam suvarnnadalu
- 43 kattısı chatur-vvēda pāragai=appa sa³ biāhmaņa-
- 44 rige kotta phalam=akku i dharmmaman=alidavam-
- 45 ge ā kaviley-āhaluvam brāhmanaruvam Vā-
- 16 ranāsiyal=alīda pīta[ka\*]m=akku || \*Sva-datta dvīgunam
- 17 punyam pūrvy-datt-anupalanatus [|\*] pūrvya-da-
- 13 tt-āpahārēna sva-dattam nihphalam<sup>6</sup> bhasētu ||

### TRANSLATION

(Verse 1) Om! Homage to Sambhu, lovely with the moon kissing his lefty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

<sup>&</sup>lt;sup>1</sup> Represented by the spiral symbol

<sup>2</sup> Read Bellumbaffeya, in accordance with line 34 below compare the inscription B, lines 230, 233,? above, p 283, where, however, the name ends in a instead of e

<sup>2</sup> Delete this syllable, sa

Metre Śloka (Annshtubh)

<sup>5 [</sup>The usual reading of this line is —Sva dattād=dvigunam punyam pūriva datt anupālanam —J F F]

<sup>·</sup> Read nishphalam

(Verse 3) The famous Nāchana, his younger brother Koppa; his younger brother Vāvana, his younger brother Rēvana; his younger brother Sōvana these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness, in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate Tripurantaka-devarasa, maha-prabhu of Ehur, son of the General Nacheya-bhatta, son of the General Koppana-bhatta, who is thus called a noble subject of praise and glory,

(Inne 19) on a great parva on Monday the new-moon day of Asvayuja of the year Vikārin, the fourth of the happy and fortunate Sankama-dēva, pulsant Emperor of the Kalachurya [dynasty],

(Line 23) Om has granted for the purpose of alimony to the fortunate Jñanarasi-panditadeva, head of the monastic establishment of the fortunate god Svayambhu-Somanatha of Ēhūr, in the [spiritual] succession of Chikka deva of Miriñje, the disciple of Maleyala deva, a member of the church of the fortunate Elemela-Simha, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Dāyimēśvara of Odagere, south of the boundary of Bellumbatte, west of the arable land of the god Mutta-Mādhava, [and] north of the five mattar previously granted by himself, and [in the other] east of the arable land of the god Îsapēsvara, south of the boundary of Bellumbatte, west of the path to Śivapura, north of the river, ten mattar, in figures ten! mattar, by the ghale of Orantana Malla² of the measuring-pole of the tirtha of Elarāve, [and likewise] a supply of water from the Annama-gere tank ³

(Line 40) [For] those who maintain this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmans versed in the Four Vēdas in Benares. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmans in Benares. Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations, by taking away previous donations one's own gift loses its effect.

# No 38-THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II; SAKA-SAMVAT 1499

BY T A GOPINATHA RAO, MA, TRIVANDRUM, and

T S Kuppusyami Sastei, Tanjore

The village of Arivilimangalam is situated five miles south-west of Nannilam, the head-quarters of the Talūka of the same name in the Tanjore district. It had an old Vishpu

<sup>1</sup> The scribe by an oversight has written the word hattu, instead of giving the numeral symbol

<sup>&</sup>lt;sup>2</sup> With a slight difference in the spelling of the prefix, this person is mentioned as Oramtars Malla in line 231 of the inscription B, above, p 283

This is evidently "the tank of Annama gavunda" which is mentioned in the inscription B, line 240, above, p 289

The construction is loose, pratipāļisidavaru owing its nominative case to the attraction of the implied subject of koffa. The usual form is pratipāļisidavargge.

temple, now gone out of existence and of which there exists at present only a mandapa, in this is placed now a modern figure of Ganesa Long time ago the copper plates on which the inscription under consideration is engraved were found in this ruined Vishnu temple, and they have been preserved in the family of Svāminātha Ayyar of that place They were got on loan from their owner by Mr Kuppusvāmi Śāstrī, and from the impression prepared under the supervision of Mr Gōpinātha Rao the inscription on them is edited below

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is string in the ring a seal, which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandināgari and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name  $\hat{Sri}$  Virāpālsha, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannada numerals, 1 and 2, in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens) The secondary i-symbol resembles in form the secondary 2-form of the Tamil alphabet, that is, the free end of the curve does not reach the bottom, eg in dhātrī, 1 3, in kshīra-, 1 5, in -Śrīpati-, 1 10, etc we often and rri, thus nrripatis= for nripatis=, 1 8 The consonant dh has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period, compare -Ganādhi-, 1 1, dadhau, 1, 4, Budha-, 1. 7, etc. The dot representing the anusidra is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs, compare =tumqa-, -chumbi-, and -chamdra-, 1 1, -arambha-, 1 2, damshtra damdas=, 1 3, The letters y and p are almost similar to each other the only -bhūtam pumchāsya-, 1 5, etc difference observable is that the latter has a larger loop than the former, compare the p and yoccurring in -patayē, l 1, p in -nāpi and y in jayati, l 5, etc The compound ss looks like ss, that is, the cross line in the first s is omitted, of -damdas=sa, 1 3, -ssutah, 1 16, -kais=sam-, 1 24, mahaujās=sāmrājyē, 1 36, chatussīmā-, 1 76, -jas=sūrya-, 1 93, bhūsurās=sariē, 1 103, stayambhūs=sarasa-, and -patēs=sūnuh, 1 106

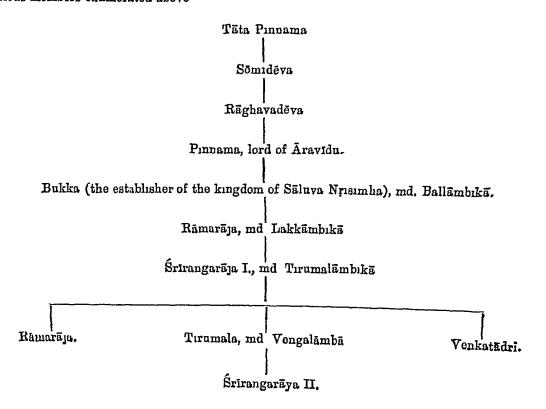
As far as it is known to us at present, this is the first copper-plate document of the Nāyaka kings of Tanjore hitherto published. The inscription records that, at the request of Sevvappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīrangadēvarāya, granted the village of Arumolimangalam to the Mādhva guru, Vijayindra Tīrtha The date of the grant was a Monday, the first dvādasīl in the bright half of the month of Āshādha, in the year Dhātri, which corresponded with the Saka year 1499 (expressed by indu (the moon), payōdhi (the oceans), graha (the planets) and ratia (the gems). The grant was made in the presence of the god Rāmachandra of Penugonda <sup>2</sup> The grant had already been

<sup>1</sup> This is the first dvādasī of the four months of the Chāturmāsya vrata and hence called the prathama drādasī

<sup>&</sup>lt;sup>2</sup> Tirumala transferred the sent of government to Penugonda (Ep Ind, Vol III, p 238 ff) His second son, Ranga II, the same who figures in our record, is actually called the king of Penugonda The present inscription has (1 61) Perumkādapura, that is, the secondary esymbol of ko and the anusiāra after the same letter are wanting to make it read Perunkondapura, which might be taken to be a mistake for Penugondapura. It is of course possible that we have to do, not with a temple in Penugonda, but with a temple of Rāmachandra in an unknown place that might have been known by the name Perungāda or Perunkādapura. But at present we know of no such place, and hence we choose to take Perungādapura as a mistake for Penugondapura, the capital of Ranga II, where the king had every facility for making the grant

made by Achyuta, the son of Sevvappa Nāyaka, but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee Arumolimangalam was bounded on the west by Parittiyur, on the south-east by the village of Vallagramam, on the east by Kövilpattu and Tiruvattachcheri, on the north by Parittiyur, on the south by Kövilpattu and the river Puttāru, and on the south-west by the village of Vadapēr The village granted belonged to the Kulottungachola-valanadu, forming part of Ohayur-pattaka, a subdivision of the Tiruvārūr-chāvadi in Chōla-mandala-rājya, situated on the south side of the The donee. Vijayindra Tirtha, after receiving the village, divided it among a number of Brāhmanas of valious gotras, sūtras, etc., for his own merit and for that of Ševvappa and his son Achyuta Regarding the date Dewan Bahadur L D Swamikkannu Pillai, MA. LLB, says — Monday, Āshādha Śukla Dvādašī in the year Dhātri=Ś 1499 AD 1576-77=Dhātri, AD 1577-78=Īsvaia In AD 1577 Āshādha Sukla 12 fell on Thursday In A D 1576 the tithi fell on Saturday But in AD 1576 Śrāvana Śukla 12 ended on Monday at 18 ghatikās after mean sun-rise. There is probably an error in the name of the lunar month, Āshādha being a mistake for Šrāvaņa"

The inscription, as usual, begins with the purānik and the traditional history of the third Vijayanagara dynasty the historical genealogy begins with Tāta Pinnama, whose son was Sōmidēva, his son, Rāghavadēva, his son, Pinnama, lord of Āravīdu, his son Bukka, who established the kingdom of Sāluva Nrisimha firmly, his wife was Ballāmbikā and their son Rāmarāja, his wife was Lakkāmbikā and to them was boin Śrīrangarāja I; his wife Tirumaladēvī bore him three sons named Rāmarāja, Tirumala and Venkatādri Rāmarāja being already dead, Śrīrangadēvarāya II, the son of Tirumala by Vengalāmbā, ascended the throne The following genealogical table clearly summarises the relationship between the various members enumerated above—



Śriiang irāya bears the birudas, Hosabirudaraganda, Rāyarāhuttaminda, Birudamanyara-ganda, Ganduragūli, Lord of Āraiītipura, Mandalīkadharanītarāha, Bhāshegetappuvarāyaraganda, and he who put to shame Avahalurāya He boasts of being plaised by the kings of the Kāmbōja, Bhōja, Kālinga, and Karahāta countries

The ujāapti of the grant, Ševvappa Nāyaka, is, as we have already said, the first king of the Nāyaka dynasty of Tanjore Mr Kuppusvāmi Šāstrī has shown in his excellent little book on the history of the Nāyakas of Tanjore that Ševvappa was the husband of the sister of the queen of Achyutadēvarāya of the Tuluva dynasty of Vijayanagara, and that the latter granted the Tanjore country as strādhana to his sister-in-law? The names of the parents of Ševvappa Nāyaka are Timma Nāyaka and Vayyamāmbā. A stone inscription of this king, found in the mosque called the Samsaruppalli in Tanjore, is dated in Š. 1471, and records that a piece of land wis granted by the king for the maintenance of fakirs. Another, dated 1491, is found in the Arunāchalēšvara temple at Tiruvannāmalai. It states that two brothers, Šivanēšan and Lokanāthan, built the gōpura of that temple in the reign of Ševvappa Nāyaka. The big tank in the same temple and another outside the Tanjore fort, which feeds the Šivaginga tank inside it and which bears the name Ševvappanēri, were dug by Ševvappa Nāyaka.

Ševvippa's son Achyutappa was made yurarāja some time before the death of his father and most probably also before Š 1499 7 An inscription of this prince found in the Brihadisvara temple at Tanjore and dated Š 1499 records certain grants made to the local artisans His prince minister was the famous Gövinda Dikshita, a very learned Kannada Brāhman Achyutappa was a patron of learning. He granted agrahāras to many learned Brāhmans. He was also a pious and charitable king. To the god Ranganātha of Śriiangam he, on more occasions than one, presented valuable jewelled ornaments. In his reign the anicut across the Kāvērī was repaired, of and flights of steps at various places along its cour e were put up, as for example, at Māyavaram, Kumbhakānam, Tiruvidaimarudūr, etc. The king ordered the repairs to the temples at Chidambuam, Tirupati, Kālahasti, etc., to be effected. At the instance of his minister, Gövinda Dikshita, the Tiruvayārīu Purānam was translated from

<sup>2</sup> Vijayavilāsa, a Telugu work, it is stated, makes this assertion. This was composed by Chāmakūr Venkaṭarājakavi. [The latter part of the statement is not found in the work quoted —H K S]

श्वासिदशिषाहितमृतिपालकार्सा गुनासीरसम्प्रमाव ।
 तिमादनीनाप्रत्रवयमास्वालना सुवना चिनचेळ्मृष ॥

Rubrini parinaja, III, 31

4 See p 3 of A Short History of the Noyal as of Tanjore for a transcript of this inscription

. Loc cut

ं सरी गनार पुनि गोधुर च छ समुत्रत गोंगगिरीणितृर्व्यधात। चमक्रपोरितृथिरो विलोक्तित महापर्यो माध्यपेशीरिव a Sāhityaratrākara, No 10201, Parace Librais Tanjore, III, 3

गृथानमिन युवराजतापद नयवय नन्दनमात्ममिनमम्।
 मृ निर्ववाराविनवासवासवसती तु विन्यस्तमात्मभार ॥ Ibid, III, 14

8 A Short History, p 5

सम्ती प्रश्नाम्था रोऽसी सङ्गीविन्दमवीन्द्रना समायाम्।
 समगादय त्व गीवभेदी सज्जन्ती गुरुषा यथामराखाम् । Ibid, X, 1

10 केंक्क्याणि कृतानि यन स्कला नामय रहा जितुभूय सम्भन्धि परित्रतनयासित्य येगीउत । स्रला सनायवसारी व्रथममें मानी नित्रार्ट्णातिय्या येन स्विरणामभावनी येष्ठलमात महत् । तत्ताद चतुणीऽयमचानविभश्वेनप्यमुणात्व स्वीमान्ति जुविनि हितार्थमहित काचाणिरिन्धी माटे। वामे पञ्चनदी । From an inscription engraved on the Pushyanandapa, Tiraraiy ara

A Short History of the Nayakas of Tanjore, p 3 Much of what follows about the lastory of the first two Nayakas of Tanjore has been borroved from the book

u मारूरमञान्नकुमधोणशीदविषावर्तमुखम्यचषु । हडाचे पंचनदं च सेतो सापानसीधानतिन्दं भी ना । Rukenni parinaga, 1 44

Sanskrit into Tamil in the year S 1527 <sup>1</sup> The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka <sup>2</sup> Like his father, he also made his son, Raghunātha Nāyaka, yuvarāja in his own lifetime <sup>3</sup> The name of the queen of Achyutappa Nāyaka is Mūrttimāmbā

The donee, Vijayindra Tirtha, is one of the most famous of the Mādhva āchāryas Nothing is known of his pirentage and his birth place Surāndia Tirtha of the Pūrvādi or Sumatindra matha, who wis the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual guru of Vijayindra. It is from him that he received the robes of sannyāsa, and eventually he also succeeded him on the pontifical see as the thirteenth guru. But Vijayindra, like Vādirāji Tirtha of the Saudē matha, received all his education in philosophy from the great Vyāsarāya. Tirtha of the Vyāsarāya matha. Vijayindra was succeeded by Sudhindra and he, in his turn, by Rāghavēndra Tirtha, who was the fifteenth in the list of succession. Next to Śrīmad Ānanda Tirtha (another name of Madhvāchārya) and Jaya Tīrtha, the most important names in the history of the Mādhva hierarchy are Vyāsarāya Tirtha, Vijayindra Tīrtha, Vādirāja Tīrtha and Rāghavāndra Tīrtha. Therefore, a short summary of the lives of these four āchāryas will not be out of place in this paper.

Brahmanya Tirtha of the Vyāsarāya matha was once doing his pūjā when a lady came and prostrated her-elf before him. In the usual way he blessed her to be a sumangalī for a long time and become the mother of noble sons. But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her. However, Brahmanya Tirtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first born son, which she gladly did. After some time a son was born to ber, and she promptly made the child over to Brahmanya Tirtha. That Svāmin brought the child up on the milk that was used for abhishēka in his pūjā. When the child grew to about the seventh year of age, the upanayana ceremony was performed and a little time after he was made a sannyāsin. This pupil of Brahmanya Tirtha was Vyāsa (i.e. Vvāsarāya) Tirtha 6. His higher education was undertaken by Śrīpādarāya Tirtha of the Mulbāg il matha? He became a great scholar and favourite with royal personages. It is said

```
1 Verse 18, of the lamil Tiruiaiyārru Puranam—
Mali punal sūl Šonādu Tanjaiyiz=kāttidum arasar madiy-amaichcha-
n=oli-marai tēr Govinda Dīschidarāyan tiru=tākk=udaimaiyālē
kaliyugattu=chchagan=āndu mūv=ainūūrr=irubadin=mēr hānum=ēlāyp-
noli rarudatt= Aiyuārm=nnyāna radamoli. Tanulān-nugalalum-n. Nos
```

poli varudatt=Aiyyārm=ppurāna vadamoli Tamilār=pugalalurrēn Nos 366 and 867 (Tamil USS), Tanjore Palace Library

[It is also possible to interpret mun ainnur-irubadin= as equal to thrice five hundred and twenty,' : e 1560.

-- K V S ]

- ² ते नागपृष्टणगतेन मया निरम्ता पूर्वं समेत्य पुरमस्य समुद्रखेयम् । नेपालभूविभुमती निरकासयिक भङ्च्यामि तत्युनरइं युधि पारसीकान् ॥ Sāhstyaratnākara, VI, 68...
- सर्वं धैर्यविधृतमेरिविभवे सर्वेसहाया भर
   प्रौदेऽस्मित्रस्नायनास्वि निद्धार्युवेऽत्युतस्मापति ।

यीरज्ञ खलसगती वुधकुल गीताग्रहमीनिव

प्राप्त सेष पुर्पाप श्रीयश्यने मक्त परे धामनि ॥ Ibidem, XII, 94

- The following is the traditional list of the svamins of this matha as far as Raghavendra Tirtha -
- (a) Madhvāchārya (b) Padmanābha Tirtha (c) Mādhava T (d) Jaya Tirtha (e) Vidyādhirāja T.
  (f) Kayīndra T (g) Vāgiša T (h) Rāmachandra T (i) Nārāyana T (l) Vibudhēndra T
- (k) Jitāmitra T (l) Raghunandana T (m) Surēndra T (n) Vijayindra T (o) Sudhīndra T.

  (p) Rāghavēndra T (o) Sudhīndra T.
- पद्भार व्यासराजिन्द्रमुखान्तुला विभिषत । मध्यभास्त्रार्थसार तु व्याचचाण निजानप्रति ॥ Vyayindra stötram
- See En Carn, Vol VII, Shimoga taluka, No 85, and Ep An Rep for 1905, p 59

र यिन्छिषी व्यासराज प्रतिभटजनतासर्वगर्वापद्यतां कर्ता ग्रन्थत्रयस्य मितिसटविजयागीवणास्त्रीत्तमस्य। प्रस्थाता यग्रिष्ण्या स्विति च विज्ञतीन्द्र। स्वयोगीन्द्रचन्द्रशीमण्डीवादिराजप्रमुखयितवरा, सीऽवतान्तां यतीन्द्र, ॥ Śrīpādarāyāshtakam

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one muhūrta in favour of Vyāsarāya Tirtha, fully believing that his spirituality could prevent the evil from taking place, hence it is that the distinct title raya of the Vijayanagara dynasty was assumed by this Madhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any sannyasın, but there exists the tradition among the Madhyas about the Syamin's occupying the throne, and a custom in the matha perpetuates the event, every night, after all the services in the matha are over, the Svāmin sits on his seat, with a costly shawl tied round his head, and the officers of the matha present themselves one after another before the Svamin, bow before him and retire This ceremony is called dilati-salam, and it is supposed to be Vyāsarāya Tirtha was the contemporary of Krishnadēvarāya, by whom indicative of royalty he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsarāya Tirtha seem to corroborate our surmise 1 Again, when Vallabhāchārya, the founder of the pushts or bhakts marya, desired to preach his tenets before the king in the presence of his pandits, the king chose Vyāsarāya Tīrtha as the president for the occasion? Vyasaraya was the author of several works of which the most important are the Chandrika the Nyāyāmrita, the Bhēdojjītana, etc The second of these works elicited a poweiful criticism from Madhusudana Sarasvatī, who then wrote his well-known Advarta-siddhi Tirtha is sometimes called Chandrikāchāiya after his famous book

Of Vijayındra Tirtha we have already said something. In his pūrvāsrama he was known by the name of Vitthalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavēndrasvāmi matha, for a period of 55 years, 5 months and 16 days, from Ś 1461 to 1517, and to have died on the Jyēshtha iadya 13th of the latter year, which was the cyclic year Manmatha. He appears to have spent the last part of his life at Kumbhakōṇam. He died there, and his brindāiana (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dikshita 3. He

योनदम्पदोचितकताया भावार्षणजुते शिवानन्दर्गतिकताया व्याख्याया योमदणयदौचितजन्मकाल एवमुदौर्यते—

वीणातत्त्व ज्ञष्यालसितकलिसमाभात्रमाती ववर्षे क्यामासे तु कृष्णप्रयमिति विवृते ऽ पुत्तरप्रीष्ठपादे । क्यालर्गे ऽद्विक्यापति रिमितद्याभि विविदे विकेषु ज्ञीनौर्वे प्राग्यया इस्य समजिन विरिची भपुर्या कलिय ॥ खग्ने रवीन्दुमृतयोमकरे च मान्दी मीने प्राप्यया वपे रिविजे च राहौ । चापे गुरी चितिमृते मिचुने तुलाया ग्रमे शिखिन्यलिगते ग्रुनलग्न एवम् ॥

and he lived for seventy two years — कालेन ग्रमु किल तावतापि कजायतु परिमिता प्रणिन्य । हासवति प्राप्य समा प्रवस्थाञ्चत व्यथाद्ष्यपदीचितेन्द्र ॥

V 6, Canto I, Swalilarnava karya by Nilakantha Dikshita, the grandson of the younger brother of Appayya Dikshita

¹ Compare Ep An Rep for 1905, p 59, Ibid, No 74 of the collection for 1889, Ep Carn, Vol VII, Shimoga Taluk, No 85, Prof Aufrecht is wrong in taking Vyāsarāya as the founder of the matha which goes under his name Evidently the late Mr Venkayya also agreed with him in thinking that Vyāsarāya was the founder of the matha, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor, see Ep An Rep for 1905, p 59, para 33 There were two Vyāsa Tīrthas in this matha, of whom the later was the famous Vyāsarāya Tirtha, while the earlier is the one whose death Dr Aufrecht perhaps refers to

<sup>&</sup>lt;sup>2</sup> Search for Sanskrit Manuscripts, during the year 1896, by Prof M Seshag ri Sastrin, MA, p 24

Appayya Dikshita was born in Kali 4654 -

15 said to have been the master of the sixty-four kalās or branches of learning, which he employed in vanquishing a great Vira-Saiva guru who had a large following and who had him matha at Kumbhakānam. The condition under which this philosophical wrangle took place was that, if the Vīra-Šaiva guru succeeded, the Mādhva ācharya should join him with all his followers, and if the Mādhva āchārya succeeded, the Vīra-Šaiva guru should make over his matha with its belongings to the Mādhva āchārya and go away to the north, never after to return to Kumbhakānam. After an eleven days' discussion, Vijayindra came out successful. The Vīra-Šaiva guru was obliged to leave the place and retire to the north, making over his matha and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession. On the anniversary of this event the image of Vijayindra is taken in procession to this matha even at the present day. When Appaya Dikshita wrote condemning the Mādhva philosophy, Vijayindra Tīrtha wrote several refutations of his works. He also wrote commentaries on almost all important Mādhva works. The most important of his works are Chahra-Mīmāmsa, Chandrikōdāhrīta-Nyāya-Vīvarana, Nyāyāmrīta-Vyākhyā, Appayya-kapēla-chapētīkā, etc.

Vādirāja Tīrtha, the co-student of Vijayindra under Vyāsarāya Tīrtha, belonged to the Sandē matha and was the fourteenth in descent from Madhvāchārya His immediate predecessor was Vāgiša Tīrtha. Vādirāja was a great controversialist, writer and commentator Like his co-disciple, Vijayindra Tīrtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his Tīrtha-prabandha. At Saudē he built a temple for Krishna and a matha with the help of the Rājā of Saudē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Biāhmana by birth 6

At the same period as Vijayīndia and Vādirāja there lived the Śriyaishnava āchāryas Doddayyāchārya of Cholasingapuram and Tātāchārya of Conjeevaram The former wrote in refutation of Appayya Dikshita's Advaita-Dīpikā his famous Chandamārutam, he is, on this account, known by the name of Chandamārutam Doddayyāchārya? The latter was the

<sup>।</sup> गणमातीतमाद्वारम्यी विजयीन्द्रयतीत्वर ।

चतु पष्टिकलापूर्णी रुनी मुक्त करीतु माम्॥ Vyayindra stötram

<sup>2</sup> जिला वादे वीरगैवगुक विकृततन्मठम्।

अवद्वत्येष्ट सवास कृतवना मता हितम् ॥ 1bid

Most of these are said to have been written by Vijayindra Tirtha in the temple of Mangalambika at Kumbhakonam

दुवीयापयरिवतग्रयारणविनष्टये। चतुस्याखाधिकशतग्रयाग्नीना प्रचीदकम् ॥ मायद्पयमातदगर्वनिर्वा-पणचन । श्रीनयीन्द्रमृगेन्द्रो से इह्हावसधी भवेत्॥

<sup>4</sup> The following is the traditional list of this matha as far as Vadiraja Tirtha -

Madhvīchārya (a) Vishnu Tīrtha (b) Vēdavyāsa T (c) Vēdavēdya T (d) Varēśa T (e) Vāmana T (f) Vāsudēva T (g) Vēda T (h) Varāha T (i) Viśvavēdya T (g) Viśva T (k) Vitthala T (l) Varadarāja T (m) Vāgiša T (n) Vādirāja T

See prabandha 2 of Vr tta ratna sangraha, alias Vādirāja vijaya, by Roghunāthāchārys, in the Stotra mahōdudhi, published by the Rāmi tatīva prakāša Press, Belgaum This work states that the life of Vādirāja was attempted with poison by the Advantins

<sup>\*</sup> No Illi of the Govt Ep Collection for 1901 dated S 1536, Pramadin, mentions Vadiraja Tirtha and his disciple

ग्रैं ग्रेंगास्त्रविद्यं श्रेष्ठ श्रोमानप्यवदीचित । चित्रकूटे नितारातिरशीभत महायशा । पर्वेतदीपिकाभिष्य यन्यन-प्यवदीचित । चकार भगवहेंपी धेवधर्मरत सदा । महाचार्य स तां शुखा तस्त्रा, प्रतिभट तदा । पर्षमाहतनामान विद्ये ग्रेंगसुत्तमम् । Prapannamrilam, 127th Chapter

spiritual teacher of Aliya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kānchī He wrote a work named the Pancha-mata-bhanjanam, therefore, he is called Pancha-mata-bhanjanam Tātāchārya His son was the famous Śilnivāsārya, better known by the names Lakshmikumāri Tātāchārya² and Kōti-kanyā-dānam Tātāchārya He was the guru of Venkatapatidēvarāya I, he performed the abhishēka ceremony on the coronation of this king 3

Rāghavēndra Tirtha was, like bis guru Sudbindra and his illustrious predecessor Vijayīndra, a Kannada Brāhman. He was ordained a sannyāsin rather late in life. Before this event he went by the name of Vēnivenkata bhatta. According to the matha list, he came to the pontificate in Ś 1545, Rudhirōdgāri, and continued till the Śrāvaņa radya 2nd of Ś 1593, Virōdhikrit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhvas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tungabhadrā

At the end of the record it is stated that the composer of the \$\sistana\$ was Svayambh\(\bar{u}\), the son of Sabh\(\bar{u}\) path We come across the names Sabh\(\bar{u}\) path, Svayambh\(\bar{u}\), K\(\bar{u}\) mak\(\bar{u}\)ti, R\(\bar{u}\)ma, etc., as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Vijapp\(\bar{u}\)kam and the K\(\bar{u}\)niy\(\bar{u}\) plates we learn that R\(\bar{u}\)mak-kavi, their author, was the son and grand-son respectively of K\(\bar{u}\)mak\(\da{u}\)ti and Sabh\(\bar{u}\)path it. The present plates and the British Museum Plates of Sad\(\bar{u}\)sizerad\(\bar{u}\)var\(\bar{u}\)yagrah\(\bar{u}\)range plates of Ativirar\(\bar{u}\)mak P\(\bar{u}\)dya inform us that R\(\bar{u}\)jan\(\bar{u}\)matha, the son of Svayambh\(\bar{u}\), was the composer of that document? This enterprising son of the \$\sistana\)-composer of the court of the

```
े त्रीरामरेवरायाच्य कृषराजादननरमः।
ग्रमास राज्य धर्मेष गुरुमित्रपरायणः ॥
स मुपतिमेद्वातेजा ययी चन्द्रियरि प्रति।
गुरु तातायमादाय रामराजाभिधनदा ॥ Ibid
```

राजामीत्मर्वदेशस्य रामगयादनन्तरम् । श्रीवेद्रटपतिनांम महात्मा भगवत्परः ॥ लक्षीजुनारतातार्यं महारमानमिश्रियात । स महान्वेद्रटपतिरायः श्रीमान्महायशाः ॥ Ibid

<sup>\*</sup> Compare the paper on the Dalardyngraharam Plates of Venkatapatulevariya, above, pp 161 and ff &ce elso preceding foot note

<sup>\*</sup>Conpare Ep Ind, Vol III, p 158 (Sabhîpatı)
Nellere Insers, C P, Nos 10 and 13, (Sabhîpatı)
Ep Ind, Vol III, p 259, (Pā ra Lavi)
Nellore Insers, C P, No 7 (Rama karı)
Ep Ind, Vol IV, p 277, (R ra karı)
Ep Ind, Vol IV, p 22, (Sablîpatı Srayanıbhū)
Nellore Insers, C P, No 14, (sabhūpatı Srayamıbbū)
5 Ep Ind, Vol IV, pp 269 ff and Vol III, pp 230 ff

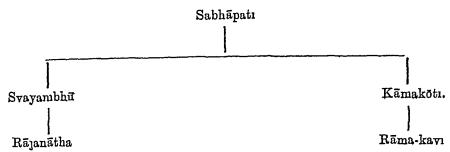
o Red , Vol IV pp 1 ff

र चित्वीररामस्पतराज्ञधातात्रशामनरायान्।

चन्नद्दिति राजनायसुरभिळकवितस्स(स्म)यमुबस्सून् ॥

See Trazancore Archaological Series, Vol I, p 142

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇdyas, who had already become the vassals of Vijayanagara The relationship between these is shown in the accompanying table —



In the comedy named Somavalli-Yogananda-prahasana the following account of the author, Aruuagu inatha, is given Aaganna-kavi, who bore the several birudas Kaui-prabhu, Ashta-bhāshā-harr, Kavr-nāga-kēsarrn, etc., who was of the Sāma-Vēda and who was a follower of the Śrikanthagama, had a son named Rajanatha-Deśika He was married to Abbirama-Nāyıkā, the daughter of Dindima-prabhu and sister of Sabhāpati of the Kāśyapa gōtra and the Sama-Veda, whose ancestors bose the title Aghorasivacharyas To these was born Arunagirmātha 1 He held several distinguishing titles such as Dindima-kavi-sārvabhauma,2 Chēra-Chōla-Pāndya-prathamārādhya-Dindima-kavi, Daśarāpa - Nārāyana - birudamandana-Rasika-kavitā-sāmrājya-Lakshmīpati, Navanātaka-bharatāchārya, 6 qalla-tādanapatu,7 Pratibhaţa-kavi kunjara-panchānana,8 etc The Sāluvābhyudayam calls the father of its author, (that is, of Rajanatha-kavi), Šoņādrinatha 9 The author of the Bhagavatachampū, Achyutarāyābhyudayam, etc., was also a Rājanātha-kavi, whose father was also Śonādrinātha From these facts we are forced to draw the conclusion that the Rājanātha-kayi of Sāluvābhyudaya, Achyutarāyābhyudaya and Bhāgavatachampū was one and the same person, but then it is not possible to explain why he wrote his Sāluvābhyudaya long after the hero of that work was dead 10 Nor are we in a position to assert that the author of the

<sup>े</sup> भिक्त खलु परिन्द्राग्रहारनायकमणे सामवेदसागरसायानिकस्य भ्रष्टभाषाकवितासामान्याभिषिक्तस्य बल्लाळरायकटक-कविज्ञकार्यपर्वतपवे नागसकविनागकेसरिण श्रीमतः कविप्रभी पौचः पुत्रः श्रीराजनायदेशिकस्य ब्रह्माखमाखिष्यस्य-जितिवज्ञिर्दिष्यस्यचिख्यः श्रीकखागमिश्रिखखन्यक्रमभणे श्रीखिष्यमप्रभोदेषित्तः श्रीमदिभरामनायिकास्तन्थय सभापित-भद्दारक्षभागिनेय श्रीखिष्यमकविसावंभीम इति प्रधितविक्दनामा सरस्रतीप्रसादखन्यकवितासनाय श्रीमानक्षणिरिनाय। तेन कृतेन सोमवक्षीयोगानन्दनामा प्रदृष्ठनेन सभानियोगमनुतिष्ठामि। Somavalli yögänanda prahasana (called ¥ögänanda by Burnell) Palace Libiary, Tanjore, No 10,658

<sup>&</sup>lt;sup>2</sup> Sāļuvābhyudaya, Canto 3

<sup>3</sup> Ibid, Cantos 3 and 12

Ibid, Canto 5

<sup>5</sup> Ibid, Cauto 6

<sup>6</sup> Ibid, Canto 8

<sup>7</sup> Ibid, Canto 10

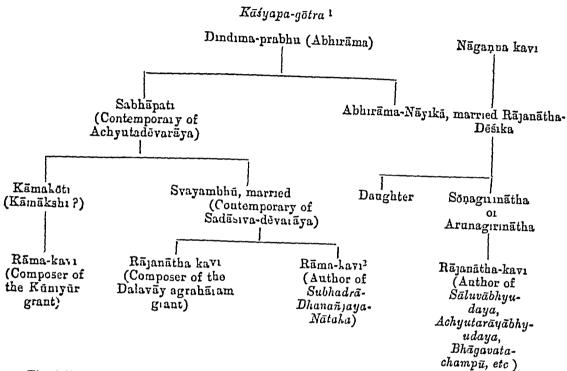
<sup>8</sup> Ibid, Canto 11

<sup>ै</sup> राजन।घक्षिमिदनवादीत् • • • • । सीऽय क्षित्वस्तु श्रीणिगिरीन्द्रम्तुराञ्चागिर् नरपतिरवतस्यिता । प्रपूपनस्त्रनाद्यस्योक्तिनस् वक्तु समारभत वाग्निभवानुकृत्वम् ॥ Vide MSS Nos 9987 and 12869, Tanjore Palace Library (Bhāgava'a champŭ kāvya)

<sup>10</sup> Probably Sāluva Nrisimba first entertsined the maternal ancestor of Rājanātha kavi as his court tāsana-writer, in gratitude for which act he might have written this poem in praise of Sāluva Nrisimha. The following veise (the last one in the Sāļuvābhyudaya kārya) makes it clear that the author did not write it during the reign of the hero—

षाकर्ण वाचमतिसादरमधितार्थाः
मम्यर्डणां विरचयत्तुर्वतामञ्जूषे ।
ष्ट्याजनम्बुरवित सा महोमग्रीपाः
सायर्थहेतुचरितो नरसिद्धराज, ॥

Sālutābhayudaya is different from the author of the Achyutarāyābhyudaya Now, comparing the genealogy of Rājanātha-kavi with that of Dindima-prabhu, the father of Sabhāpati, given above, we get the subjoined table —



The following names of places occur in this document —Penugonda, Tiruvārūr, Ōhayūr, Kiļkūrehchi, Parittiyūr, Vallagrāma, Kōvilpattu, Tīruvattachchēri, Vadapēr, Arumoli(lī)mangala, the nivers Kāvērī and Puttāru and the tank named Kappalu-dayāntatāka Of these Penugonda is in the Penugonda tālūka of the Anantapur district Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttuppēttai lines of the South Indian Railway Parittiyūr, Tiruvidachchēri (Tiruvattachchēri of the inscription), Vadavēr (Vadapēr), and Arivilmangalam (Arumolmangalam) are in the Nannilam tālūka of the Tanjore district The two rivers, Kāvēri and Puttāru, flow through the same district Öhayūr er Ögai is near Kodavāśal, and Vallagrāma is Vallam elose to Arivilmangalam

सार्वभौमकविष्रप्या वग्रवाची वहुयुता ।
गुणीत्तरतया सर्वे गुरून्सभावयन्ति यान् ॥
तैषानन्यभूषण्य तनुभूरेक खयभूगुरीदाहित्र कवितानिष्ठयग्रस यौराजनायस च।
एनामप्यकरीकृति यितगुणगाम स राम कवि

काव्य क्षणपर व्यवाच्छिवपर चम्पप्रवस्य च य ॥

Subhadrā Dhananjaya nāṭaka, No 10,700, Palace Library, Tanjore [Mūlāṇdam of Tundīra mandala is the modern village Mullandram in the North Arcot district. An inscription at the place mentions a poet Dindimakavi, see Madras Ep. Rep. for 1912, p. 90, paragraph 72—H. K. S.,]

See foot note 1 above.

भित्त किल कार्यापगोत्रस्य तत्रभवती गुरुरामकवे कृति सुभद्राधनञ्चय नाम नाटकम्। नून तह्यौ परिपदादेश । ...
म्त्रधार —-यूयता तावत् । भित्त खलु तुष्णीरमण्डले मूलाण्ड नाम महानयहार.। तत्र कैचन वसन्ति काग्र्यपा.
 श्रीविया प्रतिश्ववाचनव्रता । यैरघीरश्विवदेशिकादिनि प्रलपादि परतत्त्वमैयरम् ।

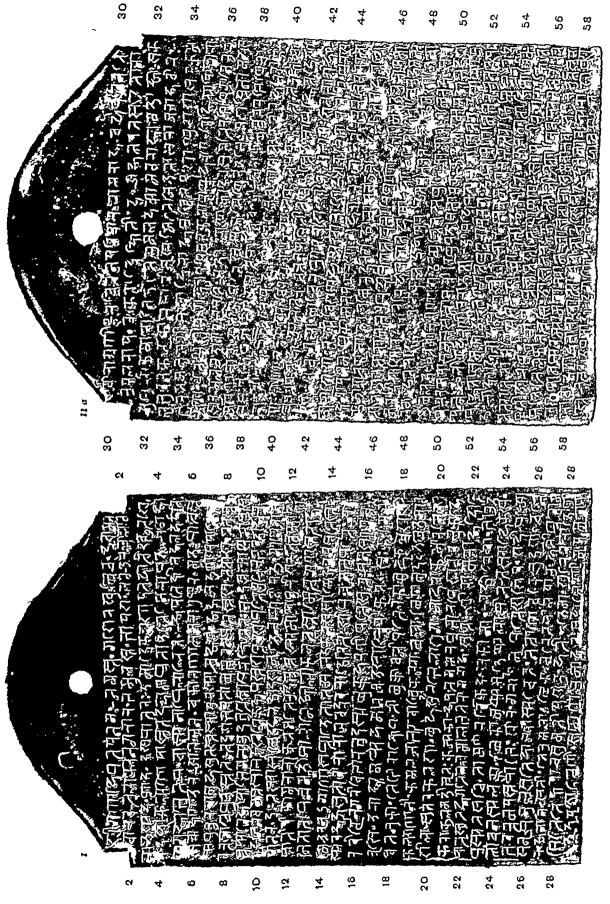
#### TEXT 1

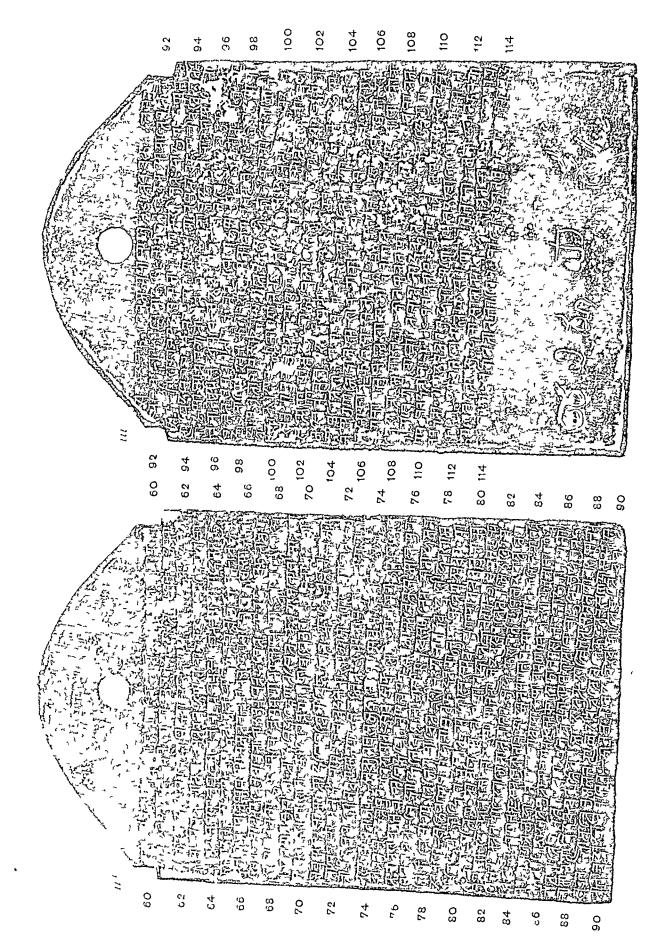
#### First Plate

- 1 श्रीगणाधिपतये नमः । <sup>2</sup>नमस्तुगश्चिरयुविचद्रचामर-
- 2 चारवे । त्रैलोकानगरारभमूलस्तभाय ग्रभवे ।[1१\*] <sup>2</sup>हरिह्नीलाव-
- 3 राह[स्य] दष्टादंडसा पातु व: । हिमाद्रिकत्रणा यत्र धात्री 'इक्तत्रिक्
- 4 य दधी ।[।२\*] <sup>²</sup>कल्याणायास्तु तद्वाम 'प्रताचितिमरापच । य[त्ग]जो-°
- 5 प्यगजोतभूत<sup>6</sup> पचास्यनापि<sup>7</sup> लालित ।[।२\*] <sup>2</sup>जयित चीरजलधेर्जात
- 6 सब्बेचण इरे । त्रालवनं 'चकोरणाममरायुष्कर मन्तः [॥४\*] 'पौत्रस्त-
- 7 स्य पुरूरवा वुधसुतस्तस्यायुरस्यात्मजस्यजन्ते नद्द्यो ययातिरभ-
- 8 वत्तस्मात्च<sup>10</sup> पूरुस्तत: । तद्दशे भरतो बभूव <sup>11</sup>नृपितस्तत्मततौ गंतनुस्त-
- 9 तुर्व्यो विजयोभिमन्युरदभूत्तस्मालरीचित्ततः [॥५\*] <sup>12</sup>नदस्तस्याष्टमासी<sup>13</sup> स-
- 10 मजनि नवसस्तसा" र[ा\*]ज्ञथळिबच्म[ा\*]पस्तत्यप्तमा व्योपतिरुचिरभवद्राजपू-
- 11 वीं नरेंद्रः । तस्यासीत्विज्ञलेद्रो दश्यन इह वृषा वीरहेंमाकिराय-
- 12 स्तार्तीयीको मुरारी कतनतिषदभूत्तस्य मायापुरीय ।[।६\*] 'तत्तुर्योज-
- 13 नि तातपित्रमम<sup>17</sup> हीपाली निजालीकनत्रस्तामित्रगणस्ततोज-
- 14 नि इरन् दुग्राणि सप्ताहितात् [|\*| ग्रन्हैकेन $^{19}$  स सोमिदेवन्यतिस्त-
- 15 स्त्रैव जन्न<sup>30</sup> सुतो वीरो राघवदेवराडिति [त\*]त. श्रीपित्रमो भूपित [ $\|9^*$ ]  $^{21}$ ग्रा-
- 16 रवीटिनगरीविभोरभूदस्य वुक्षधरणीपतिस्तुतः । येन साळ्व-
- 17 <sup>22</sup>[जु] तिहराज्यमप्येधमानमहसा स्थिरीकृत ।[।८\*] <sup>23</sup>स्व'कामिनी.
- 18 खतनुकातिभिराचिपतीं वुकावनीपितलको बुधक[ल्प] पाखी ।
  - 1 From impre sions and the original
  - Read 表 o
  - \* Read यहजी°
  - 7 Read पचास्येनापि
  - Metre Sardulavikridita
  - 11 Read चप्रति°
  - UD--1055
  - 11 Read °मीसी
  - 15 Read ORINH

- <sup>2</sup> Metre Anushtubh
- \* Read प्रत्यूड,
- 6 Read c FG
- " Read चकीराणा
- 1) Read "तसाद्य
- 12 Metre Sragdharā
- 14 Rend °सस्य
- 16 Reid °सीहिज्ञलेन्द्रो दशम इह नृपो
- 17 The second स 1u °पित्रसस् has been engraved below the line
- 18 Read दुर्गीण
- 20 Read जन्म
- 21 Read °तृसिम्र°

- 19 Read अङ्गैकीन
- 21 Metre Ratholdbata
- 28 Metre Vasantatılaka





- 19 कल्याणिनी कमलनाभ स्वास्थिकन्या वत्ताविकासुदवहत्व¹हुमा[न्य]-
- 20 गीला ।[।८\*] 'सुतेव कलगावुधि[सु]रिमळागुग माधवात्कुमारिमव [शं]-
- 21 करात्कुलमहीसृत<sup>3</sup> कन्यका । जयतममरप्रभोरिप प्रचीव वुद्धाधि-
- 22 पात् [मु]त' जगित वल्लमालभत रामराज सुत ।[११०\*] 'सीरामराल' चि[ति]-
- 23 पस्य तस<sup>6</sup> चितामणेरियं कदवाना । लच्छीरिवाभी रुइ-
- 24 लोचनस्य लकाविकामुख महिपलासीत् ।[१११\*] 'तस्याधिकेस्स-'
- 25 भवत्तनयस्तपोभि. चीरगराजन्यतिकाशिवग्रदीप । चा-
- 26 सन् ससुज्ञस्ति धामनि यस्य चित्रं नेत्राणि वैरिसुद्शा च नि॰
- 27 रजनानि ।[1१२\*] 'सतीं तिषमलाविका चरितलीलयारुधतीप्रधाम-
- 28 पि तितिचया वसुमतीयशो रुधतो [1+] हिमाश्रुरिव रोहिणो<sup>10</sup>
- 29 द्वदयद्वारिणी सत्गुणै सोदत संधर्मिणीमयमवाष्य

## Second Plate, First Sile

- 30 वीरायणी: ।[1१३\*] <sup>1</sup>रचितनयविचार राम्नराज च धीर वरति-
- 31 रमलराय वेंकटादिचितीद [।\*] अजनयत स एताना-
- 32 नुपूर्व्या नुमारानिए तिन्तमलदेव्यामेव राजा महीजा: ।[।१४<sup>‡</sup>] <sup>13</sup>सक्त
- 33 लभुवनकटकानरातीन् समिति निइत्य स रामराजवीर ।
- 34 भरतमनुभगीरयादिराजप्रथितयथाः प्रथणास [च] ऋसुः
- 35 र्था ।[११४\*] <sup>11</sup>विषु चीरंगच्यापरिवृढक्कमारेष्वधिरण विजिलारिस्यापा-
- 36 स्तिर्मल[म] होरायनुपति. 15 । मङ्गीजास्मा[मा] च्ये सुमतिर्भिषिको निरुप-
- 37 में श्रशासोवीं सर्वामिप तिसृषु मूर्ति[वि]व हिर. ।[1१६\*] "यश-स्विनामग्रस-
- 38 रस्य यस्य पद्टाभिषेचे सति पाथिवेदो । दाना[नुपू]रैरभिषिच[मा]-

<sup>1</sup> Read oggso

<sup>\*</sup> Read Cuan

<sup>&</sup>lt;sup>2</sup> Fetra Indravajrá.

Metre Vasantatilaka

oca is engraved below the line

<sup>10</sup> The anisvara of off has been written at the beginning of 1 29

u Read सङ्ग्रें

<sup>12</sup> Metre Pushpitagra.

<sup>15</sup> Read oमहारायनपति •

<sup>17</sup> Metre Upajāti

<sup>2</sup> Metre Prithvi.

<sup>4</sup> Read minga .

<sup>®</sup> Read तस

<sup>&</sup>lt;sup>8 ०</sup>केस्समभ<sup>०</sup>

u Metre Mähnî

<sup>14</sup> Metre Sikharini Rad fqu.

<sup>16</sup> Read तिसृष

<sup>18</sup> Read पार्थिवेन्दी.

- ना देवीपदं भूमिरियं जगाहि ।[1१७\*] 'यिसान् शासत्येववीरे धरित्रीमे-39
- णाचीणामे[व] काध्ये विलग्ने । कौटिल्य तल्तुतले कर्भेमल तदचोजे चा-40
- ।[।१८\*] ⁵ञ्चनतर तत्तनयः प्रतीतच्चकास्ति इस्तापजि-प्रसतकर**िचि** 41 মहিমা-
- खी । [श्री]वेंगळांवाचिरपुखराणि: श्रीरगराय: श्रितभागधेय: ।[।१८\*]
- <sup>5</sup>वाराशिगाभीर्थविशेषधुय्य<sup>7</sup>श्चीराश्चिदुर्गैकविभाक्रवर्थः [।\*] पर[ा\*][ष्ट]-
- दियायमन:प्रकासभयंकरश्चार्गधरातरगः ।[।२०\*] °इतरिपुरनिमेषानी-44
- कहो याचकानां होसवितदरगंडो रायराहुत्तमिडः [॥२०\*] ¹⁰डभयधलिप-¹¹ 45
- तामहो नतानामभयपदार्पणतत्वरो रिपूणा । श्रयमवह्रळुरायमा-46
- नमर्दीत्यखिल[ज]नैरभिधीरमानधाया<sup>12</sup> ।[।२१\*] <sup>13</sup>तांडवितीदयी वित्रदमन्य-47
- रगडतयो[इडवली(लो)]त्नलेद्रजयपिडतवीरयुत: । चिडमणालिबा-48
- ि हु बल् [द] डितवैरिगणो गडरगू किमन्यपु किमान्यम हा विरुद: ।[।२२\*] ¹⁴सार-49
- वीररमया समुज्ञसन्नारवीटिपुरचारनायकः । कुंडलीयरमचाभज 15 50
- यनाडलीकधरणीवराह्ता ।[1२३\*] 16न्त्री[ष]धिपत्युपमायितगडस्तीषणरू-51
- पजितासमकाडः । भ[ा\*]वगितणुवरायरगडः पोषणनिर्भरभूनवख-52
- ड: ।[128\*] <sup>17</sup>राजाधिराजस्तेजस्ती श्रीराजपर[मे]श्वर: । द्रत्यादिविक-53 **हैवदि-**18
- तत्या नितामभिष्ठत.¹º [॥२५<sup>\*</sup>] ¹<sup>ग</sup>कांबोजभीजकालिगकरहाटादिपार्थिवै: ।
- प्रस्तृतस्तृतिघोषण: ।[।२६<sup>+</sup>] <sup>20</sup>सीय श्रीरगरायचिति-प्रतीचारपद प्राप्तै:
- पतितिलको रत्निस्तसनस्त भीत्यो नीत्या निरस्यन् चगनळ-23 56
- नचुषानध्यवन्यामयान्यान् । या सेतोरा सुमेरोरवनिसुरतुत[:\*] स्वैर-57
- चोदयाद्रेरा पाथात्याचलांतादखिलहृदयमावर्च्य राज्य प्रशा-
- स्ति ।[1२७\*] 17रतग्रहपर्योधींदुगणिते शक्षवत्वरे । धातुसव-59

2 Read काम्य

<sup>4</sup> Read <sup>0</sup>चापल तस्कटाचे

<sup>&</sup>lt;sup>1</sup> Metre Sālmī

<sup>&</sup>lt;sup>3</sup> ंत्री is engraved above the line

Metro Upajati

<sup>·</sup> Bead व्याखी 7 Read ogao. B Read oप्रशाह धरानरङ्ग

Metro Malini The second half of this verse is found in Ind Ant, Vol XIII, pp 128 132, thus -महितचरितधन्यी मन्नियान्ग्रामुलः (स्प्रिकटितविक्दयी पाटितारातिलीक

<sup>10</sup> Metre Pushpitagra

<sup>12</sup> kead oशीयमानधामा

<sup>14</sup> Metro Ratholdhata

<sup>14</sup> Metre Dollaka

<sup>18</sup> Read 'भिक्टैर्नस्

<sup>20</sup> Metre : Srapdharā

<sup>22</sup> Read Hay

<sup>11</sup> Read °दल°

<sup>13</sup> Metre Šailasikliā

<sup>15</sup> Read oga

<sup>17</sup> Motic Anushtubh

<sup>10</sup> Read Franko

<sup>21</sup> Read our

### Second Plate , Second Side

- 60 त्सरे खाते मासि चाषाढनामनि ।[।२८\*] 'सोमवारेप्यनूराधातारकास-
- 61 युते दिने । शुक्तपचे च पुखाया प्रथमहादयीतिथी ।[।२८\*]
  'पेरुं[का]ड'पुरा[धी]-
- 62 शरामचद्रस्य सनि[धी] । पदवाकाप्रमाणज्ञश्रेमुषोजितवादिने ।[।३०\*] 'म-
- 63 [दुा]चार्थंमतीयान³सचरत्तरवर्ह्णि । श्रोरामचद्रदेवस्य दिव्यश्रोपाद-
- 84 सेविने ।[1३१\*] 'सर्वधाखप्रस्ना[ध]सौरभ्यसरसाळिने । सायावादि-मतच्छेद-
- 65 कोलाइनुभरोक्तये' ।[।३२\*] 'सुरेंद्रतीर्थं[श्री]पादइस्तपलसुजन्मने<sup>६</sup> । विजयीं-
- 66 द्रसुतीर्थाय विष्णुपर्यायसूर्तेय ।[।३३\*] ¹चोळमडनराज्यस्य कावेर्या दिचेणे
- 67 स्थित । चावटी तिरवारूरारो(वो) इयूर्पत्तके स्थित ।[।२४\*] 'कोळ्कू[चीं] च कुलोत्तंग-
- 68 श्रीचोक्रवक्रनाडुके । परित्तियूर्ग्रामकस्य सीमातात्रान्धिणि स्थि-
- 69 त ।[।२५\*] ¹एतत्यामसु' सीमांतादपि दचिणतस्थित । वज्जयाम-स्य सीमाताहा-
- 70 यव्य<sup>8</sup> दिशमात्रित ।[।२६\*] 'कीवि[लातु]ग्रामकात्व<sup>9</sup> तिर्वह[चे]रिना-मतः । ग्रा-
- 71 मवर्थंस्य सीमातादिष पश्चिमदिक् चितं ।[1३०\*] 'कोवि[त्प] तुसुसीमा-'
- 72 त्तालुत्तार्राख्यनदीवरात् । उत्तर वडपेरीख्यग्रामादैयान्यमात्रित ।[।३८\*]
- 73 त्तार्वकप्पलुडयान्तटाकाभ्यां समन्वित । खातारुमोलिमंगलगा-
- 74 मस्य प्रतिनामकं ।[।३८\*] 'भच्युतप्पससुद्राख्य षष्ठिनृत्ति<sup>।1</sup>भिरन्वितं । कसारा-
- 75 खुतभूपेन दत्तपूर्वे विशेषतः ।[।४०\*] ¹भाचंद्राक्रमिम¹² ग्राममग्रहारं विधित्स-
- 76 त: । वीरयोचेब्बभूषस्य विश्वप्तिमनुषलयन् ।[18१\*] ¹सर्वमान्यं चतु-स्त्रीमासंयुत

<sup>1</sup> Metro: Anushtubh

<sup>&</sup>lt;sup>3</sup> Read मध्याचार्यमतीयान<sup>0</sup>•

Bead out

<sup>7</sup> Read एतङ्गस्य

Bead on a.

<sup>&</sup>quot; Read westio.

u Bead oपाख्यन

<sup>2</sup> head पंतुकीख°

<sup>4</sup> Kead कीलाइल°

<sup>6</sup> Read of Equ

<sup>8</sup> Read सीमान्तादायव्यां

<sup>10</sup> Read °सीमाना°

u Besdपावद्राक्ति,

- 77 च समंततः । 'निदादिभियाष्टभोगस्त्रीकारैय समन्वितं ।[18२\*] 'दाना-
- 78 विक्रीतियोग्यं विनिमयोचितं । श्रोरंगरायदेवेंद्र श्रीधनेग्रो म-
- 79 हायमा: 1 18३\*] 'सिहरखपयोधारापूर्वमं दत्तवानुदा । प्रतियद्या' च त या-
- 80 मं विजयींद्रो हिलेंद्रसात् ।[188\*] <sup>2</sup>व्यधात्सस्य च पुर्णाय चेव्यमृ-पाच्य-
- 81 तेंद्रयो: । 'ब्रृत्तिमंतीच लिख्यते विप्रा वैदातपारगा: ।[184\*] 'श्रप्प-लभदृस्य
- 82 सुतक्षांडिल्यान्वयसभवः । सीमाभद्दी बहुचय 'वर्क्तित्रयमिन्नायुते ।[।४६\*]
- 83 निभद्दस्य तनयो वियामिलान्वयोत्भवः । सुधीः नेशवभद्दोपि बहुचीत्र तिवृ-
- 84 तिंक: 1[189\*] 'बन्धणभद्रस्य सुती भारदानान्वयोत्सव.º । यानुयो विकटिभद्दो 'ब्रुतिं-
- 85 च[य]मिचाम्ति ।[18 द\*] 'बीधायनीगरत्यगीची याजुपी वारणासिज: । शकरनारायणेद्रो
- 66 <sup>ढ</sup>ह[र्ति]चयमिहासुर्त ।[।४६\*] 'पुत्रो नारणभट्टस्य कोशिकान्वयसभव: । याजुषो रगना-
- 87 योत्र याति 'त्रृतिंत्रयं चिरात्।[।३०\*] 'निद्ग्प'कास्त्रपगोत्रोध्यपाकु(कु)हिस-धीसत:-
- 88 रामामहो बहुचय 'बृतिंचयिमहामुते ।[।५१\*] 'होतिमहस्य तनयो
- 89 समव । श्रीमतिरमलमही बहुचीच चित्र्रितः, ।[)५२\*] <sup>2</sup>नरसण्-दाससा सु-
- 90 तो भारद्वाजान्वयोत्भवः । दानणयो बहुचेश्व याति 'हिनि[चतु]-

<sup>1</sup> Read fawifao

Reid dez

<sup>\*</sup> Rend afao

<sup>1</sup> Rea cafac

<sup>!</sup> Rea '97.

<sup>3</sup> Metre Anushtubh

Bead oatel

head oga

Bead fatiao,

### Third Plate, First Side

- 91 [प्ट]य ।[।५२\*] ¹हस्तनं तिरुमलयोप्यसुते ²व्रक्तिपचक । एलभट-
- 93 स्य सुतो भारदारि याजुप: ।[।५४\*] भागवत वेक्टयो याति व्रवृत्ति-[चतु]-
- 93 ष्टय । कौियकान्वयनसूर्यनारायणमखीसुत: । [।५५\*] 'यानुष: क्रम्णभ-
- 94 द्दीपि इरितान्वयसभव. । याज्ञय. [पे]त्तमाळ्षुती चक्कश्रा[स्त्री] च वि]यु]त: ।[१५६\*]
- 95 'याज्योप्यावे[य]गोचो नै[ना]र्दिजवरात्मज । श्रीरा[म]या[र्था]िरा-ध
- 96 दैनारार्थ्यसुधीरिप ।[१५७\*] 'बहुच: [कामकाय]न[वियामिन[कुलोज्जव.] ।
- 97 [िपत्ननरसंयपुत्रो] नरसभद्दोपि याजुप ।[।५८\*] <sup>1</sup>नौ[िड]न्यगोत्रो नर-सभद्द-
- 98 ज पाणिकेश्वरः । कोनूर्[श्रीसूर्य]नारायणभद्दसुधीवरः ।[।५८\*]
  ¹याज्पीपा-
- 99 द्यायसतो भारदाजान्वयोत्भव । सुधी कोनेरिभट्टोपि रामादी-
- 100 चित्रयेखर ।[।६०\*] ¹नारायणभद्रसुती [याजु]षो इरितान्वयः । [नरहरि]-
- 101 [स्ति] खवारूर् सूर्धनारायणो[पि च] ।[।६१\*] 'याजुषोष्याचे[य]गोचो स[र]-
- 102 खत्यख्यात्मज: । रामोपि त्यागसमुद्र वेंबटाद्रिः °च तेप्यमि<sup>10</sup> [॥६२\*]
- 103 मिस्मन् भूस्रासार्वे प्रत्येकं [इय]वृत्तिका.11 ।[।६२\*] 12तिदद नयधुर्थे-
- 101 स्य प्रयितचीरगरायवर्थस्य । शासनमतिवलशा[स]नेतन्तरदा-13
- 105 नस्य गुण्निदानस्य ।[1६४\*] "श्वीरगराय[तृ]पतेश्चासन[त]स्तामणास-"
- 106 नन्नोकान् । कविशासनस्वयभूसारसमभागीत्यभापते[सू]नुः ।[।६५\*] 'न्त्रो-
- 107 रगरायभूपालशासनाद्वीरण[ताज.] [।\*] [त्री]मतगणपयाचार्याा व्य-

<sup>1</sup> Metre Anushtubb

<sup>\*</sup> Read भारताजी च

<sup>•</sup> Read oप्रचय

<sup>7</sup> Read Our

Pead °टाद्रिय

<sup>11</sup> Read ogfaat

<sup>13</sup> Read °शासनतद्

<sup>18</sup> Read श्रीमद्व0.

<sup>2</sup> Read वित्त

<sup>\*</sup> Read म पा

The aksharas between f and T a e illegitle

a Read oga

<sup>10</sup> Reid तेष्यमी.

<sup>13</sup> Matre : Gitu

<sup>11</sup> Read °सास्2,

- 'दान[षल]नयोर्भखों [दाना]च्हेयोनुपालनं 1[144\*] लिखत्तां स्र**ा**सनं¹
- दानात्स्वर्गमवाम्नोति पालनादच्युतं पदं ।[।६७\*] 'स्वदत्तात्विगुणं' पु-108
- ख परदत्तानुपालनं । परदत्ताप[हा]रेण खदत्त नि[प्पलं] भवेत् ।[।६८\*] 109 110
  - [प]रदत्ता वा यो हरेत वसुंधरा । 'षष्टिवैषसद्वसाणि विष्ठायां
- [क्रि]िमः ।[।६८\*] एकैव भगिनी लोके सर्वेषा[मे]व भूभुजां 111 न 112 भोच्या न कर्या-
- ह्या विप्रदत्तां<sup>7</sup> वसुंधरा ।[।७०\*] <sup>8</sup>सामान्योय धर्मासेत्<sup>9</sup> त्रृपाणां 113 का]ले पाल-
- नीयो [भवड्डि]: । सर्वानेतान् भाविन: पार्थिवेद्रान् भूयो भूयो रासचंद्र[:] ।[।७१\*]
- श्रीविरूपाच<sup>10</sup> 115

# Abstract of contents

(Verse 1) Invocation to Siva

Varāha incarnation of Vishņu Do (V 2,)

Ganapatı Do (V 3)

- (V 4) Chandra (the Moon) was born in the ocean of milk
- (V 5) His grand son and Budha's son was Pururavas; his son was Ayu; to him was born Nahusha, from him sprang Yayati, from him Püru. In his line came Bharata; in his family, Santanu, fourth from him was Vijaya, from him came Abhimanyu, from him, Parikshit
- (V. 6) The eighth from him was Nanda Ninth from him was Chalikka His seventh descendant was Rājanarēndra, a worshipper of Vishnu , the tenth from him was Bijjaļēndra; third from him was Vîra-Hemmālirāya, the lord of Māyāpurī, a Vaishņava in faith
- (V 7) Fourth from him was born Tata-Pinnama, who by his mere sight made his foes tremble Io him was born Somideva, who took seven forts during the course of a single day. The brave Raghavadeva was his son , from him came king Pinnama

(Vv 8-12) To this Lord of Aravidu was born Bukka He firmly established the kıngdom of the Sāluva Nrısımha Hıs queen was Ballāmbıkā To them Bamaraja was His wife was Lakkambika Their son was Śrirangaraja

<sup>1</sup> Read onte

<sup>&</sup>lt;sup>3</sup> Resd <sup>0</sup>पाखनयी मध्ये

<sup>•</sup> Read पृष्टि वर्ष<sup>0</sup>

Read ogal

Read offer

<sup>&</sup>lt;sup>2</sup> Metre Anushtubh

Read of Eng.

Bead as a

Metro Salını

<sup>19</sup> In Telogu Kannada characters

No 38]

- (Vr 13-14) His wife was Tirumalāmbikā, and by her were born to him Rāmarāja, Tirumalarāya and Venkatādri
  - (Y 15) Praises of Ramaraja
- (V 16) Of the three sons of Sinangaiaja, the powerful and wise Tiramala, having defeated his enomies and being anomated king, began to inle the earth like Hair
  - (Vi 17-18) Praises of Tirumala
  - (V 19) To him by Vengalämbä was boin Śrirangarāya
- (V 20) Praises of Srirangaraya, two of which are that he destroyed the Chaurasi-durgs, and that he was a worshipper of Vishnu
- (Vv 21-26) Bis bir idas Masabirudaraganda, Rāyarāhuttaminda, Ubhayadalapitāmaha, he who put to shame Avahaļurāya, Gandaragāli, Manyapuli, the Lord of Āravīdu, Mandalikaddi aranītarāha and Bi dihagetapput irājaraganda, etc
- (Vr 27-11) In the Saka year 1499, counted by indu (the moon), payodhi (the oceans), grana (the planets), and ratha (the gens), in the year Dhatri-on Monday, the first (Pratharia-) dudus (1th. of the bright fortnight of the month Ashadha, in the Anuridha nacestates, the renowned king, Srirangariya granted at the request of Che(So) wabhupa the village of Arumolimangala, alias Achyutappasamudra, by the pouring of water, to Vijasindra Tietha, who was well versed in pada (Vyākarana), vākya (Pura-Minan sa) and pranana (Tarka), who had deteated his enemies with the help of his insight, who was like a peace's roaming about the garden called the school of Madhvacharga, who was a desout worshipper of the god Ramach under, who was a bee delighting in the acent, the inter menuings, of the flowers called the rastras, who had sharp words which cut down the opinion of the Maya, Idins, who was born at the lotus hands of the holy Surendry Tirtla (10 who was ordained by Surendry Tirtha), and who looked like another Vishna Arumolimangula, which had alread, been granted by prince (kumāra) Achyuta, which was composed of sixt, with and which was now given by the king Silrangaraya, free of all taxes and with all privileges, belonged to the Cholamandala-ralya, situated on the south of the river Kaveri, in the Ohayur-patta's of the Tiruvarur-chavadi, in Kilkurchehi and in the Kulottungachola-valanadu, was tounded on the west and the north by Parittiyur, on the south east by Vallagrams, on the east by the villages of Kovilpattu and Tiruvattachcheri, on the south by Kovilpattu and the over Puttaru, and on the south-west by the village of Vadapër It was watered by the river Putturn and a tank named Kappaludaiyan
- (Vv 11-63) Vijayindra, having received the gift of the village, distributed it among Brähmans for the merit of the king Che(Sc) viappa and prince Achyutendra and of himself Here follow the list of donces —

(See table, below)

- (V 61) This is the sasana of Silrangaraya his praises
- (V 65.) This deed was drafted by Svayambnū, son of Sabhāpati
- (V 66) The engraver of the sasana was Ganapayacharya, son of Virana
- (Vy 67-71) The usual imprecatory verses

Table shewing the distribution of shares of the village granted

No.	Name of the Donce	His father's name.	Gō'ra	Sütra	Sakhi	Share
1	Sõmā Bhatta	Appala Bhatja	Sānd lya		Rik .	3
2	Kēsava Bhatta	Chenn Bhatta	Vistamitra		Do	3.
3	Venkatı Bhatta	Lakshmana Bhatta	Bhūradvāja		Yajus	3
4	Śankaranārāyanēndra	Vāianāsi (?)	Agastya	Böd, äy ana	Do	3
5	Ranganātha	Nārana Bhatta	Kauśika .		1)0	3
6	Rāmā Bhatţa	Appākuţţi	Nidbrusa Kāsya- pa	•	Rik	3
7	Tirumala Bhattu	Honni Bliatța	Vasishtha	• • •	Do	3
8	Dānappaya	Narasana Dāsa	Bhāradvāja	<b>**</b> **	Do .	4
9	Hastakam Tirumalaya	Ellam Bhatta .	Bhā-advāja	•	lagus	5
10	Bhagavatam Venkataja	Süryanârayana Ma khin	Kauśika	•	Do	4
11	Krishna Bhatta		Hurita	,	Do .	2
12	Chakra Sastrin .	Perumal	}	}	Do	2
13	Rāmayūrya	Namur	Ātrēja .		Do	2
14	Namārārya <sup>1</sup>					2
15	Narasam Bhatta .	Pinna Narasaya	Kõimakäyana Vi Svainiti i		Rik	2
16	Põnskē (vara	Narasam Bhatta	Kaundinya	,	Yajus	2
17	Süryanárāyana Bhatta Kīnūr			}		2
18	Konë i Bhatta .	Upādhyāya	Bharadvaja		lajus	2
19	Rámā Dikshita			, "		2
20	Narabari	Nārāyana Bhatta	Hariti		Yajus .	2
21	Sűryanäräynya of Tiruvä xür	**			••••	2
22	Rãma .	Sarasvatyannaya	Ātrēja .		77	
23	Venkatādri of Tyāgasa mudram		,		Yajus	2 2
						}
				1		
						{
			}		1	}
<b>T</b>				Total Number	er of Shares	60
The full form of the					}	

The full form of this name cannot be made out

## INDEX 1

Page	l n
A	Ahmad Shāb, Bahmanī k, 243f
zbhayasāsana, . 189	Ahōbala, vi , 173, 186
ābhig-mika,	Aibik, Quib ad din, Slave 1, 18, 21
Abhimanya, legendary ancestor of Vijaya-	Ajaba Kumārī, queen of Bastar ch Dikpāla-
ragara dy, 160, 171, 186, 350, 356	dēva, 243, 216, 247, 247, 250
Abrim inyudevi, ch., 239f	Ajayadeva, Ajayaraja, Chahamana k . 222
Abhiramanayika, $f$ , . 348f	ājñā, 135
Thyartarasiddhi, . 151f, 203, 284	ajnasatapiapayitri . 75
Ablūr, 22,	Akalınkacharıta, sur of W Chalukya Satyas-
Acl enda, ii, . 238	riyadēta, 300
Achyuta, ch , 342, 353ff	Akkapārya, m, 166, 182
Achyutaderaraya, Vijayanagara 1, 313, 349	Akrūrēsvaia, di , 201ff
Achyutappa, Ta yore ch, 343f	akshapatala, 5
Achyutapparamudia, s a Arumolimangala, 353, 357	ākshapatalika, . 155
Achyutarājābhjudaja, work by Rajanātha-	Akslatila, vi, 164, 169, 180
kavi, 343	akshayanidhidharma, 158
Achyutarya, m, 166, 183	ik-hagatritīyā, a tithi, . 20
adana, 31	Äkuvalla, 11, 164, 179
adēja, . 151, 155	Alabūr, 11, 164, 169, 178
Adhahpattana, di, 39ff	Alag imbhatta, m, . 165, 181
adbikīrika, 31, 154	Alaghārya, m, . 166, 182
adhyalshaprachāra, . 40, 43 n 3, 139, 111	Alande, 11,
Adigaimān Nedumān Anji, ch, 122 n 6	Ālungulam, 11, 167, 175, 187
ādinrīpa, ādināja, 151 n 1, 173	Ālattūi, 12, 50, 54
Aditya II, Chôla l, 121, 125	Alī ud dīn, Khiljī l , 18ff , 223
Āditjapallikā, et, 140, 155	Alā ud dīn Mas'ūd, Slave k, 18, 21, 22
Adityavarman, W Chalukya k , 113, 144, 151,	Alavidina Kuddi, s. a. Ala-ud din Khilji, 18,
275, 311	20, 24, 27
Advaitadīpikā, work by Appayya-Dikshita, 162, 316	Alaxadina, Allavadina, s a Ala-ud-din Mas'ūd, 18, 21
Advartasıddhi, work by Madhusüdana	Aliya Rāma Rāya, Kai nāta ch , 347
Sarasvatī,	alkeradi, residence town, 291
Āghātopura, $\iota\iota$ ,	Allapuli, ch,
Aghörasivächārya, title, . 248	alphabets—
agrahāra, 5, 135, 154, 313	Biāhmī, No 33C
Āhavamalla, sur of W Chālukya Somēsvara	Grantha, , No 15, 27
I, 144, 153, 271, 272, 277, 279, 281,	Kanalese, Nos 32, 37
285, 287, 294, 296	Ah iroshthi, No 33A, B
ahidandi,	Nagari, No 1-11, 13, 16-20,
Abihay 1, dy, 251, 269, 291ff	23-26, 28 31, 34 31

<sup>1</sup> The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections The following other abbreviations are used -ch = chief, co = country, di = district, division, do = the same, ditto, dy = dynasty, L = Eastern, f = female, send = fendatory, h = Ling, m = man, ri,=river, s a = see also, sur = surname, te = temple, vi = village, town, M = Meastern

PAGE	PAGE 230
alphabets—contd	apunyusa, musicut tono,
Naudināgaiī, . No 21, 38	Aparājita, Silāhāra ch , 253, 262, 266
Telugu, No 12, 22	Apilomulēri, vi, 322, 324
Altamish, Shams ud din, Slave k, . 18, 21	Appāji, m, 161, 165, 179, 181
Altamsh, s a Altamish. • • 224	Applkutti, m,
Āmadēvaiya, Brāhman, 264, 267	Appalabhatta, m,
Amanınarayana chaturvēdimangula, s a Vēm-	Appalaya, m, 165, 181
barrūr, . 121	Appayya Dikshita, author, . 162, 345 n 3
Amarakantaka, v., 206	Appayyakapolachapeţikā, work by Vijayindra-
Ambikā, vi , . 251	Titha, 346
Ammanar, Parantakandevi, queen of Chola	Ārām Shāh, Slave 1, . 21
Parantaka II,	Āravīdu, et, 160, 171, 171, 186, 312, 350, 356
Ammaiāja I, E Chāluhya k, 62f	Āravītipura, do , . 343, 352, 357
Ammarāja II, do, 61, 62, 61	Arıkēsaıın, sur. of Śilāhāra Kēsidēva, 252
āmnāta, 319	n 2, 251 and n 1, 359
āmiēdana, 188	Alinjaya, Chōla l
Amvāsarasarā, $v_i$ , . 322, 321	Arivilimangalam, vi , 310, 319
anādēśya,	Arjuna, legendary ancestor of Hashayas, 291
Ananda Bhatta, m, 164, 165, 178, 180, 181	Arjuna, do of Kākatīyas, 213, 215, 217ff
anandathu, joy, 188	Anjuna, Kanauj usurper,
Ānandrtīrtha, s a Madhvāchārya, 344	Arjunadatta, m, 2, 3
Anangabhimadēva, Purī l. 218f	Arjunadēvigrāma, v., 201ff.
Anantamāhāyī, queen of Katachuri Buddhaiāja, 35f	Arnonāja, Chāhamāna k, 222, 224
Anantarūpa, m, 156, 158, 159	Arumolimangala, vi s a Arivilimangalam,
Anautārya, m, 165, 180	341f, 349, 353, 357
Anāphita, m,	Arunagirinātha, author, s a Šonagirinātha, 318
anāsēdhya, 264	1
Anavī, sur of Dahıyaka Uddharana, 57f	
Andarı, v., 50, 51	1 7 .
andharuva, . 210	
Andhra, dy, 206ff, 213, 216	
Ānegadēva, Ahihaya ch, 293	Ashtabhūshākavı, sur of Nāganna Kavı, 348
Ānēgunds, vs , 163, 169, 178	Asōkachalla, Sapādalalsha l., 28ff
Anga, co,	Asokavalla, s a Asokachalla, . 28 n 6 asvamēdha, . 188
Aniruddha, m, 241	
Anjı, see Adıgaıman	. 210
Anklēsvar, s a Akrūrēš ara, 201	
Annājī, m, 167, 184	l
Annama Gaunda, Annama Gavunda, m, 283,	
290, 330, 331	Atri, legendary ancestor of Kalachuris, 210, 215 Atri, do of Varmans, 37, 39, 41
Annamagere, vi, 339f	1 1110
Annamaraja, Bastar ch , 243ff	
Annamarasa, m, 164, 179	1 4 7 7 7 7 7
Annambhatta, m, . 165, 167, 180, 184	
antara, musical note, . 228, 230	17, ~
antaranga, 9, 40, 43 n 1, 323, 326	1
antarengabrihaduparika, . 4	
antaravaddı, 241	Avahalurāya, k, 343, 352, 357 Āvalladēvī, queen of Kalachuri Karnadēva, 212, 216
antaripa, island, . 188	
	Avanigiridurga, fort, . 160, 172, 186

PAGE	PAGE
Avanijanāśraya, sur of Pulakēsirāja, 255 n 2	Bhābakarasarman, m, 238, 241
Avinīta, W Ganga k, 50, 53	Bhādāna, v1,
Āykudı, v: , 122 n 6	bhāga, . 241
Ayōdhyā, 11, 143, 150, 218, 220, 310	Bhagadatta, legendary Prāgyyōtisha k , 67f.,
Ayu, legendary ancestor of Varmans, 37, 39, 41	70f, 73, 76
Ayu, do of Vijayanagara kings, 160, 171, 185,	Bhagavānaguru, m, 246f
350, 356	Bhagavāna Misra, m, . 243, 247, 249f
ăyuktaka, . 154, 313	Bhāgavatachampū, work by Rājanātha kavı,
Ayyana, dy, 291f	948f
Ayyana I, W Chalukya k, 144, 152, 275, 311	Bhāgavatam Venkataya, m 355, 358
Ayyāvalīpura, v., . 161, 177, 187	Bhagyavati, queen of W Chalukya Dasavarman,
В	144, 152, 276, 312
Babbulıkhēta, see Vavvulikhēta	Bhāila, m, 12, 17
Bācharasa, Ahihaya ch, 293	Bhairavarājadēva, Bastar ch , . 246ff
Bahram Shah, Mu'izz-ud din, Slave k, 18, 21	Bhammaha Ratta, Rāshtrakūta ch ,144, 152,
Basjūka, m, . 44, 46, 47	276, 312
Bairināyani ūru, 11, 168, 176, 187	Bhāmvi Basavanna, te, 333, 335
Bīlabkānu, Guhila ch , 12, 17	bhāndāgārādhikrita,
Bālādītya, do , 10, 12, 16	Bhandāri Naik, m, 244
Bālāpura, v., 167, 170, 185	Bhāndūp, 11, . 250
Bālapūshan, s a Bālādītya,	Bha $\widetilde{\mathbf{n}}$ ja, $dy$ , 322ff
13.10.10	Bhānu, poet, . 12, 17
	Bhānu Bhatta, m, . 166, 183
2002010,5	Bharata, legendary ancestor of Kalachuris, 211, 215
	Bharata, do of Vijayanagara kings, 160, 171,
	186, 350, 356
2222200 22, 220300000,	Bhāratīyanātyaśāstra, 227
Zunama, queen ey r gagamagara is = ==== i,	Bhartripatta, Guhila ch, . 11,13
Ballāmbikā, do, 160, 172, 186, 342, 351, 356	Bhartrivaddha I, Chahamana ch, 198, 202, 204
Rānabhatti, poet, 65	Bhartrivaddha II, do . 198ff
Banawāsi, s a Vaijayantīpura, . 148	Bharukachehha, vi, s a Bhrigukachehha, . 201
Bandāra, 11, 165, 169, 160	Bhashagetappuvarayaraganda, sur of Venkata-
bandhadanda, . 240	patidēvarāya, . 175, 187
Bandhuvarman, Mālava k, . 317, 318	Bhashegetappuvarayaraganda, sur of Śrīranga-
Bappabhatti, Chālukya feud, 255 n 2	rāya II, . 343, 352, 357
Barige, ii (cf Kalabarige), 165, 181	Bhāskarārya, m, 167, 184
Basavā Bhatta, m, 161f, 179f	Bhāskaravarman, Kāmarūpa k, 65ff
Bastar, co., 216ff	bhata, 2, 34, 41, 139, 203, 264,
Bathadim, et,	323, 327
Batihāgarh, do,	Bhata, Gauda ch, . 12, 14
Battulakunta, vi , 168, 176, 187	Bhātalla, Brāhman, 201, 203f
Baudh, co, 218, add 220, 322	Bhātaputra, m, . 322, 324
Beddore, see Peddore	bhatta, 9, 40, 157
Bēlāva, vi, 37	Bhatta, Guhila ch, 12, 16
Bellumbatte, Bellumbatti, 21, 272, 283f, 290,	Bhattabhūshana, m, 326f
	Bhattaurikā, vz , 32, 34, 36
	Bhatṭavilāsa, m, . 146, 155
Desired to the second s	Bhavadeva Bhatta, m,
, , ,	Bhavānī, te, 56, 61
,	Bhēdojjīvana, work by Vyasarāya, . 345
Betma, do, 189	3 A
	· -

4	Page
PAGE	11 10
298	
hénasî, rt,	Distilliam militaritati perime
	Diminishly a titotoly accounted arms but
	Dimmiputto, 7. 1
361ma 1, 17 Onto 11.03	Brahm 1992, m,
shima 11, ao,	Brahmēsvara, m., 166, 182
Bhimadama, Chāhamāna ch., 198, 202, 201 Bhimēśvara, te., 142, 116, 155, 206, 208, 213, 216	Brahmēśvara, te,
Bhimesvara, te, 142, 110, 100, 200, 201, 51, 55 Bhimakopa, sus of W Ganga Éripurusha, 51, 55	bribaduparika, . 9, 10
Bhimakopa, sui of in Guinga Gripal 201	Brihatkulyā, vi (°),
Bhinmal, s a Śrimala, 32 and n 7, 241	Brihatproshthi, or, . 4st.
unogu,	brindavana, tomb, 315
bhōgajanapada,	Buddharija, Kalachuri k, . 30ff, 31, 36
bhôgasambandha, Bhógavatí, queen of Prāgyyōtisha L Chandra	Budha, logendary ancestor of Varmans, 37, 39, 11
mukba	Budha, do of Vijayanagara kings, 160, 171,
71	185, 350, 356
bhōgika,	Bulha, Kurnāta ch., 160, 171, 186, 312, 350f., 356
pringin, .	Bukka I, Vijayanagara k, 255 n 2
phognupa,	Būta Bhatta, Brāhman, . 201f, 201
Bhōja, co,	Būtuga II, IV Ganga k, . 123
Bhōja I , Pratīhāra k , 12, 15, 200	
Bhojavarman, Kāmarūpa k,	C
Bhôjaka, m, 41, 16f	Ceylon, co,
Bhrigulachchha, vz, 201ff	Chicha Rina, Dahiyaka ch,
bhukti, 43 n 4	Chaehcha, do, 56f, 60
Bhûlökamalla, sur of W Chālukya Sömēśvara	Chāhadadēva, Chāhamāna k,
III, 293	
bhûmichchhidia, 43 n 7	}
bhūmichchhidranyūya, 10, 34, 41, 140, 203	
Bhūshana, sur of Dāmodara Bhaṭtaputra, 326f	1
Bhútsvarman, s a Prāgygōtisha k Mahābhú-	Chakrakotya, vi ,
tavarman, 69	
Bhuvanaskamalla, sur of W Chālukya Somēs-	Chaliamimamsa, work by Vijayindra-Tirtha, 346
vara II ,	
Bhuvanapāla, m,	
Bhuvanësvari, s a Dantësvari, . 24	
Bhūvikrama, W Ganga k 51, 5	•
Bibo, Dahiyaka ch ,	
Bidiraballi, 21, 166, 18	
Bidurehalli, do , . 166, 170, 18	
Bijjala, Kalachurya k, . 255 n	
Bijjalendra, Karnata ch , 160, 171, 186, 350, 38	1 64- 6 4 6
Bijjarasa, Ahihaya ch , 29	1
Biradamanyaraganda, sur of Śrīrangarāya II,	Chalukyarama, sur of W Chalukya Vikra.
3	13 mādītya VI,
Bodhana, legendary ancestor of Kalachuris,	Champāmalla, v, 218. 220
210, 2	115   Chāmyanaśarman, Brāhman, 62.64
Bodhasvāmin, Brāhman, 31f., 31,	36   Chands I, ch. 291
Bonthideví, queen of W Châlukya Vikramü-	Chandabhūpāla II, ch, 269
ditya IV., . 141, 152, 2	76   Chandabhūpālaka II, do,

Page	PAGE
Chandamāruta, work by Doddayachārya, 162, 316	1 100
Chandappa, m, . 166, 182	1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
Chandavarman, Kalinga k, 4	220, 21,
Chandella, dy , . 243, 218ff	Chhittarāja, Silāhā; a ch , 252f, 262f, 265f, 268
Chandra, legendary ancestor of Varmans, . 37	
Chandra, dy, 138, 140	
Chandra, s a Mālava ch Chandravarman, 317f.	, and the state of
Chandradvipa, di, 138f, 141 n 2	1 200, 200
Chandragin, ii, 317 and n 1	,
Chandramukha (Varman), Prāgyyōtisha 1, 69,	Chinnamurtināyanipatti, see Mürttināyanipatti
71,77	Chitrotpali, poem by Sudhal Deo, 219
Chandrapur, 11, 75,79	Chitrotpali, ri, s a Mahānadī, 218, 220
Chandravarman, Mālasa ch., 317f	Chitti Bhatta, m, 164, 179
Chandrayajvan, 77, . 165, 180	Chola Chōla, dy, 121ff, 144, 153, 277, 296, 313f
Chandrikā, work by Vyāsarāya, . 315	Cholamandalarājya, di , 342, 353, 357
Chandrikāchārya, sur of Vyāsarāya, 315	Cholasingapuram, 11, 346
Chandrikodāhritanyāyavivarana, work by Vi	Cholu-permanadi, ch, 294 n 4
jayindra Tirtha, 316	Chūdāmanīndra, m, 164, 180
Charamazarman, Brāhman, . 201f, 201	Comilla, 11, 67 n 1
charana—	
Taittirīya, 52	D D
Vājasanēja, 41	Dadda III, Guijara k, 201
charavalivarda, 210	Dadhicha, ancestor of Dahiyakas, 57f
Charikā, 11, 260	Dadhichi, rishi, 56, 60
chāta. 31, 36, 41, 139, 203, 261, 323, 327	Dadhichtka, s a Dahryaka, 56f, 60 Dahrya, Dahryaka, Rārpūt du, 56ff
Chātabrahma, m, 30	Dahıyā, Dahıyaka, Rājpūt dy, 56ff Dahıyāpattī, di,
Chātsū, r: , 10, 12	Dakshināpatha, co, 151, 274, 310
chatta, 9, 10, 157	Dakshinasamudrēša, sur of Vīrabhūpa, 161,
Chatțipalli, 11, . 165, 170, 181	177, 187
Chaturdanta, designation of Airavata, 131	Dakshinatīra, di, 238
Chauda Bhatta, m, 161, 165, 179, 182	dalshināyanasamlrānti, 158
Chaul, s a Chēmūlya, . 257	Dalavānūr, vi , 225
Chaurāsidurga, fort, 171, 186, 352, 357	$\mathrm{Dal}\hat{\mathbf{n}}, m$ , 20, 27
chauroddharanika, 9, 40, 13, 139, 111	Dāmavāda, see Kūdala Dāmavāda
Chāvināra, v. ,	Dāmôdara Bhatta, m, . 28f
Chavindra, do,	Dāmōdara Bhattaputra, m, 326f.
Chēdi, co, . 11ff., 114, 152, 207, 276, 292, 311	Damvana, Karanikya, m, 167, 184
Chēmula, Chēmulī, Chēmulya, vi, 256 and n 8, 257	dānādlikārin, 155
Chēmval, do,	Danappaya, m,
Chennamarāja, m, . 166, 182	Dānavinoda, m,
Chennavajjula, family name, 167, 170, 184	danda, 284
Chennibhatta, m, 351, 358	Dāndā, m ,
Chennubhatta, m,	Daniminating to
Chēra, co, 122 n 6, 121 Chēnāl co, 257	
Onedi, a d Onemarya,	dandapāsika, 9, 40, 13, 139, 141, 157, 240, 323, 327
0.00., 07, 0	Dankinī, 22, 242, 244
0101111, 2111, 2111, 1111	Dantāvalā, te, 243ff
chha, letter used as sign of interpunction, 18 Chhadoka, m.,	Dantayavāgu bhoga, di, 5f
Villational, III.,	3 ▲ 2

Paoe   Dantěšvarī, te,   212, 244   Dantěšvarī, te,   212, 245   Dantěsrīs, v.   212, 244   Dantěsrīs, v.   212, 244   Dantésrīs, v.   212, 244   Dantésrīs, v.   213, 244   Dantésrīs, v.   214, 151   Dantstantantyār, queen of Rājarāja I.   121 n 2   Dantvarman II, s a Dantsdurga.   315   Dašaratha, legendary ancestor of Kākatīgas.   316   Dašaratha, legendary ancestor of Kākatīgas.   316   Dašaratha, legendary ancestor of Kākatīgas.   318   Dašaratha, legendary ancestor of Kākatīgas.   318   Dašaratha, legendary ancestor of List, 152   270, 270, 285, 313   320, 247   249, 263, 313, 320, 247   249, 263, 313, 320, 333   expre.sed by numerical words.   11, 75   expre.sed by mumerical words.   11, 75   expre.sed by mumerical words.   11, 75   expre.sed by mumerical words.   11, 75   expre.sed by words.   3, 26, 38, 135, 154, 196, 203, and 220, 219, 263, 313, 200, 247   249, 263, 313, 200, 247   249, 263, 313, 200, 247   249, 263, 313, 200, 247   249, 263, 313, 200, 247   249, 263, 313, 200, 247   249, 263, 313, 304, 336   249, 240, 240, 240, 240, 240, 240, 240, 240		
Dantewara, t	PAGE	Page
Danite-Str., vi	Dentāśmai te	
Antidarga, Rāshtrakūta L. 144 Dantidaktvītanaryār, queen of Rājarāja I. 121 a. 2 Dantidaktvītanaryār, queen of Rājarāja I. 121 a. 2 Dasapura, v., Dasaratha, kependary ancestor of Kākatīyas. Davaratha, 210 011	nui,	
Danisdaktvitanaryūr, queen of Rajarāja I 121 m 2 Danivaraman II, s a Dantidurga.  Dasaratha, Sapādatalsha ch, 315 Dasaratha, Sapādatalsha ch, 30 Dasaratha, Sapādatalsha ch, 30 Dasaraman, IV Chālulya prime, 144, 152 Crepressed by figures, 5, 10, 27, 23, 30, 41, 45, 61, 126, 151, 203, 213, 220, 247, 249, 263, 313, 332, 353, 339 expre.sed by numerical symbols, 35, 22, 37, 334, 339 expre.sed by numerical symbols, 35, 26, 35, 135, 154, 154, 204, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 325, 330, 352 Dattadāvi, queen of Prāgyyōtisha I. Samudravarman, Co. 73, 76, 76 datth, termination of geographical designations, and day bright half, 36, 40, 41, 42, 41, 42, 41, 42, 43, 44, 46, 44,	Dunie vary	Ādītya,
Dantvarman II, s a Dantidurga, 114 Daśapura, vr, 315 Daśardna, legendary ancestor of Kākatīyas, 188, 192 Daśardna, Sapādataksha ch, 30 Dasārman, people, 33 Dasavarman, W Chālukya prīne, 144, 152, 276, 279, 255, 312 dates— expressed by figures, 5, 10, 27, 29, 30, 41, 45, 61, 126, 151, 203, 213, 220, 247, 249, 263, 313, 332, 334, 335 expressed by numerical symbols, 35 expressed by numerical symbols, 35 expressed by more, 3, 26, 35, 135, 154, 190, 203, add 220, 219, 263, 313, 330, 219, 263, 313, 330, 219, 263, 313, 330, 219, 263, 313, 330, 219, 263, 313, 320, 264, 271, 280, 287 Dattadāvī, gueen of Prāgyyōtisha I. Samudravarman, 60, 73, 76 Dattalara Pūrna, 75, 79 -datti, termination of geographical designation, termination of geographical designation, 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	JAHLIGUING, MAGAGE	Brihaspati, 334
Daśapara, v. Josápara, people, Josáp		Budha,
Dasartaha, Legendary ancestor of Kākatīyas, 188, 192	Danvitaman 11; 0 to 2 and 1 - 6-7	Guiu,
Desaratha, Sapādalakisha ch,	Dasaputa, v.,	Ravi, 61, 213, 220, 203
Dasarraman, W Chālukya prane, 144, 152, 276, 279, 235, 312     dates—	188, 192	Soma, . 154, 330, 332, 339, 353
Dasarna, people,   33   Dasarnan,   W Chālukya prince,   143, 152,   276, 279, 255, 312   dates—   expressed by figures,   5, 10, 27, 29, 30, 41,   46, 61, 126, 151,   203, 213, 220, 247,   249, 263, 313, 320,   334, 339   expressed by numerical symbols,   3, 20, 35, 135, 154,   19e, 203, add   220,   219, 263, 313, 320,   229, 263, 313, 320,   229, 263, 313, 320,   229, 263, 313, 320,   229, 263, 313, 320,   235, 330, 352   Dattadara Pūrna,   69, 73, 76,   Dattadara Pūrna,   76, 79,   daths Johas Johas Johnsha,   338   day bright half,   338   day bright half,   36   akshayatritīyā   353   authānadsādani   3   320, 328, 334, 330,   325   12th   3   3   3   3   3   3   3   3   3	Dasaratha, Sapādalalsha ch , . 30	Śukra,
Dasavarman,   W Chālukya prince, 144, 152,   datea	-	Vadda, . 151
### ### ### ### ### ### ### ### ### ##	Dasavarman, W Chālukva prince, 141, 152,	Dendulūru, v., s a Londulūra, . 133
expressed by figures, 5, 10, 27, 29, 30, 41, 46, 61, 126, 151, 2003, 213, 220, 247, 249, 263, 313, 332, 334, 339  expressed by numerical symbols, 326, 351, 353, 354, 359  expressed by numerical symbols, 11, 75  expressed by words, 3, 26, 35, 135, 154, 190, 203, add 220, 219, 263, 313, 320, 325, 330, 352  Dattadēvī, queen of Prāgyyōtisha k Samudravarman, 203, 253, 330, 352  Dattadāvī, queen of Prāgyyōtisha k Samudravarman, 203, 354, 359  Dattadava Pūrna, 3, 69, 73, 76  dauhsādhika, 7, 123, 141  dauhsādhika, 9, 40, 13  Daymēšvara, te, 3386f  days, lunar—  new moon, 325, 326, 339  3rd day bright half, 46  skshayatritīyā 3, 36  37, 10  58, 220  12th, 3, 36  12th,	276, 279, 285, 312	Dēpārī, v., 58
46, 61, 126, 154, 203, 213, 220, 247, 249, 263, 313, 332, 334, 339  expressed by numerical symbols, 354, 339  expressed by more all words, 11, 75  expressed by words, 3, 26, 35, 135, 154, 196, 203, add 220, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 219, 263, 313, 320, 321  Dattadevi, queen of Prāgyyōtisha i Samudravarman, 60, 73, 76  Dattadara Pūrna, m, 69, 73, 76  dauhsādnika, 76, 128, 128, 129, 129, 120, 120, 120, 120, 120, 120, 120, 120		Dērāvar Parbatsar, d:, . 56f.
Denil. Fameneis, et   205, 209, 213, 216		Dēsyūyakkondapattana, s a Mottuppalli, 189, 197
249, 263, 313, 332, 334, 339 expressed by numerical symbols, and continuous processed by numerical words, and continuous processed by numerical words, and continuous processed by words, and c		Deulz Pamchelā, v., 205, 209, 213, 216
### and the control of the control o		Dēvagrāma-pattalā, di, 205, 209, 213, 216
Dêvapâla, Pāla l.   Dêvapâla, Pāla l.		Dēvalaobe, f,
expre_sed by numerical words,	•	Dēvapāla, Pāla l., . 12
Dēvarāja, Pratīkāra ch.   260		Dēvarāja, Guhila ch, 12, 17
190, 203, add 220, 219, 263, 313, 320, 325, 330, 352     Dattadēvi, queen of Prāgyyōtisha & Samudravarman,	•	Dēvarāja, Pratīhāra ch , 260
Dattadēvi, queen of Prāgyyōtisha k Samudravarman,		Dērarāja Bhatta, m, 161, 166, 179, 183
Dattadēvī, queen of Prāgyyōtisha k Samudravarman,	•	Dēvarājārya, m, 167, 184
Dattalævī, queen of Prāgyyōtisha k Samudravarman,		Deviram, work, . 121 and n 2
Dattalara Pūrna, m,	•	Dēvašakti, s a Pratīhāra Dēvarāja, 200
Dattakara Pūrna, m,		Devararman, Baud ch, 219
-datti, termination of geographical designations,		Derryatī, queen of Nārajanavarman of
nationz,       307         dauhsādhasādhanika,       139, 141         dauhsādhka,       9, 40, 13         Dāyimēsvara, te,       338ñ         days, lunar—	•	
dauhsādhasādhanha,		•
dauhsadhika, 9, 40, 43 Dāyimēsvara, te, 338sī days, lunar—  new moon, 325, 326, 339 3rd day bright half, 46 akshayatritīyā " " 61 5th day " " 320, 328, 334 7.h " " " 320, 328, 334 7.h " " " 355 utthānadvādasī "	•	j
Dāyimēsvara, te, days, lunar—  new moon, 3rd day bright half, akshayatritīyā, n, 325, 326, 339  5th day 7.h, n, 135, 220  12th, 35h utthānadvādasī, 35h 13th day 35h 13th day 35h 13th n,		· -
days, lunar—  new moon, 325, 326, 339 3rd day bright half, akshayatritīyā, 3rd day bright half, akshayatritīyā, 3rd day bright half, 320, 328, 334 7.h , , , , , , , , , , , , , , , , , , ,		1
new moon,       325, 326, 339         3rd day bright half,       46         akshayatritiyā " "	-	1 -
3rd day bright half,	new moon, 325, 326, 339	•
akshayatritīyā , , , , , 61 5th day , , , , 320, 328, 334 7.h , , , , , 135, 220 12th , , , , , , 154 13th day , , , , , , 154 13th day , , , , , , , , , , , , , , , , , , ,		
7.h ,	• •	1
7.h ,	5th day ,, ,, 320, 328, 334	
12th ,		
utthānadvādasī " "	12th ,, ,, ,, 353	l
154	utthanadradasi "" 175	
13th day " " 35 11th " 213, 249 15th " 223, 249 15th " 263 full moon, 3, 241, 283, 313, 330, 332 3rd day dark half, 27, 247, 249 12th " " 151 14th " " 151 120th " " 152 20th " " 152 20th " " 153 20th " " 152 20th " " 153 20th " " 153 20th " " 154 20th " " 155 20th " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th " " 155 20th "	33	
15th ,, ,, , , , , , , , , , , , , , , , ,	13th day " " 35	1
full moon, . 3, 241, 283, 313, 330, 332 3rd day dark half, . 27, 247, 249 13th ., .,		2
3rd day dark half, 27, 247, 249 13th , , , , , , , , , , , , , , , , , , ,	15th , , , ,	
12th , , , , , , , , , , , , , , , , , , ,		
14th ., " Dhruvabhata, s a Dhrūbhata, 198 20th ., " Dhruvarāja, Rāshtrakūta k . 201 Dhruvarāja, Rāshtrakūta k of		Dhribhatadina Chahamina at 100 0000 000
20th " " " Dhruvarāja, Rāshtrakūta k . 201.  Dhruvarāja, Dhārāvarsha, Rāshtrakūta k of		1 701
jajā, . Dhruvarāja, Dhārāvarsha, Rāshirakūta k of		-
Gujarāt,	i	Dhruvarana Dharavarsha Rachtealaica h of
	١٠,٠٠٠	listranăt de c

Diegāmve, rr, 292 Ekāntada Rāmayya, a,	AGE
Dilaraniani Dilaraniani	
$\mathcal{L}_{i}$	296
Dil niladia Ratanak	
Dikshi # 20 m.7 m.1 ml.1 m.	
Della train and Denta and	n 2
DindinakavisIrvabhauma, sur of Arunagui- Frigarasa, Ahihaya ch,	358
natha, 349f Erambarage, v., s a Yelbarga,	292
Pandimaprabhu, 12,	296
Dipāvali, festical, 337 Chālukya Vikrama, 154, 283, 331,	
Dirghatunga, hill, 116, 155 332, 333,	334
	213
Divākaraprabhu, m, 75, 70 Lakshmanasêna, 7, 20	
Divinarapura, r., 19, 25 Malaya (Yikrama), 36, 8	
dî.aţısalim, ce.emony, 315 Saka, 175, 196, 263, 313,	
Diviôla, Divya, Kasiarta ch., 38, 10, 12 Vilrama, 27, 46, 203, 247,	
Dodda, āchārya, author, 162, 316 Erumaiyūran, ch, 122	
Drakanaramam, vi, 208 Lttur Singaracharya, see Narasimhacharya	
Dramila, Pancha, co, 313	
Drav.dadity a, ra, 115, 151 F	
Dravilapati, L, . 278 Firoz, Jalal ud din, Khiljī k,	21f
Dunda, queen of Dahiyaka Vairisimha, 50, 60 Firôz Shah I, Rukn ud-din, Slave I,. 18	, 21
Dundhunītha, 111, 75, 79	
Durjaya, $dy$ , 150 G	
Durjaya, legendary ancestor of Kākatīyas, Gadādhara, Brāhman, 218,	220
Durkbharāja, Chāhumāna k, 56f, 60 sajapati,	213
Durkabharāja, Chāhamāna k., 56f., 60 Gajapati, Orissa lings, . 218,	277
Dürgadien at 15h 158f gainut,	227
Dryanta W Ganga k 50 51   gana, congregation,	319
date gana, squaaron, 45	n 2
Ganakpyaka (*), Ashurapu,	299
Ganapati, Nalapura ch,	223
The many of the distriction of t	
danaparing over	
	.88
E Gandarādittaņār Madhurāntakan, ch., 124	_
	3f
Ebirudarīyarīhuttavēsyaikabhujanga, sur of Gandaragūli, sur of Śrīrīngarāya II, 343,	-
Venkatapatidēvarāya, . 171, 187	57
	30
of moon,	
of snn. 202, 203, 263 Prāgyvotisha, 69, 73	77
Edadore two thousand, s a Ededore, 295, Gandhata, Orisso ch, s a Satrubhanjadeva,	22
308, 313, 315   Ganga, $\mathbb{W}$ , $dy$ , 48ff, 121 $dy$	
Ededore, di., 272, 279, 285, 295f, 304, 308 Gangadhara Bhatta, m., 165,	
Edirilisola chaturvēdimangalam, s a Vēm- Gangādharaśarman, Brāhman, 205,	
barrūr,	01
Ēhūr, 11,	87
287ff , 329ff	

666	D.
Pac	
Gang tyadi, see Tirumala Gangayadi	gotia—contd
Constructive Kalachurik, 200, 2011,	Harta, 104ff, 179ff, 235, 241, 355, 35, 52, 55
Gangeyadevi, Mandellin viv,	10 11 11 11 11 11 11 11 11 11 11 11 11 1
gangunkë 66 n 3, 75, 78 n	, i Janaini.
ganginikā, 66 h 3, 75, 70 h Gardabhakkanamā, place, 168, 176, 1	(87 ( Jain idagn), •
Gardabhaka mamaj peres	
Carjana, w )	200
Gardin binner,	180 Kinva,
Caluladi, 01,	Los Kapi,
- 6	1.1
Gauda Kayastna,	163ff, 177ff, 218ff, 271, 277, 286,
Rammer,	336
Gavaresvirs, 10, •	Kaundinys, 103ff, 178ff, 183f, 202 201, 355, 255
GALL ISTUING, S. O. COMPS.	17
G tyns turns, s a daily	1, 47 Kausiki, 161sf , 179sf , 184, 304, 308 Kausiki, 161sf , 179sf , 184, 304, 313f , 184, 184, 185
-ge, tel minution of frace manes,	81
Octanici, or ,	181
Cit may an array	181
Citatifation Comment	o of
Gallyas an all Duban, Stars in	· ) )   1101   1111   11
Ghiyas ud din Tughluq, Tughluq Shahi k, 20f	0 33 1
CHOIL DRINGS and army	100
ghrini, i ay,	Larabir,
Giri Bhatta, m, loof, 1	930
gioi,	229 Röhita,
Gobbür, 11,	205 Samkriti, 101, 120
Gōdāvarī, 11, 206, 208,	
Gödävarī, seven stierms of, 208 and	
gō gaudasamēta,	
Goggi, Silāhāi a ch , . 253, 202	1
(10,0141)	10, 12 Srīvatra, 161ff, 179ff, 181
Gomans, m.	301 Statantra Kapi, 100, 183
Demonstration of the second	1, 10f Vādhūla, 100, 182
Gōmyani, 11, 257, 261	
	2, 325 Vatsa, 110, 155, 215, 220
	4, 179 Vatsya,
Goparāja. Kalinga k ,	1 Vishnuvardhans,
	1, 178 Vistāmitra, . 1616, 1796 354
Górapavali, vi , 257, 261	
Gorlavārapatti, vi, . 168, 170	
gōtra—	Gövinda, m,
-8	51, 358 Gövinda Bhatta, m, 163ff, 178f, 181, 183f
	22, 201 Gövindachandra, E Bengal k
Ātrēya, 161ff, 174, 179ff, 211,	,
	. 5f Govini, <i>u</i> , 20
Autathya,	158f Gowhan, s a Gômyam,
Bhūradvāja, 7, 10, 163ft, 178ff, 351	, =
<b>.</b> .	67, 181 grāmamahattara,
Gautama, . 161ff, 178, 18	81, 183   grām ipati,

Page   Page			
General Agenetics   29   Harrisja, Chithan Bank,   218   General Agenetics   211   Harrisja, Chithan Bank,   218   Harrisja,		PAGE	PAGE
Generalization of the continue of the contin	Granal praka ir, r d. Garak praka,	Į	· · · · · · · · · · · · · · · · · · ·
Gulla Karbey chi, b. 116 Gulla I., G	Gachnapathi,		•
G.M., P., 11.   Hampura, desgration of W Châlulyas, 150, 271, 310   G.L. L. H., J., C. Lid et . 11.   11.   G.L. L. H., J., C. Lid et . 11.   12.   G.L. L. H., J., C. Lid et . 12.   G.L. L. H., J., C. L. L. L. L. L. L. L. L. L. L. L. L. L.	Guunvamala, fiell,	1	
11, 14	Gudh-Karder Jdh, dr.	62,64	• •
Gui 'a II', 7, 12,15 Gui lo, dr. 12 gland, a. dr. 13, 2 gland, a. dr. 13, 2 gland, a. dr. 14, 2 gland, a. dr. 15, 2 gland, a. dr. 15, 2 gland, a. dr. 15, 2 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 3 gland, a. dr. 15, 4 gland, a. dr. 15, 4 gland, a. dr. 15, 3 gland, a. dr. 15, 4 gland, a.	Guhia, dy.	1111	
Harry trans.   Fr.   13   2   Harry trans.   Fr.   10, 50, 53     Gallo, d.   12   Harry trans.   Fr.   13   2     Gallo, d.   12   Harry trans.   Fr.   13   2     Gallo, d.   12   Harry trans.   120, 15   10, 15     Gallo, d.   12   Harry trans.   113, 151, 275, 311     Gallo, d.   12   Harry trans.   113, 151, 275, 311     Gallo, d.   12   Harry trans.   113, 151, 275, 311     Gallo, d.   12   Harry trans.   113, 151, 275, 311     Gallo, d.   12   Harry trans.   120, 15     Gallo, d.   12   Harry trans.   102, 15     Gallo, d.   12   Harry trans.   102, 15     Gallo, d.   12   Harry trans.   103, 178     Harry trans.   12   Harry trans.   12   Harry trans.   12     Gallo, d.   12   Harry trans.   12   Harry trans.   12     Gallo, d.   12   Harry trans.   103, 178     Harry trans.   12   Harry trans.   103, 178     Harry trans.   12   Harry trans.   12     Harry trans.   12   Harry trans	Gata's I., Galila cr.	11, 11	150, 271, 310
Harn Arman, W. Ganga & 1, 50,53     galana	Guida II, 7,	12, 15	2, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1,
g.l.m.,		. 12	
Guragallanta, 7, 234  guila, autum al careful 7, 113  Guragallanta, 7, 235  guila, autum al careful 7, 113  Guragallanta, 7, 235  guila, autum al careful 7, 113  Guragallanta, 7, 235  guila, autum al careful 7, 113  Guragallanta, 7, 235  Guragallanta, 7, 235  Guragallanta, 7, 236  Harsha, Harshavardaata, Karany 1, 651, 70, 215  Harsha, Harshavardaata, Karany 1, 651, 73, 311  113, 151, 275, 311  113, 151, 275, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  All Ansangar, 1, 302  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 651, 73, 311  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125, 235  Harsha, Harshavardaata, Karany 1, 123, 125  Harsha, Harshavardaata, Karany 1, 123, 125  Harsha, Harshavardaa, Karany 1, 123, 125  Harsha, Harshavardaata, Karany 1, 123, 125  Harsha, Harshavardaata, Karany 1, 123, 125  Harsha, Harshavardaata, Karany 1, 123, 125  Harsha, Harshavardaata, Karany 1, 123, 135  Harsha, Harshavardaata, Karany 1, 123, 135  Harsha, Harshavardaata, Karany 1, 123, 135  Harsha, Harshavardaata, Karany 1, 123, 135  Harsha, Harshavardaata, Karany 1, 123, 135  Harsharday, Guldata, Narany, 113, 135  Harsharday, Guldata, Indianta, Indianta, Karany 1, 133, 135, 135	<del>-</del>	. 13 : 2	, · · · · · · · · · · · · · · · · · · ·
113, 151, 275, 311  Gradual vacantinal, 1. 255  Gradual vacantinal, 2. 255  Gradual vacantinal, 2. 255  Gradual vacantinal, 3. 255  Gradual vacantinal, 3. 239  Gradual vacantinal, 4. 239  Gradual vacantinal, 4. 239  Gradual vacantinal, 5. 231  Gradual vacantinal, 6. 231  Gradual vacantinal, 6. 231  Gradual vacantinal, 6. 231  Gradual vacantinal, 6. 231  Gradual vacantinal, 6. 231  Hardinal vacantinal, 6. 231  Hardinal vacantinal, 6. 231  Hardinal vacantinal, 6. 231  Hardinal vacantinal, 7. 231  Hardinal	-	_93f	Harsha, Harshavardnara, Karauj &, 65f., 70,
Caribonative and article   100   1	<del>-</del>	113	113, 151, 275, 311
Harrier   188   Harrier   187   Harrier   187   Harrier   188   Harrier   18	•	295	Harshari a. Guhila ch . 12, 15
Hashin gar, cr,   302   Hashin gar, cr,   303   Hashin gar, cr,   304   Hashin gar, cr,   305   Hashin gar, cr,   305   Hashin gar, cr,   305   Hashin gar, cr,   305   Hashin gar, cr,   305   Hashin gar, cr,   305   Hashin gar, cr,   306   Hashin gar, cr,   307   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   309   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   308   Hashin gar, cr,   309   Hashin gar, cr,   308   Hashin gar,   30			
G., 1. Trill 1 - 1	1:		~ ~ ~
Gu ta nilesce da Kalanars, 33 Ha taka Najappaya, 11, 163, 178 Gu yan, 60, 10, 109, 189 Gutta I, Claras et al. 104, 109, 189 Gutta I, Claras et al. 104, 109, 189 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Gutta I, Claras et al. 109 Ha taka Najappaya, 11, 163, 178 Ha taka Venkatay, 11, 164, 163, 178 Ha taka danta, 11, 163, 178 Ha taka Venkatay, 11, 163, 178 Ha taka Venkatay, 11, 163, 178 Ha taka Venkatay, 11, 163, 178 Ha taka Venkatay, 11, 163, 178 Ha taka Venkatay, 11, 164, 163, 178 Ha taka danta, 11, 163, 178 Ha taka danta, 11, 163, 178 Ha taka danta, 11, 163, 178 Ha taka Venkatay, 11, 164, 163, 178 Ha taka danta, 11, 164, 163, 178 Ha taka danta, 11, 164, 164, 178 Ha taka danta, 11, 164, 163, 178 Ha taka danta, 11, 164, 163, 178 Ha taka danta, 11, 164, 164, 167, 178 Ha taka danta, 11, 164, 164, 167 Ha taka danta, 11, 164, 164, 167 Ha taka danta, 11, 164, 164, 164 Ha taka danta, 11, 164, 164 Ha taka danta, 11, 164, 164 Ha taka danta, 11, 164, 164 Ha taka danta, 11, 164, 164 Ha taka danta, 11, 164 Ha taka dan			
C. Tarra, co			
C			The same of the same
G.t., 104, 109, 180  g. Valar, 107, 173, 174 a., 109  G. Valar, 108, 109  G. Valar, 108, 109  G. Valar, 108, 109  G. Valar, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108, 109  H. Salit, 108  H.			5.17
Hartinianti, ri,   167, 175, 187	<del>-</del> -		2.5 2.05
Gurand I, C'indiana, 103, 176, 187  H. Gryammana Talina, 103, 176, 187  H. Jaire, A. H. Garrina, H. Garrina, 103, 176, 187  H. Jaire, A. H. H. H. Garrina, 104, 114 P. Jaire Indiana, 105, 114, 115, 116, 116, 116, 116, 116, 116, 116	•		2200 2000 200
H. Bally and the second	~	· ·	2
H. 313 '1-50. H. 35-4'13-5. H. 35-13-50. H. 314 '1-50. H. 35-4'13-5. H. 35-13-50. H. 315 '1-50. H. 315-4'13-5. H. 30-7. H. 315 '1-50. H. 315-4'13-5. H. 30-7. H. 315 '1-50. H. 315-4'13-5. H. 30-7. H. 315 '1-50. H. 315-4'13-5. H. 30-7. H. 316 '1-50. H. 315-4'13-5. H. 30-7. H. 317 '1-50. H. 317-4'13-1, H. 30-3-6-3-7. H. 318 '1-50. H. 318 '1-50. H. 30-7. H. 318 '1-50.		-	-
Hermilarya, Vira, Kaii diach, 100, 171, 186, 350, 350  Hermilariandining ship, 271, 281, 283  High includes the litter of the li	٠ و١٠ و ١١٠ تقريبتستم وويد	100, 110, 101	0.10
## ## ## ## ## ## ## ## ## ## ## ## ##			
H. gal *t_se, H. gar_tias, H. gar.tase, H. gar.tase, H. gar.tase, H. gar.tase, tree l u dr. l dr. s a Pasalatu, 307f H. gar.tase l l. gar. l dr. l dr. s a Pasalatu, 307f H. gar.tase l l. gar. l lo. l, Hassalagi, do H. a s. gar.tase, l l. gar. l lo. l, Hassalagi, do H. a s. gar.tase, l l. ga			350, 356
H. zal 't-ze, H. zar tine, H. zartine, H.	H		herd de andnivigrahm 283
Hardita, m.  Hardi			0 - 1 0 1 1 0 2
Hight 1 for the lit dr.   dr.   a Pagalsty, 307f     Hight 1 for lit dr.   dr.   dr.   a Pagalsty, 307f     Hight 1 for lit dr.   dr.   dr.   dr.   dr.   dr.   dr.     Hight 1 for lit dr.   dr.   dr.   dr.   dr.     Hight 1 for lit dr.   dr.   dr.     Hight 1 for lit dr.   dr.   dr.     Hight 1 for lit dr.   dr.   dr.     Hight 1 for lit dr.   dr.     Hight 2 for lit dr.   dr.     Hight 2 for lit dr.     Hight 2 for lit dr.     Hight 2 for lit dr.     Hight 2 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 3 for lit dr.     Hight 4 for lit dr.     Hight 3 for lit dr.     Hight 4 for lit dr.     Hight 3 for lit dr.     Hight 4 for lit dr.     Hight 3 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit dr.     Hight 4 for lit		Lgar,tage,	623.905
Higher   100   He	Hungar & ot, ace Hungar Yane		E 41 130
Haragandy, 205, 211, 215, 209, 291f Haragandy, 205, 211, 215, 209, 291f Hilandandy, 200 Hilandandy, 200 Hallandandy, 200 Hallandandy, 200 Hallandandy, 200 Hallandandy, 200 Hallandandy, 200 Hallandandy, 200 Hammitandandy, Buttur ch. 210ff Hammitandandy, Buttur ch. 210ff Hammitandandy, Buttur ch. 223 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hammitandandy, 200 Hondardandy, 200 Hondardandy, 200 Hondardandy, 200 Houdened, 163, 175, 187 Hundandy, 200 Hundandy,			
Hills of tons V kramtlega, Hills of tons V kramtlega, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Halls, m, Hamming, Chalaniia k, Hamming, Chalaniia k, Hamming, Chalaniia k, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hamming, Man, m, Hardiman, Chalaniia ch, Hardiman, Chal	Hantit et Harr par par Hannitag	ı, do	H. F. Kuri vatta, see Kuruvatt
Hills of one Vermillings, 320 Hills of one Vermillings, 320 Hills of one Vermillings, 320 Hills of one Vermillings, 320 Hills of one Vermillings, 320 Hills of one of vermillings, 320 Hills of one of vermillings, 321 Homming, 320 Homming, 320 Homming, 320 Homming, 320 Homming, 321 Homming, 321 Homming, 322 Homming, 323 Homming, 323 Homming, 323 Homming, 324 Homming, 325 Homming, 326 Homming, 327 Homming, 3	$H_{4} = sy_{4}, dy$ ,	1, 215, 269, 291f	Hir Mudanur, see Mudanür
Holls, m, 11, lef Honnards, m, 200 Hallatia, m, 200 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, Chalanina, h, 201 Hamming, chalanina, h, 201 Holabirudaraganda, sur of Srīrangarīya II, Holabirudaraganda, sur			He trenden Chhiraka, see Husam ud ain
Hallacina, 1, 200 Hallacina, 1, 205 Hammira, Duh zila ch., 313, 352, 357 Hammira, Chalacina i. 223 Hammiranalal za, pora, 223 Hammiranalal za, pora, 223 Hammirana, Hama zana, 11, 255ff, 263, 266 Hammirana, Alama zana, 11, 255ff, 263, 266 Hammirana, author or music, 231 Haradiman, Chāharad ia ch, 168, 202, 201 Hari Bhatta, m. 216, 163, 175, 187 Haridatta Brāhman, . 163, 175, 187 Haridatta, 11, 200 Honni Bhatta, m, 313, 352, 357 Holabirudaraganda, sur of Venkatapati- 174, 186 di varaja, 164 in 164, 169, 179f. Hosakere, 11, 164, 169, 179f. Hosakere, 11, 163, 169, 179f. Hosakere, 11, 163, 169, 179f. Hosakere, 11, 163, 169, 179f. Hosakere, 11, 163, 169, 179f. Hosakere, 11, 163, 163, 169, 179f. Hosakere, 11, 163, 169, 179f. Hosakere, 11, 163, 163, 163, 163, 266 Homin Bhatta, m, 163, 169, 179f. Hosakere, 11, 164, 169, 179f. Hosakere, 12, 164	Hilar ortons V kramilioja,		
Hallalina, 1, 205 Hallalina, 1, 58 Hamira, Duh Jalach, 58 Hamira, Chalaninal, 223 Hamiradava, Busturch, 216ff divarija, 164, 169, 179f. Hamiramatali ja, pora, 258ff, 263, 266 Hamirat, author or russic, 231 Haradiman, Chāharadiach, 198, 202, 204 Hari Bhatja, m. 163, 175, 187 Haridia Rahman, . 163, 175, 187 Haridia Rahman, . 163, 175, 187 Haridia Rahman, . 164, 175, 187 Haridia Rahman, . 165, 182 Holabirudaraganda, sur of Srīrangarīya 11, 313, 352, 357 Holabirudaraganda, sur of Veukatapati-divarija, 174, 186 divarija, 189 Holabirudaraganda, sur of Srīrangarīya 11, 313, 352, 357 Holabirudaraganda, sur of Veukatapati-divarija, 174, 186 divarija, 189 Holabirudaraganda, sur of Veukatapati-divarija, 174, 186 Holabirudaraganda, sur of Veukatapati-divarija, 184 Holabirudaraganda, sur of Veukatapa			Honni Bhatta, m 351, 358
Hambira, Duli jala ch., Hambira, Cahariña i., Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hambiradova, Butur ch. Hosakore, u., Hosakore, u	=		Ho abirudara ganda, sur of brirangaraya II,
Hammira, Chahamāna k. 223 Hammiradana, Bistar ch. 216ff Hammiradana, Bistar ch. 223 Hammiradana, Bistar ch. 223 Hammiradana, Hamaa ana, vi, 255ff, 263, 266 Hammiramanak i ja, pora, 255ff, 263, 266 Hammiramana, Hamaa ana, vi, 255ff, 263, 266 Hamaa ana, vi, 255ff, 263, 266 Hamaa ana, vi, 255ff, 263, 266 Hotūr, vi, 163, 169, 178 Hoysala, dy, Hugurtungee, see Hagaritage Hamaa sacrifica in Bastar, 244 Haradanan, Chāhamā ia ch, 198, 202, 204 Hari Bhatta, m. 198, 202, 204 Hari Bhatta, m. 198, 202, 204 Haridatta Brāhman, 198, 205, 187 Husam ud din, see Husam ud-din			313, 352, 357
Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hammiran Cadaniala A.  Hosaker, ii,  Hosaker, iii,  osaker, iii, Hosaker, iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii			W. Landaraganda sur of Venkatapati-
Hammiramalaki ja, p. 124,			174 186
Hampamara, Hampa ana, vi, 258ff, 263, 266 Hampamara, Hampa ana, vi, 197 Hambat, vi, 197 Hambat, author or music, 231 Haradatta, ri, 75, 79 Haradaman, Chāhamā ia ch, 198, 202, 204 Hari Bhatta, m. 106, 182 Hambatta Brāhman, . 163, 175, 187 Hamdatta Brāhman, . 163, 175, 187 Human sacrificas in Bastar, 212, 216, 276, 311 Human people, 212, 216, 276, 311 Human ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din Husām ud din, see Husām ud-din			1 164 160 1797.
Handinan, Chāhara ia ch, 198, 202, 201 Hardinan, Chāhara ia ch, 198, 202, 201 Hardinan, Chāhara ia ch, 198, 202, 201 Hardinan, Chāhara ia ch, 198, 202, 201 Hari Bhatta, m			162 160 178
Harumat, a.thor or music,	_		123 4 6
Haradatta, rr., 75,79 Human sacrifica in Bastar, 212, 216, 276, 311 Haradaman, Chāharad ia ch., 158, 202, 201 Hara Bhatta, m 106, 182 Harudatta Brāhman, 163, 175, 187 Husām ud din, see Husām ud din, 44f Husām ud din, 44f Husām ud din, 7, 9	• •	931	Hugurinn see, see Hagarittage
Haradīman, Chāharadīa ch., 198, 202, 201 Haradīman, Chāharadīa ch., 198, 202, 201 Haradīman, Chāharadīa ch., 198, 202, 201 Huna, people, 212, 216, 276, 311 Huna, people, 212, 216, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216, 216 Huna, people, 212, 216 Huna, people, 212, 216 Huna, people, 212, 216 Huna, pe			harren energices in Bastar,
Hari Bhatta, m			
Haridatta Brāhman,			Hungand, vi. s a. Ponugunda, . 118
Haridra, 71, 163, 175, 187 Husam ud din, 7, 9			I II. Im ud din, see Husim ud-din
Transferred Transf			Thursmand din.
Harikelb, di,			Hutasanadevasarman, Biahman, . 7, 9
	mankeis, di ,	1301 ) 131	,

300	PAGE
PAGE	50 E)
	Jannaveya, Jamury,
ı	Jaidev, s. a. Ajayarāja, 218f.
	Jaisimhadeva, y a Jayacasiana Jaisimhad
Ibrāhīm Shāh, Gōlkonda k, 161, 186	Jatugi I, Devagiri Tautor 1,
It there nide a Ededore.	A 5 to Hadeva. Mathaphy a 2 to
3 37	Jakabba, queen of W Chalukya Taila II., 144, 152, 276, 312
ti to al Logandary ancestor of Kakatiyas, 100, 202	
F1 Curlon	Jolal Isahaka, Musalman ch , 45
Hangayel, Tennavan, ch,	Jalal-ud din, the same, . 44f
The Stabonni Hrmanahier, Chola k,	Jalal-ud-din Firoz, see Firoz
Indra Rachtrakuta k . 143, 131, 210, 320	Tali, babul tree, 309
Indea III Rashtrakuta k	Jahhadu, vi,
Indrahhattajakavarman, s a Vishnukunain	Jahhal, do . 309
Indrayarman,	Jallāla Khojī, s a Jalāl-ud-dīn, . 44, 46f
Indiarina s a Indravudha of Kanauj, 200	Jālor, vi,
Tadagera Te Chalukya prince, .	Janamējayadatti, designation of Malad Alur,
Indiagraman Vishnukundin ch,	307 n
Indravidha. Kanaui k,	
Indulacintha, pond, 62,64	7 1 70 46 W
Indus 21.	outdate and a second
Ingalige, Ingaligi, vi ,	39f 49
inscriptions recopied.	927
Inukunta, vi , 165, 169, 180	Jaci, musicus mouc,
Irrabedanga, sur of W Chālukya Satyūsia-	) outling in the second of the
yadēva, 300	jaya, a trons,
Trungolar, s a Ś riyavelar, . 122 and n	( ) 332, 10 ,
Irungovélār, family, • 122 n	
Irungovenmun, Velir ch, 122 n	6 Jayakara, m, 238, 241
Īsāka, Musalmān ch, 41, 46	Jayamitri, f, 321
Īsānabhatta, Guhila ch,	3 Jayatāya, m, 166, 183
$\tilde{\mathbf{I}}_{\text{S}\tilde{\mathbf{a}}}$ narūsipandita, $m$ , . 283, 29	Jayasımha I, E Chālukya k, 63, 143, 151,
Īың ēsvaia, te, 283, 290, 329ff, 33	9 274, 301, 310, 312, 314f.
Isvaradēvasarman, Brāhman, 7, 1	O Jayasımha II, do, 63, 1441, 163, 269, 271,
25142445	277, 295f
J	Jayasımhavallabha, the same, 279f, 285f, 292
	Jayatasımha, Dahıyaka ch, . 58f
Jaba (°), Brāhman, 201f, 20	2
amparhat hunes a me	77 Jaya Titha, Mādhva āchārya, 314 and n 4
Jādi Rānā, Gujarāt ch, 2	58 Jayavaiman, Mālava ch, 317f, 320f
Jagaděkamalla, sur of TV Chāluhya	Jayıtapāla, s a Jaitugi I, 308
Jayasimha II, 111, 153, 269, 277, 292, 301,	Jedugūr, vi,
310, 319	
- 0	292   Jhanjha, Silāhāra ch , 253, 262, 265
Jagadéva, m,	27   Jīmūtakētu, Vidyādhara k. 252, 261, 265
Jagadhara Ravata, Dahiyaka ch,	58 Jimutavāhana, legendary ancestor of Silā-
•	6ff hāras . 252, 261f, 265f
	9f   Jitamitia Tiitha, Mādhva āchāi ya, 314 n 4
Jagannäthadevasarman, m, 39, 41,	
-	292 Додаратул, т, 265, 268
Jaggarasa, $m$ , 164,	$179 \mid Joi, f, \dots 19, 22, 25$

Pu	
Jonbi, f,	11465
	to the second se
	i
Jūgu 2, 11, 298 and 1 Jugunipara, 3 a Yūginipara, 10, Eel 11, 4	2 Kalyana, 11, 145, 148, 154, 283, 289, 201, 330f
	5 Kelyanavarman, P. agyyötisha k., 69, 72, 70
	118
Jama, 11,	161, 169, 180
	Kāmachandra, poet, 18, 22, 26
ĸ	Kāmacēva, m, 42, 16f
115	K-mīkliyā, goddess,
Facke <sup>1</sup> 1, v , 12	3   Kāmakōti, poet, 163, 185, 187, 3.7ff
Kadamba, dj, 50, 53, 113, 150f, 27 ff, 31	
Kalimbali thom ni, di, 293 n	5   Kaual mābha Bhatta, m, 164, 167, 180, 181
Kaduvarījadē, a, Delogal a ch , 581	Kam dingka, 11, 67 n 1
Kahi aj ira (*), feld 21	1   Kamalaj ura, vr.,
Kai Qubul, Mu izz-u t-din, Slave k, . 2	1 K mandalukārpāsa, et, 146, 151
Paistin, surrent tone,	0   Kāmaiasa, m, 167, 181
hamil gun',	1
kais Luna i yama, aus cul tore, 227, 230	
Kai -rti, tribi,	1 ~~ · · ·
Kala ē.a, v.,	lamma, a lou l'ineasure,
Libri, acsical acte, 223st	<b>\$</b> .
kāla; a a,	Anmantésina, te, 332f
Kilatiya, dj., . 188, 213, 215, 217ff	Kampila, 11,
Kanka Bi a ta, , 201, 20 ff	
Kolium, Protitāruck, . 200	
Kalalar g , et , 109, 170, 182	
Kalacture, dy, 20, 32, 113, 150f, 205, 211f,	Kanauj, 22,
2.5F, 271, 292	AM 00 3
Kala huri, do,	
Kilachehuri, 10, 32, 275, 310	) ~ · -
75 1	101 773 70
Kalael arja do, 335f	71"
Kular stambla, Orissa ch, . 156sf	1 - 2 - 2 - 3
Kilalisti Bhatta, m, . 165 180	. ** * *** 177 173
T-1-1 G 4 163 178	1 1-1 0 7
kalamba, anou,	kapard kapurāna, a coin, 8 n 3, 9
Külân uhi a, sect, 337	Kaparlin, m, 263
Kalatsūri, s a Kalachuri,	Kapard n I, Śilāhāra ch, 252f, 261, 265
Kalhole, rr , 308	Kaper lin II, do, 253, 261, 265
Kalibalāyac' öli, 11, 260	Kapisā, 11, 299
Kal dasa, M, 146, 155	Kappiludiyan tatala, a tank, 349, 353, 357
Kalidēvas āmin, te, 295	Kāpulaplatti, 11, 168, 176, 187
Kalılalı, s a Chola Karıhala, add 220	Lais, 2, 5, 41, 61, 135, 139, 154, 155,
Kaluga, co, . 2ff, 189, 343, 352	157, 241, 313
Kalivishnuvardhana, sur of E Chālukya	Karadikal, s a Karatika'lu, 292 and add
Vishnuvarahana V, 63	Karudikel, do,
Kaliya, m, 75, 79	Knadikul, do,
Kallal čiage hundred, di,	Karahāta, co, 313, 352
Kallınatha, comm on Sángîta, atnāku a, 228	Karaniai, or,
marketing a second of the second of	. 3 в

p	AOE				Pagu
Kaianika Timmaiasa, see Tiinmaiasa		Kesidevi, Silahara ch ,	•	. 2	53, 262, 266
Kalanika Timinalasa, see Timin masa		Kovay mati, goddess,	•		. 56
Karanikya Damvini, see Dimvana		Khaduvāpali, et,		•	. 326f
Karatikallu three hundred, di , 295, 301, 308f , 313, 315 and a	ı	Khara, kharha, u,			205
	1				. 115, 151
mar noya, 77,		·	•		. 39f, 13
American of	1	kh indala, • •	•		210
Karikūla, Chola k, 122 n 6, add	1	kh indapiti,	•	•	. 23
Kariy-Tirumalarya, m, 165,		khīnpurā, 11,		•	11ff
Tr tritiaralial memoration and	199	Khaipira, tribe, "		•	15
Karkara, s a. Rāshtrakūta k Kakkırāji		Kharparika, do (1),			. 30
II, 111, 152, 276,	311	Khasi, co,		•	•
Karna, Karnadēva, Kalachuri l., 38, 10, 12,		Khāsoka, m,	•	•	75, 79
205, 208, 211,	•	Khatia, Khatiya, di, .		•	322f, 326f
Kai namēru, te, 205, 212,	1	Khidrapur, et,	•		297
Karn isuvai na, vi, . 65f., 70, 73	3, 76	Khilji, Muhammada i d	y,		. 18, 20f
Karnāta, co, 19, 21, 175,	187	Khinjah di, .			. 322f,326
Kaināvatī, vi, 205, 209, 212,	216	Khojā, Jillali, s a Jil	āl ud-dīr	1,	. 11, 16f
Kārtavīrya, legendary ancestor of Harhayas,	291	Khusrů Nasir ud din, K	hiljī k ,	t	. 21
Kārtavīrya, do of Kalachuris, 205, 211,	215	Kilekkottappatti, ii ,		1	168, 176, 187
Kārtavīryakula, s a. Harhaya,	291	Kilkurchchi, et,	•	. :	319, 353, 357
Kartavnyakulatilaka, sui of Revalasa,	291	Kinsariya, u,	•		. 56
Kāsappodaya, ch, . 160, 172,	186	Knatasi Rini, s a Kir	tisimlia,		57f
Kāsi, vi, 205, 212,		Kiriya Bollumbitti, sco			
	180	Kirtipāla, m,			19, 22, 21
Kāsmīra, co,	28	kirtirija, Chālukya ch			251
	311	Kirtisimha, Dahiyaka		•	. 58f.
Kāţıyālaka, vi ,	200	Kirtuarman I, W Che		. 113.	151, 275, 310
Kāţtınāyakapattı, vi , 168f , 176	1	Kiitivarman II, do,			
Kättinäyanpatți, do, . 169, 176		Kirtingrmin III, do,			
	f, 13	Kırudore, s a Tungabl			
	301f	Kodala, co,		•	. 157f.
Kāvētī, rt, 122, 220 add, 312, 349, 353		kodrava, grain,		•	62, 61
77.	313	Kodumbālūr, 11,		193 a	nd n 7, 121f
Kavınagakesarın, sur of Naganna,	318	Konahi(nād), de,			
TF = 3	h n h	Kökili five hundred, do			
Kaviprabhu, sur of Naganna,	318	Kokalla, Kalachuri k			205, 211, 215
Kavisia or Kavosia, Kshatrapa,	299f	k ökatidés apañchapallil		•	220
77	6, 182	Kökkili, E Chālukya		•	63
Kēdāla (?), co	157f	Kölüla, 11,	<i>~</i> , •		166, 170, 182
Kēlgā, vi,	238	Kolhāpur, see Kollāpui	•	•	100, 170, 102
Kembāvi, vi,	291f	Kollapura, v.		อก	5f , 306, 313f
Kembhāvi, do,	291	1	•	<b>~</b> ,	322f
Kendōramānya, vi ,	32	Kondambika, queen of		nati T	. 161
Kēraļa, pcople,	5n6	Kondapātya, sec Rīyas			
Kēsarın, see Uddyōtakēsarın		Kondavidu, fort,	······································	harya	. 173, 186
Wannetstales - 4 1	9, 193	Kondu, m,	•	•	. 165, 180
Kēsava, te,	329ff	Kondu Bhatta, m,	•	_	166, 182
Kesavabhatta, m,	1, 358	Kondu, Madanabhārata	a. see M	adanabh	
Kesavasēna, Bengal k,	. 6	Köneri Bhatta, m,			82f , 355, 358
		I aconduct municipal was	-U-) -U	-,, ,	٠٠٠ ريون ر ٠٠٠٠

Page	PAGE
Konganı Mahādhırāja, sur of W Ganga	Krishnarāja, Kalachuri l., 31, 33, 35
Avinīta, 50, 53	Krishnavarman, Kadamba l., 50, 53
Kongani Mahadhiraja, do of do Bhuvikrama,	Krishnavarna, s a Krishnaverna, 144f, 153, 277
51, 54	Krishnavēnā, do,
Kongani Mahādhirāja, do of do Šrīvikrama,	Krishnavění, do,
51, 54	Krishnavennā, do, 145
Kongani Mahārāja, do of do Sivamāra I, 51, 54	Krishnaverna, 11 Krishna from its con-
Kongani Śivamāra, W Ganga l, 49	fluence with Verna,
Konganivarman Dharmamahādhirāja, do, 50, 53	hrita, year,
Konganı Vriddharaja, sur of W Ganga	Kritavīrya, legendary ancestor of Haihayas, 292
Durvinīta, 50, 51	Kroppēru, 11, 62, 64
Kongani Vriddharāja, do of do Mushkara 51, 54	kiūradris, designation of Mais and Saturn, 117
Котуа, . 32, 34, 36	hshētrahara, 9, 10, 139
Koukana, co, . 254, 259, 262, 266, 291	Kubja Vishnuvardhana, sur of E Chālukya
Konkana fourteen hundred, do , 256f	Vishnuvardhana I, 62f.
Konkana, sapta,	Kūdala Dūmavāda, vz , 298 and n, 3
Kontage, 11,	Kūdala Krishnavēnī, s a Krishnavernā, 298
Корра, г., 279, 286, 296f	Rutha Rishitaton, 6 & artifation
Koppa, Biāhman, 271, 280, 287, 337, 339	Tructange, or ,
Koppadēva, m, 271, 279f, 286f	Kūdalsamgam, vi ,
Koppadiśvara, te, 279, 296	Mund Maradian, o a zaza za za za za za za za za za za za
Koppana, m, 271, 280, 286f, 296, 338f	Edulary intalar, or,
Koppanabhatta, m, . 338, 340	Augustaniana, Ortage etc.
Koppēśvara, te,	Kulottunga 1, Chota a,
Kõsala, co , 239f	Kalogranga 111, 60,
Kösige, 21,	Kulottungachöla-valanadu, di , 312, 353, 357 Kumāra, s a Prāgjyötisha k Bhāskaravar-
kótihôma, sacrifice, . 142	Kumāra, s a Fragyydtisku k Blassauti. 69f
Kötikanyakādāna, sur of Lakshmikumāna	kumārādhnāja, 210
Tātāchārya, 162, 347	kumārāmātya, 323, 326
Kötisamkara Bhatta, m, 165, 180	Kumār išarman, Biāhman, 2f
kôttapāla,	Kumīrēsvara, te, 307
Kottapalli, vi,	Kumbhaghōn im, vi 167, 170, 184
Kövilpattu, v1,	Kundi three thousand, di,
Krīnāla, vi , 167, 170, 184	Kundavai, Chola princess,
Trans. 37.	Kundavan, Santa Francisco (Kundavan, Santa Franc
•	Kunkana, s a Konkana,
Krishna, Madura ch, 161, 177, 187	1
Krishna, Rāshti akūta k, 143, 151, 275, 310	200 and at 3
Krishna II. do.	Kupana, 00.,
Krishna III. do. 123 and n 3, 144, 152, 275, 311	Knpparasa, m,
Krishnā, 71, 145, 2941, 297	Kurrudikul, s a Karaţıkallu, 208 n 2
Krishnahanna s a Krishnaverna, • 140	Kurundaka, v.,
Krishnahhatta, m.	Kuruvatti, vi
Krishnadevarava, Vijayanagara k, 340	Lutumbayātrā, procession,
Krishn ikavi Kumakoti, s a Kamakoti,	l Lutumbin.
Krishnamamba, queen of Venkatapati 1, 101,	Water adi e a Outh ud din Mubarak, . 20
113, 100	Kutyuding, do
Krishnam-Bhatta, m, 164, 166, 179, 192f	l 1 Outh ud-din Alban, 10,20
Krishnanalliha. m	Transferi en
Kpshnaraja, Guhila ch, 12, 11	3 B 2

Page	Page
L	Laokēśvarī, hill, 219, 239
Lichhimad I, queen of Narasimhai Iyadeva, 218f	Letadēśa, co,
Lidirau, er,	Lendulūra, et, 133
Līdanū, do , 26	lēkhayītā,
Līdrū, do , 17,19	letters indicating notes, 228
Lighukapardin, sur of Silāhāi a Kavardin II.	Lingain Bhatta, m, . 165f, 180, 183
261, 265	Lingarīja, m, . 166, 182
Lakkāmbikā, queen of Rāmarāja I of Vijaya-	Lingārya, m, 167, 181
n ig ir., 160, 172, 186, 312, 351, 356	Lökādityarasa, Ahihaya ch , . 293
	Lökamahādēvī, queen of E Chālukya Bhīma
laksladina, gift,	II, 62f
	Lokamahadeviyar, sur of Dantisakti vi
La' shim ind, queen of Madura ch Krishna,	tankıyar,
161, 177, 187	Lohanātha, m, 164, 179
Likanmana legendary ancestor of Pratihāras, 200	Löhanāthan, m,
Liksburna, Chell 1, 114, 152, 276, 311	Lopīmudiādayita, s a Agastya, 188
Filiationana m	Luddaidēo, s a Pratāparudra,
Isk hinan i Bhatta, m, 165, 181, 354, 358	. 222
Y 1	
7 1 1	M
T.,	35-1 Di
T hat a	Machaya Bhatta, <i>Brāhman</i> , 271, 280, 286
T-1	Mādadūjhūru, vr., 295, 303f, 309, 313, 315
I al almost a series and	Madanabhārata Kondu, m, 164, 179 Madangōpāl, Sōnpur ch, 219
Lakshmilhararya, m, 167, 181	35-3
Lakshmi anta, m, 167, 184	35.3 ~3.1
Labshmil umara Tatacharya, Vaishnava-	31-31 T Tre
ācharya, 162, 347	35-11 77
Laksh m arayan i, te, 163, 178	Nest and Peril
Lakshminūrā, anendra, m. 165 181	31-31
Lalishrungisimla, m. 164 170	Widhukannana Val
Lakshmivara n, cr ,	1 11 - 31
La llua l'usupata, sect,	M.dh., 1,0,101
Listarafflis, ds ,	Madharaniahan Garatanan
12] - Andhirigrahin, . 971 991 997	
Lanara bhaifa, 11, 9036	Modbushing G
Louis land and the second seco	Müdhvacharyas, philosophical school, 344
lano anger	Madhvāchārya, Drasta philosopher, 314,
H <sub>1131</sub> , No 20B	316 and n 1, 353, 357
K pares, No 32A, 37	Malhyadisa, co,
Pratrit, No 33	madhyamagiāma, musical time and gamut,
Pya, . No 16	227, 229
Sanaton', . No 1 11, 13, 17 21, 23 27 4,	Mag vilha, dy,
29 31, 31 36, 38	māgadbī, a gīts,
San Juli and Kanarese, No 32B familint and Telaga, No 12 92	mahībalādhikrita,
	mahābhāndāgāra, 255
I.i. a., .	mahābhāndāgārīka, 212
38, 10, 12	Mahibhashya Narasam Bhatta, m. 163 178
219f, 239	Mahābhāshya Srīmivāsa, m, 167, 181
	104

P.sc	Prez
Millianty pay Triangel,	
ت داخره در منتسب المستعمل المس	12
Mathematic Pray, ". 121, . 61, 72. 77	15
كَلْمُ مِنْ مُرْسُلُمُ مِنْ مُرْسُلُمُ مِنْ مُرْسُلُمُ مِنْ مُرْسُلُمُ مِنْ مُرْسُلُمُ مِنْ مُرْسُلُمُ مُنْ مُنْ مُرْسُلُمُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ م	1
Manager	
The second secon	Milling, a
	liminal marks are a Retained. It
Man Friend Mois to 2	1502 70,
	35 5. 35- 5-355-5
	Signature
milit function	الله في المستقد المست
maning rearrange	ا محکود دیای ماهای ماهای می از در این می این از این از این از این از این از این از این از این از این از این از از این از این از این از این از این از این از این از این از این از این از این از این از این از این از این از ای
mails argumen, 9, 59, 49, 1, 17, 20, 20, 10, 10, 20, 20, 20, 20, 20, 20, 20, 20, 20, 2	المعلق والتاكالية المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق المعلق ا المعلق المعلق
mulifu history, 203, 2 3 Lau	مَانَاتُكُ وَهُمْ وَنَاكِمْ وَلَا يَعْمُمُ مِنْ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ م
Managaring, and Managara, Sain, 191	ر المعالية المعالمة ا
J74, 3.3	
	المُنْكُ ومن الله المائية المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة
The state of the s	
Manager of Mining and Marine	المناف و المالية الراسيد
المك وأحدوك المنافعة المستحددات والمستحددات	11.11 a.ta. 5 1.57m S.2c, 161 174 188
## ## ## ## ## ## ## ## ## ## ## ## ##	Margarian - 201
= 1 = 1 = 1 = 1 = 1 = 1 = 1 = 1 = 1 = 1	167 184
الام ـ راي المارية الم	112,146,155
117	3117-4-12-67,
	La little and FW. Calling Septimber
المساولة والمساولة 工 14 153, 377	
Time of the control o	<u> </u>
المحملات والمحال والمحال والمحال المحال المستحديد المستح	
	11am - 165, 160, 181
227 0 000	251
malifation 25,4, 8,40, 64, 1 3, 752 137,	13-14
روان المارين ا	11a-11-11-11-11-11-11-11-11-11-11-11-11-
المناكبة وسال	الدين المستراث المستر
A CONTRACT OF THE PROPERTY OF	li likarit ting up gr Šiitis
	24.4 352, 357
177, 213 6-3 527	The Privile and 185 - 2
The same was to be a second to the second to	The life legendary a autor of Kilatian,
The month of the second	153, 192  15. 15. 15. 15. 15. 15. 15. 15. 15. 15.
المستقبلة المستقبل المستقبلة المستقبلة المستقبلة المستقبلة المستقبلة المستقبلة المستقبل المستقبلة المستقبلة المستقبلة المستقبلة المستقبلة المستقبل	<u> 15. grina et </u>
المائية المستعملية المستعملية المستعملية المستعملية المستعملية المستعملية المستعملية المستعملية المستعملية المستعملية	المُعَادِّةِ الْمُعَادِّةِ لْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِي الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعِلِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ الْمُعَادِّةِ ا
3 100	Mangalia, W Calai, 21, 32, 142, 151,
379	مدانا والاست
2 4 4 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	of the first of a distribution in the same of the same
15 m 1	· · · · · · · · · · · · · · · · · · ·
Managerar and Krains 1880 ws	Manguine animour of Reform, 269
All Carrier Contract to the state of the sta	Hamminghim, Fr.  Hamminghim, Fr.  165, 170, 183  Hamminghim and of Re-cram, 269  Hamminghim and of Re-cram, 121
when to Town Survey 11 1711 1 114 1 1 5 4	

Page	e   Page
2.47	
Mantralaya, 61,	
mantriu, •	000
Manyaputi, sur by Elitting and a	700 70#
Marasimon, Standard princes	. Later Phase, et ,
Iderava, co,	
MRICO FOIU.	
Marichēţi, vz , 165f , 170, 181, 183	- 1
Mukandēsvara, te,	in the state of th
Märkandöyadevasarman, Brāhman, . 7,	
Māiōt, vi,	2 22 22 22 22 22 22 22 22 22 22 22 22 2
Maru, co,	
Maența, queen of Dahiyaka Meghanada, 56, 6	
Mas'ūd, see Alā ud dīn Mas'ūd	Mudinīr, s a Mudunīra, 306
Mūtanga, uriter on music, 23	
Mathura, caste,	6f Mudunîra, vi, 295, 301, 306f, 313f
Maujadīna, s a Mu'izz ud dīn Bahrām Shāh,	Muhammad Shāh, Gölkonda k, 161, 186
18, 2	
Maurya, $dy$ , . 11, 113, 150f, 274f, 31	
Māyāpurī, vi, 171, 186, 350, 35	
Mayinda, ch,	
Mēdhū, Mēdhaka, vi, 218, 22	20 287, 294
Mēghanāda, Dahiyaka ch ,	60 Muktāpīda Lalitāditya, Kasmīr k, 255
Mēharauli, vi, 31	Mukundadéva, Purl k
Mēlaikkōttappatti, vi, 168, 176, 18	
Mēlnādu, vi, 165, 169, 1	
Mettuppatti, vi, 168, 176, 1	Mulbāgal, matha,
mēya,	5
Milalai kūrram, di., 122 n	Mulgunda, v1,
Mīnākshī, te, 161, 177, 1	107
Mındhölä, 21, 2	nes indivagi, ab,
Miraj, vi , s a Miriñje, 295, 272, 3	303 Mummuni, Silāhāra ch.,
Mirinje, vi ,	menghanal, vi, . 100, 1101, 101
Miringi, do,	mappant bagginayanappanti, vi, . 100, 170, 101
	265 Murtimamoa, queen of Aenyutappa Nayaka, 344
Mollanakhādī, di,	of Murtinayanipatti, vi, . 108, 187
months—	Biururayaraganda, sur of venkatapatideva-
Āshādha,	353 rāya,
Āsvayuja, 337, 33	39f. Müsala, m., 29
	321 Mushkara, W. Ganga k, 51, 54
Āśtōja,	320 music,
Bhādrapada, 10, 20, 27, 29, 35, 151, 325,	, 334 music in play,
Chaitra,	249 Mussittihalli, v. , 166, 170, 183
Jyêshtha, 135,	, 382 Mussettihalli, do , 166, 183
Kārttika, 175, 263,	
	, 211 Mutfili, s a Möttuppalli, 190
Mürgasırsha,	
	213 Muttarasa, s. a Prithivikongani Śripurusha, 49
2	1
	1,283   Muttukūru, do, 169, 181
Vanenikha, . 3, 26, 46, 01, 247, 219,	), 313   Muttūr, <i>do.</i> ,

Page	PAGE
Müvadiganda, sur of Revarasa, . 269, 291	Nanda, legendary ancestor of Vijayanagara
M vara, $m$ ,	160, 171, 186, 350, 356
<b></b>	Nandiharipākundi, vi., 8f
N	Nandyāla, 11, . 166, 170, 183
Nāchana, s a Nāchayabhatṭa, . 237f, 310	Nangūr Vēl, ch, . 122 n 6
Nāchana, Brāhman, 271, 280, 287	Nannarāja, ch , 205 n 2
Nachi, do, 280, 287	Nanya, di, 137, 139, 141
Nāchayabhatta, general, . 337	Nāradīsilshā, work on music, 229
Nacheyabhatta, do, . 338, 340	Narahari, m , 355, 358
nāduka, district, . 175, 187	Naraka, legendary ancestor of Prāgyyōtisha
Nāgabhaṭa I, Pratīhāra k, 200f	lings, 67, 70f, 73, 76
Nāgabhata II., do, 199f	Nāranabhatta, m, 354, 358
Nāgabhaṭta, s a Nāgabhata, . 200	27
Nāgā-Bhatti, m, 164, 165, 179, 182	210
Nāgahrada, is, . 12	Narasam-Bhāgavata, m, 164, 179
Nāgalaiya, m, 205, 268	
Nāgāmbā, Nāgāmvā, tr, 260	Narasam-Bhatta, m, 164, 166, 178, 183f, 355, 358 Narasam-Bhatta, Mahābhāshya, see Mahā-
Nāganaiya, m, 263	bhishya,
Nāganna-kavi, poet, . 358f.	Narasam Bhatta Sūri, m, 167, 184
Nagaon, s a Nāgāmvā, 260	Narasanadāsa, m, 354, 958
Nagapattana, 11,	Narisarya Késava Bhatta, m, . 167, 184
Nāgapura, vi,	Narasimha, see Aubhala Narasimha and Tiru-
Nagappaya, see Hastaka Nagappaya	mala Narasimha
pagarafati, 263	Nārasimha Bhatţa, m, 164, 179
Nāgarasa, m,	Narasımhüchürya, Vaishnava teacher, 162
Nagarayara, vi, 292	Narasımharāyadēya, Bastar ch , 24off
Nagarasarah, pool, 116, 155	Nārasımhārya, see Varada Nārasımhārya
Nagasarman, m, . 50, 52, 55	Nai isopādhyāya, m, . 165, 181
	Naravarman, Mālava ch, 317f, 320f
Nāgāvaloka, s a Nāgabhaṭa II, 199, 203f	Nārāyana, m, 164, 166, 178, 183
Nāgavamsī, dy , 214	Nārāyana Bhatţa, m, 163, 165, 178, 181, 355, 358
Nāgavarman, m, 271, 282, 289	Nārāyana Bhattēndra, m, 165, 181
Nagi, f, 19, 22, 25	Narayanadatta, m, 8, 10
Nagnasarman, Brāhman, 135f	Nārāyana Pandita, m, . 166, 182
Nahusha, legendary ancestor of Varmans, 37, 39	Nārāyaṇārya, m, 165f, 180, 183
Nahusha, do of Vijayanagara dy, 160, 171, 185, 350, 356	Nārāyana-Tīrtha, Mādhva āchārya, . 341 n 4
Nāiladēn, queen of Dahiyaka Vikrama, 58	Nārāyanavarman, Prāgyyōtisha k, 69, 74, 77
Namar, m, 355, 358	Norendra sur of Pallava Mahendravarman
Nainasiha, m, 20, 27	I,
Naivyanovya, v:, 20 n 2, 27	Natendramrigarāji, sur of E Chāluhya
naiyogika,	Vijayaunya II,
nakshatra—	Nargund, vi ,
Anurādhī, 353	210.5
Rēvatī, 220	Tightal, o a fidiapara,
Nala, people,	Trasarradarras, V a militar
Nalapura, vi ,	Nasir du-dili Khusia, Manyana
Nälhada, f,	2,652
Nammūra, v., 62, 61	naubalahastyasvagomahishājāvikādivyāprita, 9, 40, 139
Nānāvarņašrīmandalīkaganda, sur of Venka-	Navakama sur of W Ganga Kongani Siva-
ţapatidevaraya, 171, 186	mara, 49, 51, 54

376			TPI(	RAPE	ΠΔ	INDICA	[Vor XII
				PAGE			Pig
Navaiangapura, fort, .		213	3, 215	F, 219f		(VIII) VIII)	1, 167, 169, 179, 18
			•	118		Oddyniajy id śńpitti, sur of	Venk stapstide
Navalgund, vi ,	•			, 211	.	vulyi, .	, 175, 18
nāyaka,		•	•	311	1	Ohave i patinha, de,	. 312, 31
Nayaka, dy,	• ://105/11	Ja L	Sthi	ta-		Onkunda, it, .	11
Nayanadêvî, queen of Pro	yyyou	17tu 10		0, 74, 77	, ;	Omngal vi,	213, 215, 2171
varman,	*			43(, 311		Oyanta M. Ha, m.,	283, 290, 336, 339
Nedaman, W Châlukya			• -	201,		•	
Nedumin Auji, see Adiga	71111111		167	175, 197	,		
Nedungula, vi,				19, 111	- 1	P	
Něhakáshthi, 21,			107,	11,0,			. 230 n
Nēnsī, see Mūtā Nēnsi				68 n 1	i	pādakula,	
Nepila, co,	•			322	- 1	Pulamasha, Dahryaka ch,	. 293 11
Nētribhanja, Oissa ch ,	•		•	11		pīd mula,	. 200 %
nhii instead of nghii,				81.	- 1	poditajivya,	100, 1
Nichadahāia, tunk,			7.40			Fad a mābhā lhvarīndia, m,	
Nidamini, s. a. Nedamini	,		T 13,	151, 275		Padmanibha Intha, Mādhea-c	
i idhāmi,				31 3		Palum i Blintți, m,	
Nichanpui, vi,	•	•	0.11	65			, 301, 306, 30S, 313
nidhi,		•	211,	313, 323		Pagil tti, do,	306, 30
nidhivāmphayasahita,		•		. 220		Pala dy,	. 38, 1
mkara, .				. 211	- 1	Palaki vichnya, s. a. Plaki,	, 1:
Nilagunda, s a Niruaui	ida,			119	- 1	Pīlikonda, di,	
Nilgund, do, .		•		148	ı	Palimanpitti, vi,	169, 176, 1
Nilgunda, do,	•		1	126,14	- 1	Puliti Pindy i, m, .	145, 1
Numbr, ch, .				291	1	Pillign, dy,	. 51, 51, 2
Mirgunda, Nirgunda, s	e Nuu			148	- 1	Pampidēvī, f,	2,1,280,2
Knugundi, ii,		113	, 145,	117, 15	ŧ	Pumpukabbe, do,	271, 280, 2
nishada, musical tone,	•			2291	f	P imputajadēva, ch ,	255 n
Niss inkamalla, Singhale	sek,		•		r	Poñchakh inda, di ,	
niyukta, .	•			157, 26	3	pinch ma, musical tone and n	ote, 227, 2
niyukt ik i,		•		151, 31	3	prächamaliasibda, 157, 20.	2, 218, 251f , 202, 2
Nodamriyr, Biāhman,		•	•	261, 26	37	jalchamaharadya, .	251, 255 n
Nolamba, ch,		•	•	291n	4	Priichrmatiblianjana, nork by	
notation by dots,		•	•	227	f	Priichela, di ,	. 2
notes,	•			23	28	Pañchēla, sec Dēulā Pamohēla	
Noura, vi,	2	50, 25	2, 257	, 261, 20	57	Pinchgringa, 12,	. 2
Nowohui, do, .			•	28	57	Pandari, 11,	. 166, 170, 1
Nrisimha, Sāluva ch , I	.60, 17	1, 186	, 342,	348		Pandan Bhatta, m,	166, 1
		ana	l n = 10	), 350, At	5u	Pindivaditti, designation of	
nyasa, final note,	•	•		22	27	Pāndi, m,	326, 8
nyāyakatanika,	_			75, 7	79	Pandianaichchuramirakkina,	
Nyāyāmrīta, work by V					15	taka II,	, ]
Nyāyāmrītavjāklijā,	uork	by T	713ayıı	ıdra		Pandillapalli, vi,	165, 169, 1
Tīrtha, .	•	•		3.	16	Pandi Peddeii, vi,	62,
						Pindi, s a Pandya,	
	0					Pāndurangaya, m,	. 161, 1
	-					Pāndya, dy,	19, 21, 1216, 12
Odagere, vs ,	•		•	338	ff	Pānikesvara, m,	355,
Odamgere, do,			•	. 3	38	panrasa,	62,

Dien	1
Page Pappūri, vi , 166, 170, 183	Page Perumāl Sundarachöla, s a Parāntaka II, 126
Parabala, Rāshtrakūta ch,	1 D 1-1
	D
Parakēsarīvarman, sur of Chōla kings, 121, 123f	
paramabhattaraka, 9, 10, 64, 139, 154, 157,	Pichchan, Titukharrali, s a Sittytvēlāt, 122, 129
213, 239, 240, 269, 282,	pındādāna, quit rent, 145
313, 330	Piuna Mādhavayāiya, m, 163, 178
paramabrahmanya, 61	1
Paramalai, vi,	200,000
paramamāhēśvara, 31, 131, 157, 202, 239,	Pinnama I, see Tata Pinnama
210, 323	Pinnanarasaya, m, 355, 358
Paramāra, $dy$ , 218 $n$ 1	
paramavaishnava, 9, 10	
Parambu, s a Paramalai, 122 n 6	Pırıya Gobbūr, see Gobbūr
paramēšvara, 9, 40, 64, 139, 154, 213, 239,	Pishtapura, w, 2f
240, 269, 282, 313, 330	Pītāmbaradēvasarman, m, 39, 41, 43
Parantaka I, Chōla k, 121ff	Pitavāsaguptasarman, Brāhman, 137, 139, 141f
Parāntaka II, do,	Pithāpuram, vi, 2
Parantahandevi Ammanar, queen of Paran-	pīthikāvitta, . 39f, 42
taka II, 124	Plaki, di, 133f, 136
Parasika, Dutch, . 344 n 2	Pohgaon, s a Pūagamvā, . 260
Parbatsar, vi,	Pokharan, vi, s a Pushkirana, 317
Parikshit, legendary ancestor of Vijaya-	Ponmāligaittunjinadēvar, sur of Paiāntaka
nagara dy, 160, 171, 186, 350, 356	II, 12, 124f
parimōţana, 188	1
Pārisasetti, m,	_
Parittyūr, vi, 342, 349, 353, 357	
parivridha, 153 n 11	_
Parsees, immigration to India, 258	Prūgjyotisha, co, 68
Parthwendravarman, ch, . 125	pragrāhya, 9, 41, 139
Paschimakhanda, di,	Pramāra, $dy$ , 12, 16
Paschimalankā, di, . 239f	Prasahyavigiaha, m, 35f
Paundra-bhukti, di , 39f , 137, 139, 111	Pratapachakravartin, sur of W Chalukya
Paundravardhana, do, 7,65	
paurnamavāsye, full moon, . 332	Prataparudra, Kākatīya k, 243ff, 247ff
Peddi Bhattendra, m, 167, 181	prathama-dvādasī, a tithi, 311 and n 1
Peddore, r1, 294 n 4	prātibhēdika, 34
Pedobamamba, queen of Venlatapati I, 161,	Pratīhāra, $dy$ , 12, 199
174, 186	pratishthitā, . 20
Peldore, s a Perdore, 294	pratyandhāruvā, 240
Pelnagara, vi , 50, 54	pratyāya, 41, 139
Penugonda, v., . 173, 342, 349	pravara-
Penukonda, do, . 186	Āngīrasa, 7, 10, 326f
Pērāru, s a Krushpā, 297	Āplavīna, 213, 217
Perdore, do, 294 and n	Āpnavāna, 41, 43
Penyakolam, v., 167, 170, 184f	Ārshēya,
Periyakulam, do, . 167, 175	Aurva, 41, 43
	Bārhaspatya, 7, 10
Periya Tirumalai nambi, s a Śrīśailanātha, 162	, 2022
Periya Tirumalai nambi, s a Śrīśailanātha, 162 Pēroja sāhi, s a Rukn-ud dīn Fīrōz Shāh I , 18, 24	Bhānadvāja,

Pagi	Page Purushottamadésa, Bastar . h 216ff
prayara—contd	
Bhrigu, • • • • • 11, 43	Purvasah ya di
Chyavana,	Purvasishiya, di,
Jam dagm,	Pushy warman, Pragyyotisha 1, 69, 71, 73, 76
Каруа, 217	
Visyāmitra, 322, 321	D . (a. 200 200 200 200 200 200 200 200 200 20
Prayaga, vi , 205, 211, 215	
Prithivikongani, sur of W Ganga Śripurushi,	Puțți-Bhatta, m, 163, 178
19, 52, 65	Pya inscriptions, • . 1278
Prithiviputi I, W Ganga L, 121 n 2	Q
Prithivītāja, Chāhamāna L, 222ff	
Prithivīrā, ivijaja, poem, 222f	Quib ud din Aibak, Slave L, . 18, 21
Proloraja I, Kakatiya k, 189, 193	- ·
Piōlaiāja II, do, . 189, 193	Qutb ud din Mubarak Shab, Khilji k, 20f
Piōlāiya, m, 301, 311f	
Prome, vi	
Püagambī, Puagamvā, vi, 260	R
Püjärinäyak inmalai, hill, 168, 176, 187	
Pulakesin I, W Chalukyak, . 113, 151,	
275, 310	Ruchaya, B. ahman, 271
Pulakësin II, do,	Rūd' ā, Uttara-, dr , 39, 11, 13
Pulskësnaja, Avanijanasi iya, Gujarat	raga, musical tune, . 227f
Chalulysch, 255 n 2	Ragh wa Bhatta, m, . 166f, 183f
Pulas ikti, Silāhāra ch, 253, 261 and n 7, 265	Rāghav dēva, Karnāta ch , 160, 171, 186,
Pülittüi, vi, . 168, 175, 187	312, 350, 56
Pullamanjanpitti,, 168, 176, 187	Raghavamba, queen of Venlatapau I, 161,
Pundarikāl shi, n., . 165, 180	173, 186
Punyiköti, m, . 165, 181	Rūghavārya, m ,
Purā, vi , 19, 22, 31	Rāg havēndrasvāmin, a matha, 315
puiāna, a coin,	Raghavendra-Tirtha, Madhua acharya, 311 and
Puranisangama, vi, 183ff	n 1, 317
Purūsā, queen of Guhila Bhatta, 12, 16	Raghu, legendary ancestor of Kakatiyas. 188, 193
Pui, vi, 251, 2561, 259,	Raghunandana-Tirtha, Madheu-ac, ar ya,
262, 266	311 n 1
Puri, di ,	Raghunātha, m, 166, 182
Pūinā, ri,	Raghunatha Nayaka, Tanjore ch., 314
Pürnaohandia, E Bengal k, . 138, 140	Rai hupati, m,
Pūrņapāla, Paramāra ch, 18 n	Rāgōlu, vi, 1
puiohita, 9, 40, 42, 203	Rüha Rünő, Dahiyaka ch,
Puru legendary ancestor of Vijayanagara dy,	Raichūr, di ,
160, 171, 185, 350, 356	Rainsi, Chāhamāna prince, 223 n 1
Pururavas, legendary ancestor of Kalachuris,	Raja II., Yādava ch, 308
210, 215	rājibhōga,
Pururavas, do of Varmans, 37, 39, 41	ıājādhirāja, 30, 175, 314
Pururavas, do of Vijayanagara dy, 160, 171,	Rajadichchi, wife of Širiyavēlar, 121
185, 350, 356	Rājūditya, Chōla k, . 123f
Purushottama, Brāhman, 218, 220	Röjukësarin, sur of W Ganga Sripurusha,
Purushottams, poet, 37, 38, 40, 42	51, 5\$
Purushottamabhatta, m, 296	Rajakesarıvarman, sur. of Chola lings, . 122ff
	-

PAGE	Page
rājamāna, 64	Ramatirtham, er,
rījāmātya, 9, 40, 42, 139	Rāmayārya, m; 355, 358
rājan, 9, 34, 10, 134, 216, 323, 326	Rāmpāl, v:,
Yajinaka,	Ranabhanjadera, Oriesa ch., 322ff
Rajanaréndra, ancestor of Visayanagara dy, 160,	rānaka, . 9, 40, 139, 141, 241, 326
171, 186, 350, 356	Ranaraga, W. Chalulya 1 143, 151, 275, 310
Rijanātha, poet, 317ff.	Ranastambha, s a Kulastambha, 156ff
Rījanātha Dēsika, m	Ranastambha, Rāshtrakūta 1, 144, 152, 276, 311
1ājanyaka,	Ranssiambhapura, vi ,
fājapu <b>m</b> sha, 139, 263	Ranathambhor, do, 223
rajaputra, 9, 10, 139, 157, 263	Ranga II, s a Grirangarāya II, . 341 n.
Rajaputra Šilāditya, sur of Harsha, . 70	Rangachurya, Vaishnava-āchārya, . 162
Rajaraja, E Chalulya k, 209	Ranganātha, m,
Rajaraja I, Chôlu I, 121f, 124	Ranganatha, te,
Rājarājēsvara, te	Ranganātha Bhatta, m 167, 184
Rājasimha, Pāndya k, , 125 and n 6, 126	Ranganāthāiya, m, 165, 181
Yajayoga, a constellation, 111 and n 3	Rangappa, m, 165, 181
Rajendra-Chola I, Chola k, 121 and n 8,	rangat, rolling, 188
138, 296	Rangu Bhatta, m., 165, 181
Rūjēndrasinga valanādu, di , 121	Ranthambhör, a. Ranastambhapura, . 58
Raysha, queen of Gudila II, 12, 16	rāshtrakūta, 64
rājāi, 9, 40, 139	Rāshtrakūta, dy 128 and n , 143f , 150ff ,
Rajuka, 11, 12, 17	196, 27 J, 276, 292, 310ff
Rajyotardhana, Kanauj prince, 65	räshtramihattaia, 34
Rīkaluva, v., 2f	rāshtrapati,
Rikshapāladēva, Bastar ch, 213, 216f, 219f	Ratanarāja, Chandēlla ch., 249, 248, 250
Rāma, legendary ancestor of Kālatīyas, 189, 192	Rațaul, vi, . 221
Rāmi, do of Pratihāras, 200	Ratnavatî, queen of Balavarman of Pragjyō
Rima, m,	tisha, 69, 73, 76
Rams, poet, 163, 347ff	Rațța, s a. Rishțrakūța, 144, 152, 278, 313
Rama Bhatta, m. 161f, 180f, 354, 358	Rattapadı seven and a half lakh, ds , 298
Rimachandra, 1e, 342, 253, 357	Rattarāja, Silāhāra ch . 254
Rīmachandra, Dēvagiri Yādaia ch , 257	Rattuvā, queen of Guhila Bālāditya, 12, 17
Rūmachandra Bhatta, m., 164, 179	Ravi, Ravideva, m, 271f , 278, 280f.,
Ramachandrapuram, es, . 167, 170, 181	285, 287£, 296, 337£
Rāmachandrārya, m, 167, 184	
Ramuchandra-Tietha, Madhva-acharya, 341 n 4	
Rămacharita,	
Ramadattı, designation of Mudunira, . 307	
Ramadēvasarman, m,	
	A Company of the Comp
Do at Day I	
Rāmapātā, Pala & ,	rāya,
312, 851, 356	
Rāmarāja II, Vijayanagara k., 160, 172, 188,	Rélanadéva, ch
361, 362, 367	
Rāma Rāya, see Aļiya Rāma Rāya	Revanabhatta, do
Rāmārya, m 166, 183	
,	802

PAGE	Page
200 2014	Šākambharī, v: , 56, 222, 221
Revarasa, W Chattanga Jours	Data distriction of the state o
Kevati, istana,	paptiana unnata) t
ri for ri,	ban namapanja,
rishabha, musical note,	Enungaricala:
Röhitägiri, vi,	Saktivarman, Kalinga k, . 1,3
Röhitāsgadh, Röhtāsgadh, fort,	Sala, ancestor of Hoysalas, . 122 n 6
Rongadā, di,	Salakhana, m, 20, 27
Rudra, s a Pratāparudra, 245, 247	Sālankī, ri,
Rudrāchārya, m,	Śālastambha, Prāgyyōtisha usurper, 71
Rudradēva, Kākatīya k, 189, 193	salavana, 41, 139, T12 n 1
Rudrāmbā, Kākatīya queen, . 190	salavanākara, 213
Rudrața, perhaps s a Rudiacharya, . 231	Salsette, s. a Shatshashti, . 257
Rukn ud din Fītōz Shāh I, Slate k, . 18, 21	Sāļuva, dy, 160, 171, 186, 342, 318, 350, 356
	Sāļuvābhyudaya, poem by Rājanāthakavi, 318f
8	Samalavarman, Varman k, 38ff, 12
34	sāmanta, 31
8 707 8,	Samasadīna, Musalmān viceroy, . 20 n 2, 27
Sabhāpati, poet, 63, 185, 187, 347ff, 355, 357	Samasaddīna, s a Shams-ud dīn Altamish, 18, 23
	Samastabhuvanāśraya, sur of E Chālukya
parameters, and the second sec	Ammarāja II, 62, 64
	Samatata, co, 67
,	samatsyakachchhapa, . 220, 240, 241
Datasira, goa,	Samayadröharaganda, sur of Virabhūpa, 161,
	177, 187
,	Sāmbarapallikā, rī,
	Sāmbar, s α Sākambharī, 56f
Sādhārana, ch, 19f, 22, 24f, 26f	Sāmbive, vi,
sādhārana, a gamut, . 229	- 11 -1
sădhārita, a musical tone,	sāmramadhuvana, 240
Sagara three hundred, d1, 268, 272, 283, 290,	
292, 329ff	
Sagara five hundred, do, 273, 307	
Sagara, legendary ancestor of Kākatīyas, 188, 192	G-7.1-
Sagara Nārayana Bhatta, m, 164, 179 sagartōshara, . 9, 41, 139, 213	0- 1-
sagoprachāra, . 218	10,200
sagulmallatā, . 241 saguvākanālikēra, . 9, 41, 130	10 - 01-1 1-
	77
	230
Cabananalla Constalant	17
0.1 1. 0.1 1.1 1.1	2 1
1 1 / 11	
£	Saml aradāna u
7 200 //	20
engalasthala, 9,41,139,213,220, 240,24	7   6   1   2   1   2
səjangalānūpa, 21	O Garlianan Zuzum Zu 3
Saks, s a Musalman, 18, 23, 44f	302,000
	f.   Sahlatarys, Brāhman, 271, 279f, 296, 296

Page	Page
Sankhini, rr , 212f , 246f , 219f	•
ennkrānti, . 213, 288	
s nkrānti, auspicious for naking gifts, 207	
Santanu, legendary ancestor of Vijayanagara	Sēvūr, vi,
dy, 160, 171, 183, 350, 350	
Santēppāleyam, v., . 168, 176, 187	Severppinger, a tank, 343
śīntivārika, . 139, 142	sh for kb,
éantyagam, 39f, 13 n S, 112 n 2	
Sapāda, co ,	
Saj adalaksha, do ,	Shams ud-dīn Altmish, Slave l, 18, 21, 221
sapadrāranjaka, 211	
sārīna, way of playing, 228	
Sarasvatyannaya, $m$ , 355, 358	
Śāri gadēva, musical author, 227	7
sārnārdhika, 210	
Śrinka, Karnasuvarna k , 65f	
<a-\ditayitapa, 9<="" td=""><td></td></a-\ditayitapa,>	
Sas its a Shatshashti, 257	
ēās 13 itri, 75, 79	
Sāshţi, s a Shatshashţi, 257	
satala,	1
satantalika, 211	1
satālaka, . 211	
Satprasāda, . 19, 52, 55	
Éatrubhañjadīva, Orissa ch , 322, 325f	
Satrumalla, sur of Pallava Mahendravarman I, 225	i i i
Satrumallesvarālaya, te , 225f	
Satya, m,	
Satyaprachāra Bhatţāraka Dēva, m, 329ff	siliguntha, . 64, cf 63 n 3
Satyleraya, sur of W Chalulya race, 269,	Śılāhīra, dy, 250, 252ff, 259, 266, 291
283, 289, 312f , 330ff	Sılāhāra, do, . 252, 262
Satyāsraya I, sur of Pulakēsia II, 113ff,	Silahūra, do, 252 n 3
151, 275, 311	Śilā paţta, family 44, 46f
Satyāsraya II, W Chalukya k, 114, 152, 276, 312	
Satyāśrayadēva, Akalankacharita Irivabedanga,	Sīlāra, s a Śilāhāra, 252, 261, 265
W Chālukya L,	Bilita, 40
Satyāsray i Vallabhēndra, sur of W Chalukya	Sılāra, do, • • 252 n 3
Pulakēsin II, 63	Dimmy impress,
Saude, a matha, 341, 340	, · -
Saujūapadra, vi, 201f, 20	750
śaulkika, 139, 14	
Savar-Ghatiyali, vi, . 5	
Savatthi, vi,	1
savitapāranya, 220, 216	
seal of Chalukyas, 14:	Similarianta, sp. of Canadan Barran
sekyakāra,	Sinanadiya, vi,
Selvra, s a Šilūhāra, 252 n 3	Singsu, vi,
Šembiyanmahūdevī, queen of Chola Gandarā-	Sindana-Kaipote, or,
ditya, 123 and n 9f	bindhuraja, k.,
Sāna, $dy$ ,	g nga, vi,

Page	Page
Singarāchārya, Ēttūr, s a Narasimhāchārja, 162	Sõpārā, s a Suipāiaka, 257
Singari Bhatta, m, 166, 183	soparikara, . 31, 203
Singhala, co, 28f	Sovana, Brāhman, . 271 280, 287, 338, 310
Singhapa, Yadava 1, 293, 298, 308	srād tha day, $206 n 3$
Singupuram, vi, 4	Ślavanadrādasi, a tithi, 147
Sireyamarasa, feud, 292	Śrīchandra, E Bengal k, . 137ff, 111
Siriguppa, vi,	Śrîdhaia, Biāhman,
Sirivaram, vi, 161, 169, 178	Šiīgopāla, feud, 75, 79
Biriyavelai, Pirantakan, Chola general, 122	Kishatta, co, 67f
and n 6, 124ff	Siikal a, poet,
Rishtarughara, m ,	Srikanchana, queen of Trulchyachandra, 198f, 141
Sivamara I, W Ganga L, 49, 51, 51	Siikshakia, co, 67
Sivamāra II, do, 49	Śrīkshikunda, m,
Bivanūga, m, 326, 328	, <del>, , , , , , , , , , , , , , , , , , </del>
Šivanēšan, m, 313	
Sivapuia, 21, 165, 163, 181 272f, 283, 290, 338ff	
Bivai Ja, Chähamana ch, 12, 17	A .
Birasūrya, poet,	£
Sivajoganāthasvāmin, te, 121 n 2	
Siyalara, s a Silahara, 252 n 3	
	Stintvāsa, Mahābhūshya, see Mahābhāshya
24, 200	Śrīnikāsārya, m, . 163f, 178f, 347
£	Brīpādaiāya-Tiitha, Mādhva-āchāi ya, 314
	Śrīparvata, s a Śrīsailam,
Dalama**.4**.331	Scipucusho, W Ganga k, 19, 52, 65
1	Sriranga, vi
0 -11 //	Śriiangadevaiāya, Vijayanagaiak, 341
Some lende Com I	Śrirangarāja I, Kaināta ch, 160, 172f, 186,
S=	342, 351, 355f
Samalanna	Śrirangarāya II, Vijayanagara k, 342, 352, 354, 357
\$5	oribaliam, te,
Somarallingginanda nahaman m, 50, 53, 55	Brisailavūtha, Vaishnava-āchārya, 160
Somavalliyoginanda prahasana, comedy by Arana irinatha,	Śrīvallabha, W Ganga l. 51, 54
Comercia.	Stivara, Brāhman. 971 900 107
Somaran de	Srivikiama, W Ganga k, 51, 54
Roman Co. a. Co. a.	Sambliësiaii, te,
C	Stavalam (r), vz, 166, 170, 189
•	Binaia, 175 187
Soměsvari II, do, 114, 271, 279, 281, 285, 285	Sthanaka, vi , 256f . 260 264 267
Somesvar: II, do, 114, 271, 279, 281, 285, 288 Somesvar: III, do, 202	Sthanakundur, vi
Sarris sarudana Cammun Z	Sthanugudhapura, do,
Samelya-, larama-ma-	Sthānvišvara, vi,
12 to 12 to	Stillravalman, s a Sthitavalman
, , , , , , , , , , , , , , , , , , , ,	Sthitavarman, Prāgyyōtishak, 60 71 77
Bonadrivatha, m, 342, 350, 356	Sthiti,
Bonagur 11tha do	othitivarman, s a Sthitavarman.
Bone cere index also	Subhadradhananjayanataka, play by Rama-
Sonna 44	240 1
Banner	Buddha, musical tone.
219, 238	Sudhindra-Tirtha, Madhva acharva, 344 and
240	
	n. 4, 347

P. ZGI	<b>4</b>
eulka, . 154, 155, 31a	1 2020 2 7 7 00000 0 700 7 199, 102, 210, 311
Śūlkilāmśa, family, 157t	Taila II, do, 114, 152f, 276, 279, 285 311
Sumangalagupta, Brālman, 137, 139, 115	Taila III, do, 255 n 3
Sumatindra, a matha, . 31-	
sumka (sulka),	Takkolam, 11, . 123
Sundarachola, sur of Parantaka II, 121ff	Talamudipi, vi , 164, 169, 179
Sundaranāyaka, te, 161, 177, 187	
Sundarasolan, see Vēlān Sundarasolan	Tılāvulīpallıkā 21, 260
Sundekkāy ikkanamā, vi , 168, 175, 187	Talawara Chandeya Nayaka, m, 335t
Sundekkā, ikkans, sā, ippatti, do, 168, 176, 187	m 1 -
Supārā, s a Supāraka,	{
Supratishthitavarman, Prāyjyötisha k., 69, 71, 73	•
Sūrapāla, Pāla k,	, ,
Surapura, 11, 268 n	T
suiatāna, s a sultān,	) M
butterial of a buttering	113
But totality wo ;	Tamondon's
Sarēndra-Tirtha, Mādhra-āchārya, 341 1 4, 353, 35	
	202,020
2m/javimum, 2 / 2000	11, 200, 2.2, 200,
······································	1 22, 033, 080
Sūryanārāyanabhaṭṭa Kīnūr, $m$ , 355, 35	
Sūryanārāyanamakhin, m	
Sūryanārāyana Tiruvārūi, m, 355, 35	
Susila, $f$ , 19, 22, 2	
Susthiravarman, s a Susthitavarman, 6	m 1
Susthitavarman, Prānjyōtiska k, 69,74,7	
Susunia,	1
Suvarnachandia, E Bengal ch, 138, 14	
suyarnadanda,24	
Suvarnapura, vi, 23	
Suvijayata, m, 30	, , ,
Suvratā, queer of Mahēndravarman, 69, 71, 7	
Svayambhū, legendary ancestor of Varmans, 37, 4	- 1
Syayambhū, poet, 317ff, 355, 35	almı
Svayambhű, te, 282, 28	
Sveyambhusōmanātha, te, 337, 339:	
Syāmādēvī, queen of Susthitavarman, 69, 74, 77	
	thrayavan, 258
Т	Tidiyan, ch,
Tādāga, 12, . 26	
Tāda Lamkā, s a Dantēwārā, 24	m 1-1
Tādalāpāl, do, 24	i ·
tadeya dandanāyaka, 33	1
Tagadū, s a Dharmapurī, 122 n	<u> </u>
Tagara, v., 253, 26	1
Tagarapuraparamēsvara, sur of Śilāhāra	Tiparasa, m, 167, 185
Chhittarāja, 253, 26	) -

PAGE	PAGE
	trınodaka, 158
Tarthanrandining, work by takes of a	Tripuiantaka Devarasa, Ētūi ch., 333, 335f.,
Tuukkalittattai, s. a. Šiākudutittu, 121 and n. 2, 122	338, 310
· •	Tupuiësvara, te, 203
Titting to I I renomina a maria	Tipui, vi, 205, 209, 211, 215
111111 10411111, (1)	tivaign, • 217, 258f
Tituli it, 7 Jugarangara 10 7	Tughluq, see Ghiyas-ud din Tughluq
Triumali I, do, 160, 172f, 180, 312, 351, 357	tuqa, . 53, 555 and n 1
200 070	Tukhadēva, m, 165, 181
7.0 704	tulābhāra, a ceremony, 121 n 2
Titum ii Dirita	Tumbagi, vi, 306
In time Cango was	Tumbige, do,
Ill distance i, o de Zil distance i i	Tumbigere, vi, 293
Titulinas is in timos, 2 orași y	Tummal patts, vi, 168, 176, 187
In umalambikā, queen of Šiliangaitya I, 160,	Tungabhadia, 11,
172, 186, 312, 351, 357 Tuumala Näusimha, m. 166, 183	Turuka, Turk,
	Tuvarāpati, s a Dvārasamudiam (?), . 122 n 6
	Thromphon on Dianagementan (1)
21	
The state of the s	U
22.2,,	
Triuvārūr Chāvadi, di, 312, 319, 353, 357 Triuvattachēri, vi, 312, 349	Ubhayadalapitāmaha, sur of Šiīrangaiāya
The uven katanatharya, $m$ ,	II,
Thuyisilüi, vi, 121f	Udaya III, Ceylon k, 125f
Tuuvisilüraday imahādēva, te, 121 n 2	Udayaka1a, m,
Tivaradev, Kosala ch, 255 n 2	Udayālūr, vi , 164f , 179, 181
Togaluchēţi, 21, 161, 169, 179	Udayambhatta, m,
Tok ibalāpallikā, vi , 210	Udayın, ch,
Tôm ra, dy. 18, 23, 224 n 4	Uddagii, v., 173, 186
Tondumandalam, di, 123 and n 3	Uddyótakésain, Trikalinga k , 239f
Tondêkhutyappan, for est, 168, 176, 187	Udeya Bhatta, m,
Torrali, or,	Uddharana, Dahryaka ch, 56f, 61
Tiailokyabiahmāka, m, 29	Ugia Bhimësvara, te, 307
Tiailokyachandra, E Bengal k, 137ff, 141	, ,
Traifokyamalla, sur of W Chalukya Java-	U1, v1, 19, 22, 24 U11ayınî, 12, 33
sımha II, 280, 287	1 44 4
Tradokyamalla do of do Somesvara I, 201f	(
tubhoga, . 145f, 151, 155, 281	Waliffact 104,000 )
Tribhuvanam illa, sur of W Chālukya V1	Umayarman, Kalinga k, 4ff
kiomāditya VI, . 113ff, 150, 153f, 189,	Unahalli, vi , 309, 313, 316
271, 278, 283, 289,	Upādiya, m.,
293, 295, 329ff	
Tribhuranamalladera, sur of Kākatīya Beta,	uparinkh, to spiead, . 188
189, 193	• -
Trikalingadhipati, sur of Kaluchuri Karna	Uppā Bhatta, m, 161, 180
dēva, 208, 213, 210	
Trikalingādhipati, sur of Mahābhavagupta, 239	
Trilochanapāla, Chālukya ch of Lāţa, 250	·
trinapūtigochaia, . 9, 41, 130	
· •	The second secon

Page	PAGE
ūshmala, glowing, 188	Vallabharāja, Guhila ch, 12, 17
utkhētayıtrı,	Vallabharāja, Pramāra k, 12, 16
Utpala, s a Paramāra Munja, . 276, 312	Vallabhêndra, sur of W Chalukya Pulakês-
utpatti,	m II,
Uitamachola, Madhurāntakan, Chola prince,	Vallagrāmam, v1, 342, 349, 353, 357
123, 124 n 1	Vallālasēna, Benyal k, 7ff
Uttaratīra, di ,	Vāllāsrīngā, vi , 326f
nttarāyana, 64	Vālvarīvapura, vī,
uttarāyanasamkrānti, . 154	Vāmana, m, 248f
Uttaravallı, di ,	Vāmana Tīrtha, Mādhva āchār ya, . 346 n 4
utthānadvādasī, a tithi, . 161, 175, 187	Vanavanmahadevi, queen of Chola Paran-
	taka II, . 124 vandāpanā, . 240
V	vanēchara,
Vāchehhūka, m, 214, 217	Vanga, co, 19, 24, 318
Vadagarai-Vēmbarrūr, s a Vēmbarrūr, . 126	Vangāladēsa, co, 138
Vaddanāndu, co, s a Baudr, 220 add	Vānivāla, vi, 163, 166f, 169, 178, 183f
Vadanakumandevī, queen of Bastar ch Vīra	vantya, district, 175, 187
sımhadeva, 213, 216ff	Vappuvanna, Śilāhāra ch, 253, 262 and
Vadapēr, v: ,	n 3, 265
vaddayāra, 117	Vaiada Bhāgavata, m , 167, 184
Vādhūla, family name of Doddayāchārya, 162	Varada Nāiasimhārya, m ,
Vādīrāja-Tīrtha, Mādhva āchārya, 341, 346	Varadaiāja-Tiitha, Mādhva āchārya, 346 n 4
Vadnēr, vi,	Varaguna, Pāndya k, . 121 n 2
Vāgīśa-Tīrtha, Mādhva āchārya, 341 n 4,	Varāhagupta, Brāhman, . 137, 139, 142
346 and n 4	Varāha-Tirtha, Mādhva āchārya, . 346 n 4
Vählika, people, 318	Varamēvi (?), vi, 201f, 204
Vaidisa, s a Vidisa, 33, 35	Vāranadēvavarman, possible reading of the
Vaidumba, dy,	name Dhāranadēvavaiman
Yaidyanātha, m, 165, 180	Vāranāsi, m, . 354, 358
Vaidyanātha, te, 218ff	Vaiaūra, vi, s a Uraiyūr, . add 220
Vaighayāru, 11, 168, 175, 187	Vardī, vi,
Vaijayantī, vi ,	Vaiēndii, di, 7, 9, 38
Vairasī Rānō, s a Vairisimha, 57	Vaiesa-Tirtha, Mādhva āchārya, 316 n 4
Vairisimha, Dahiyaka ch, 56, 60	Vaiman, E Bengal dy, 37, 39, 41
Vajjada I, Silāhāra ch, 253, 262, 266	Varman, Mālava dy, 317f
Vajjada II, do, 253, 262, 265f, 268	Varnaviiddhi, m, 321
Vajradatta, legenda y Prāgyyotisha k, 70f,	Varuna, god,
73, 76	vāsāpaka, . 202, 204
Yajravarman, Simhapura 1, 37, 39, 42	Väsishthiputra, sur of Saktivarman of
Vākāta, family, 134	Kalinga, . 2f
Vākpatīrāja, Chāhamāna k, 56, 59	$\nabla \bar{a} s \bar{u}, m$ , 41, 46f
Valabhī, 11, 198, 201, 204	Vāsudēva, m,
Valabhya, from Valabhī, 201, 203	Vāsudēvārya, Brāhman, 304, 313f
Valacha, people, , 200	Vāsudēva Tirtha, Mādhva āchārya, 346 n 4
valita, circle, district, 175, 187	$\forall \text{asuval man, } m, \qquad \qquad 75,79$
Vallabha,	Vatanagara, vi, 31f, 34, 36
Vallabha, s a W Chālukya, . 313f	Vātāpi, vi , 151, 275, 310
Yallabhāchārya, āchārya, 345	Vatsarāja, Pratīhāra k, 200

				Page			Page
			901	, 203f	Venkaţapatideva I, Vijayanagai a k	, 160	Ħ,
Vatsuva Bhatta, m,	•	•		20 add			85ff , 347
Vaudha, es,	•	081 000		,	Venkataya, m,	•	5f , 181f.
Vā, aņs, m,	•	271, 280,	2001, 3	10 915	Venkataya, Hastaka, see Hastaka.		•
Yayvulikhêţa, ti,	•	**- *		13, 315	Venkatēša, te,		175, 187
Vayyamamba, queen o	fTin	ama Nāyal	ha,	343	Vonkateša, sign-manual of Vijayano	anara i	
Vedam Seshadrı Bhatt	a, m	,		65, 181	Y BORRIESA, Sign-near act of Figure	tyuru .	159, 162
Včdappatti, vi ,		•	168, 1	76, 187	Venkati Bhatta, m,		354, 358
Vêdapurisvara, te,		•		. 121		•	. 121
Vēdas, sakhās, sūtras-			020 00	4 0105	Vēppattūi, s a Vēmbarrur,	•	145
Bahrricha,			213, 30		Vennā, ri,		145
Chhandoga,	•	. 264	1, 267, 8	22, 324	Veinā, s a Krishnavernā,		
Jaimini,				181	Vēthvulu, vi,		52, 55
Kānva, .	•			11, 327	Vētiavatī, ri,	٠	33
Kauthuma,	•			322, 324	vibration frequency of notes,	•	228
Mādbyandina,		. 32,	•	202, 201	Vıbudhendra-Tirtha, Madhva-achar	ya <b>.</b> .	344 n 4
Mādhyandīna Kā	inva,			239, 241	Vidisa, vi,	•	32, 35
Rīgvēda,	٠	163ff , 17			Vidyādharabhanja, Orissa ch, .	•	322
Sīmavēda,		•		10, 146	Vidyādhara Bhaṭta, m,		1e6, 182
Taittiriya,	•			135, 136	Vidyadhirāja-Tīrtba, Mādhva-āchār	ya, .	344 n 4
Vājasanēya, -yī,	•			13, 326f	Vidyākara, m.,	٠	238, 241
Vājasanēya Mādi	hyan			202, 201	Vigrahapāla I, Pāla k,		. 13
Yajurvēda,				f, 178ff	Vigrahapāla III, do,	•	38
Vēda Tirtha, Mādhv	a āci	hārya,		316 n 4	Vigrah nāja, Guhila ch,	•	12, 17
Vēd wedya Tirtha, do	, ·			346 n 4	Vigraharāja, Chāhamāna k,	•	199
Velavyāsa-Tirtha, do	,			346 n 4	Vijairēja, Dahiyaka ch,	•	. 57
Vedeyāļūr, 11,		•	•	164, 179	Vijayabāhu IV, k of Ceylon,	•	. 4
Vělabishti, ci, .	•		•	7, 9	Vijaya, legendary ancestor of Vij	ayana	gara
Vēļin Sundarašolaņ,	m,		•	124	dy, . 160, 1	71, 186	6, 350, 356
Velands, er,	•		•	51,54	Vijayaditya, sur of W Chaluhyas,	143,	150f,
Věl-Andiran, ch,	•			122 n 6			275, 310f
Vēlāyudhan-koţţai,	Lı,	•	168,	176, 187	Vijayaditya I, E Chalukya k, .		49, 63
Velir, fa nily,		•		122 n 6	Vijiyāditya II, do.,	•	49, 62f.
Vel-Pari, ch,	•		•	122 n 6			. 63
dembarrur, er,		, 121 a	nd n 2,	122, 126	Vijayāditya VI, do,		62ff.
Vēnā, s a Vernā,	•	•	•	145	,		209
repbettu, 21,				225f	Vijiyāditya, W Ganga k, .		48f, 52, 55
Vengalāmbā, queen	-				Vijayālaya, Choļa k,		121
niari.		160, 173, 1				nga S	rīpu-
Vergi, tr.							19, 52, 55
Vegi, s a Krishna				145		•	~ 341
Vēņi ieckaļabbaļļa,			dra-Tirt		,		. 8
keakala, m.				161, 179	1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	h , .	. 57
Venkaja Bhatja, m							. 240
Vehkatāln, Vijayi	inagi				Vıjayındra-Tirtha, Mādhva-āchār	/a, ?	311f,
** . * *				, 351, 357	•		353f , 35 <b>7</b>
Velkajādri, m,	• * *			167, 181	Turn of management		n of
Venkajīdni Tykgas				-	1 0,5	•	69, 74, 77
Venlatamos, quee	<i>i 0j</i> 1	enkajapat:	ide <b>v</b> a,			•	
				174, 186	Vikloge seventy, dr	113, 14	5, 147, 154

Page	Page
Vikramādītya, m, , 146, 155	Virupaksha, sign-manual of Vijayanagaia
Vikramāditys I, E Chālukya k, 63	kings,
Vikramāditya II, do, 63	Vırūpāksha Bhaṭṭa, m, 165f, 180, 183
Vikramāditya I, W Chālukya k, 143f, 151,	Virupparasa, m, , 163, 178
275, 311	vishayapati, 9, 40, 43, 139, 154, 240, 263, 313
Vikramāditya II, do, .143, 152, 275, 292, 811	Vishni Rhatta en 100 100
Vikramāditya III, do, 141, 152, 275, 311	Vishnuchakramudrā, a seal, 37, 41
Vikramāditya IV, do, 144, 152, 276, 311	Vishnugopa, W Ganga 1, 50, 53
Vikramāditya V., do, 144, 152, 211 add., 215,	Vishnukundin, dy, 133f, 136
276, 279, 285, 312	Vishnuśarman, Brāhman, 62, 64
Vihramāditya VI, do, 143f, 153, 189, 209,	Vishnu-Tirtha, Mādhva āchāi ya, 340 n 4
271, 278f., 285, 293, 295, 329, 332f	Vishnuvardbana I, E Chālukya k, 62, 133
Vikramāditya, sur of Kalachuri Gāngēyadēva,	Vichningerdham II do
211, 215, add p 215	Vishnuvardhana III, do, 63
Vikramāditya, Mālava k, 320	Vishnuvardhana IV, do, 49, 63
Vikramāditya, Orissa ch., 156ff	Vishnuvardhana V, do, 63
Vikramakēsari, sur of Tennavan Ilangovēl,	Vighnuvardhana, sur of W Chālukyas, 150, 310
122 n 6	yışhţı,
Vikramakēsari, Chōla feud, . 125	Visvagarbha, see Aubhala,
Vikramānka, sur of W Chālulya Vikramā-	Visvanātha, <i>Madura ch</i> , 161, 177, 187
ditya VI,	Viśvarūpa, m, 156, 158f
Vikramapura, vi, 7, 9, 39f, 42, 138f, 141	Visvarūpam Tirumala Bhaṭta, m, 165, 180
Vikramavarsha, sur of W Chālukya Vikra-	Visvarūpadēvasarman, m,
mādītya VI, 271	Visvasimha, Koh k, 68
Vikramendra, Vishnukundin k, . 133f, 136	V <sub>1</sub> sva-Tīrtha, Mādhva āchārya, 346 n 4
Vikramēndravarman, do, 133	Visvavarman, Mālava ch, 317f
Vilanavāţī, vi, s a Māroţ, 57f	Visvavēdya-Tīrtha, Mādhva āchārya, 346 n 1
Vilhana, Dahiyaka ch, 58	Vitthala Bhatta, m, 161, 166, 180, 183
Vinayaditya, W Chalukya k, . 144	Vıţţhalachārya, s q Vijayīndra-Tīrtha, 345
Vinikondapura, fort,	Viţţhala.Tiţtha, Mādhva-āchārya, . 346 n 4
Vinukonda, do, 133	Vittirunda-Perumil, te,
Vîrabhadrasvāmin, te, 188	vivāha, s a Vishnu,
Vîrabhūpa, Madura ch, 161, 177, 187	Võdaņibhatţa, m, 264, 267
Vîrabhūpasamudra, v. , . 169, 176, 187	Vomthüdevi, queen of Vikramaditya IV, . 311
Vira Bijjarasa, see Bijjarasa	vowels as tone marks, . 228
Vīra Hemmāļirāya, see Hemmāļirāya	Vrayakara, miswriting for Jayakara, . 238
Vīrana, m, 355, 357	Vriddharāja, 50, 51
Vīranāchārya, m, . 163, 185, 187	Vrishasaila, s a Tirumala hill, 174, 186
Vīrapāraniyār, queen of Chola Gandarādītya,	Vuravudā, ui, 211
123 n 9	vyāghracharma, 211
Viranārāyanadēya, Bastar ch , . 246ff;	Vyāsarāya, m, 165f, 181ff
Virapāndya, Pāndya k, 125	Vyāsarāya Bhatta, m, 167, 184
Virapandiyantalaikonda, sur of Aditya II,	Vyāgarāya-matha, 344
Vikramakēsari and Pārthivēndrayarman, 125	Vyūsarāya Tīrtha, Mādhva āchārya, 341ff
Virasımhadeva, Bastar ch , 213, 246ff	vyatīpāta, . 330, 336
Vīrašrī, queen of Jātavarman, 38ff., 42	· ·
Vīravenkatapati, s a Venkatapati, . 177, 187	W
Virudarējabhayankara-vaļanāda, da, . 121	Wadageri, see Odagere 338
Viruka, ch,	3 D 2

Pag	PAGI
Wang hiuen-tsi, Chinese invader,	66   years, cyclic—contd
Trung Eraon bes, Control of the cont	148 Kshaya, 263
1) Ohnung, o w Ohnung,	Parthiva,
	Pingala,
Ÿ	Prabhava, 151
Yadamalai, hill, . 168, 176, 18	87 Raktākshin,
Yadappaţu, vi, 166, 170, 18	1 /
Yādava, $dy$ , • • 122 $n$	
Yadavallı, v., 166, 170, 18	82 Vikrita,
Yādavārya, m, . 166, 18	83 Viévāvasu, 324
Yadu, legendary ancestor of Varmans, 37, 39, 4	41 Vyaya, 175, 336
Yadu, m, 156, 158	8f years, regnal, . 3, 5, 10, 41, 52, 126, 135,
Yajjā, queen of Guhila Śankaragana, 12, 1	15 220 and add, 241, 325, 328, 336
Yajnanalayana Bhatta, m, 164, 17	79 Yedanāve, s a Elarave, . 272
Yajñavatī, queen of Ganapatı of Prāgjyō-	Yeddalūr, vi, . 167, 170, 184
tisha, . 69, 73, 7	77 Yenņā, s a Verņā, 145
Yajñēśvara Bhatţa, m, 164, 17	78 Yēwūr, s a Ēhūr, 268, 304ff, 329ff,
Yallambhatta, m, 164, 166, 179, 18	83 Yögēśvaradēvavarman, Orissa ch, . 218ff
	62 Yoginipura, v., s a Delhi, . 44ff
	93 Yuan Chwang, 65ff, 70f
Yasahkarnadéva, Kalachuri k , 205, 207f, 212, 21	16 Yuddhakaraniga, see Sõmasarman
Yasahpushta, Dahiyaka prince, . 56, 6	1 · · · · · · · · · · · · · · · · · · ·
•	44 Yuddhamalla II, E Chālukya k, . 62f.
	38 Yuvarājadēva, Kalachuri k , 205, 211, 215
Yayana, s a Muhammadan, 174, 186, 246	6f.
Yayatı, legendary ancestor of Varmans, 37, 39, 4	
Yayatı, do of Fijayanagara dy, 160, 171,	
185, 350, 35	
years, cyclic-	Makara,
Kıōdhın, 19	96 Mina,

	•		

	,		
		,	